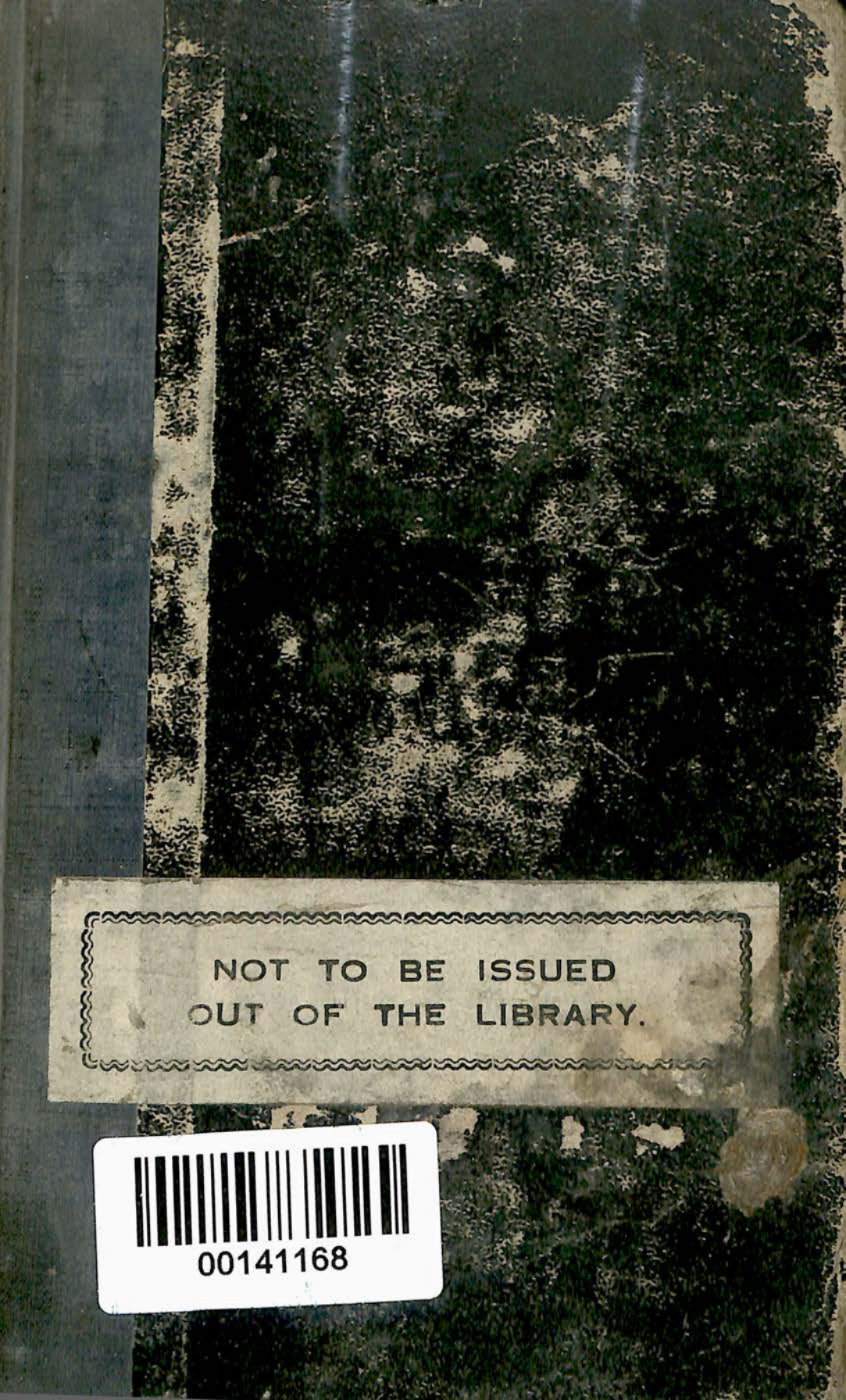
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A

NEW ANALYSIS

OF

CHRONOLOGY AND GEOGRAPHY,

HISTORY AND PROPHECY:

IN WHICH

THEIR ELEMENTS

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ARE ATTEMPTED TO BE EXPLAINED, HARMONIZED, AND VINDICATED,

UPON SCRIPTURAL AND SCIENTIFIC PRINCIPLES;

TENDING TO REMOVE THE IMPERFECTION AND DISCORDANCE OF PRECEDING SYSTEMS, AND TO OBVIATE THE CAVILS OF SCEPTICS, JEWS, AND INFIDELS.

BY THE

REV. WILLIAM HALES, D.D.

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SECOND EDITION, CORRECTED AND IMPROVED.

IN FOUR VOLUMES.

VOL. II.

CHRONOLOGICAL HISTORY OF THE OLD TESTAMENT AND THE APOCRYPHA.

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1830

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ANALYSIS

OF

SACRED CHRONOLOGY.

CONTAINING A

CHRONOLOGICAL HISTORY

OF

THE OLD TESTAMENT

AND THE

APOCRYPHA.

ΠΛΑΝΑΣΘΕ, ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ.

"*Ye do err, not knowing* THE SCRIPTURES."

JESUS CHRIST.

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PREFACE

TO THE FIRST EDITION.

THE HOLY SCRIPTURES, for their various and matchless excellences, have won the admiration and veneration of the *wise* and *good* of all ages and countries that have been blessed with their light.

In addition to the praises of *Ellis*, *Bielfield*, and *Bryant*, noticed in the first volume of this work, p. 267, the following are judicious and characteristic.

"Study the Holy Scriptures: therein are contained *the words of eternal life*. They have GOD for their author, *Salvation* for their end, and *Truth* without any mixture of error for their matter." *Locke*.

"*Theological enquiries* are no part of my present subject; but I cannot refrain from adding, that the collection of tracts which we call from their excellence, THE SCRIPTURES, contain, independently of a divine origin, more true *sublimity*, more exquisite *beauty*, purer *morality*, more important *history*, and finer strains both of *poetry* and *eloquence*, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom.

"The two parts of which the Scriptures consist, [the OLD and NEW TESTAMENT] are connected by a chain of

by vassalage, are all blended together, and intermingled with the *prophecies* relative to both. These prophecies are often obscure and enigmatical. And this was wisely ordered, lest a clearer exposure might have proved detrimental to the *prophets* themselves, and also to the *people*, for whose information they were intended, by exposing the former to the indignation of the ruling powers, and the latter, to the vengeance of their brutal and barbarous conquerors.

5. *Times* and *seasons* are not critically marked in Scripture, by reference to any one fixed or established era, or standard of computation; but by vague and indefinite measures of time, *generations, reigns, priesthoods*, &c.

6. The Scriptures abound in *chasms* and abrupt *transitions* of the *History* and *Chronology*; to be filled up or supplied, as well as may be, by incidental references to parallel passages, or by extraneous supplements from *Jewish, Ecclesiastical*, and *Heathen* Historians.

7. The want of a correct *standard text*. There are not any two editions almost of the *Hebrew* and *Greek* Scriptures that accurately agree together, or critically correspond in all points, either by *Jewish* or *Christian* editors; and the variations create no small embarrassment to the *Translator*, the *Commentator*, the *Chronologer*, and the *Historian*, to select the best, or the most unexceptionable readings throughout.

8. The imperfections of all the *received Translations*. Our last authorized Translation, under the auspices of King *James* I. published in 1611, is unquestionably superior, in most respects, to its predecessors, at home and abroad. But it is far from being immaculate. It

is not sufficiently *close* and *uniform* in rendering the originals, and though a good *popular* Translation, in the main, of admirable plainness and simplicity of style, yet it is not calculated to convey precise and critical information, in difficult and mysterious passages, of the *prophecies* especially, and *poetical* parts of Scripture, abounding in abrupt transitions, and perplexing involutions: even in the *Gospels*, those perfect models of *historical* narration, mistranslations abound, originating from ignorance of, or inattention to the peculiar force of the Greek Article; as fully proved in Dr. *Middleton's* excellent Treatise on the *Greek Article*. And strange as such a declaration may perhaps appear to the generality of readers, and even to scholars, there is no part of the Bible, in which the author of this work has been reluctantly and unavoidably compelled to deviate more from the received Translation, than in the *Gospels* and *Acts of the Apostles*.

But, blessed be GOD, great as are the *difficulties* attending the study of the Scriptures, still greater are the sources of *correction* and *emendation* of the sacred text, and of judicious *exposition* of the SCRIPTURE OF TRUTH.

1. SCRIPTURE *is its own best interpreter*. The same incidents, the same sentiments, and the same expressions and phrases, are frequently repeated in the same, or in different books. What is obscure, and unintelligible perhaps, in one passage, is frequently cleared up satisfactorily, either by the context, or by parallel passages, in the same, or in different books. The NEW TESTAMENT especially, is the noblest comment on THE OLD, of *the "spirit"* always, of *"the letter"* often, 2 Cor. iii. 6.

2. The *poetical* and *prophetical* parts of Scripture, by a peculiar structure of *Hebrew* versification, abound in distichs, of which the following, or the alternate verse, is usually parallel to the foregoing, or an echo to its sense. This often furnishes an excellent clue to the leading sentiment, or drift of the whole passage in question *.

3. The recent collations of *Hebrew* Manuscripts, made by *Kennicott* and *De Rossi*, &c. and of *Greek*, by *Mill*, *Wetstein*, *Matthai*, and *Griesbach*, &c. and the ancient Versions, the *Greek* of the *Septuagint*, the *Latin* Vulgate, the *Chaldee* Targums, or Paraphrases, the *Syriac* Version, the *Arabic*, &c. all furnish copious sources of correction and emendation of the received Texts. While the insignificance of the mass of various readings, in a multitude of places, consisting in myriads of passages, merely in the insertion or omission of a single letter, *Vau*, &c. establishes the *authenticity* of the received Text in the main. The most valuable sources indeed, are the *Ancient Versions*, framed from manuscripts of a much earlier date than any of the present; few, if any of which, can boast an antiquity higher than 1400 years back; and scarcely any of the *Hebrew* class, are free from the corrections, (not seldom the adulterations) of the *Masorete* school †.

* See Bishop *Lowth's preliminary Dissertation* to his Translation of *Isaiah*, and Archbishop *Newcome's Preface* to his Translation of *Ezekiel*, for many ingenious and critical observations on the structure and beauties of the *Hebrew* Poetry.

† The *Targums*, or *Chaldee* Paraphrases, are those of 1. *Onkelos* on the Pentateuch; 2. *Jonathan*, on the Historical and Prophetical Books; 3. of *Jerusalem*, and 4. that ascribed to *Jonathan ben Uzziel*. The two first are greatly superior in value.

The principal *Rabbinical* Commentators are 1. R. *Schelomo ben Isaac*, or *Jarchi*,

4. In addition to the *Chaldee* Targums, we find that the Jewish historians and antiquaries, *Philo* and *Josephus*,

usually called *Rashi*, (a cabalistical word formed from the initials of his name, RaSHI.) His Commentary is in the highest estimation among the Jews. It has been translated into Latin by *Breithaupt*.

2. R. *David ben Joseph ben Kimchi*, usually called *Radak*. His Commentary is chiefly grammatical.

3. R. *Moses bar Nachman*, or *Nachmanides*, usually called *Ramban*. His Commentary is chiefly cabalistical.

4. R. *Levi ben Gerson*, usually called *Ralbag*. His Commentaries are rather metaphysical.

5. R. *Abraham ben Meir Aben Ezra*. The most learned, perhaps, of the Rabbinical Commentators, and best expounder of the *literal* sense of Scripture, though rather obscure from his conciseness. He understood *astronomy*, and to him we owe the best exposition of the Cardinal Constellations in *Job's* days, *Aish*, *Chimah*, and *Chesil*, &c. Job ix. and xxxviii.

R. *Saadias Gaon*. His Commentaries are learned, and furnish copious extracts from the *Mishna*, or Traditional law, and from the *Talmud*. He flourished in the tenth age, about two centuries before the rest.

7. R. *Jacob ben Asher, ben Jechiel*. His Annotations on the Pentateuch, under the title of *Baal Turim*, are in high repute among the Jews, but are rather too subtile and cabalistical.

8. R. *Moses ben Maimon*, or *Maimonides*, usually called *Rambam*. His various writings are much celebrated among the Jews, especially his Commentary on the *Mishna*, his *Doctor Perplexorum*, and his *Thirteen Articles of Faith*, explaining six hundred and thirteen precepts of the Law.

These Commentaries, either in the whole, or in part, are given in the large *Rabbinical Hebrew Bibles*. Of these Bibles, the most correct, (according to *Masch's* improved edition of *Le Long's Bibliotheca Sacra*, Vol. I. p. 95—111,) are the following:

1. The third *Bomberg* edition, by the learned R. *Chaijm*. 1547—1549.

2. The fourth *Bomberg* edition, by R. *Judas de Mutina*. 1617—1618.

3. *Buxtorf's* great Hebrew Bible. Basil. 1618. The most correct of this class.

4. The most complete Rabbinical Bible, was published by *Moses ben Simeon*, in four volumes, folio. Amsterdam. 1724—1727. Enriched with many additional Comments, and dissertations, by himself and others.

These *variorum* Bibles, however, being all without *Latin* Translations, are only useful to *Rabbinical* scholars. And the *Comments* themselves, as *Buxtorf* judiciously remarks, in the preface to his Bible, "contain both *honey* and *gall*; and therefore are to be read, and recommended with caution; for though they may be useful to explain the *literal* and *grammatical* sense, and to exhibit the *mystical* and *allegorical* interpretations of Scripture, adopted by the later Jewish Rabbis; yet they scruple

and the *Rabbinical* comments, often furnish valuable explanations of the *language, rites,* and *customs,* and of the *literal* and *figurative* interpretation of Holy Writ.

5. The great difficulty which hitherto obstructed the composition of a correct and critical History of the Bible, originating in the imperfection of all the received Systems of *Sacred Chronology,* is now, I humbly trust, considerably lessened, if not entirely removed, by the present System, restoring the original Chronology of *Josephus* and *Theophilus,* so as to harmonize *Sacred History* with itself throughout, and also with the whole range of *Profane History.*

6. To these recorded helps we may add, the improved and still improving state of *Biblical Criticism* in general *.

not to pervert and distort the *Prophecies* concerning CHRIST. Of which, several instances are shewn, in the course of this work, and in my *Dissertations* on the *Prophetic Character of* OUR LORD JESUS CHRIST.

Nor can any of these editions be considered as furnishing an absolutely correct *Text:* for they all servilely adhere to the boasted "*Hebrew verity*" of the *Masora;* which, at the present day, after the Collations of *Kennicott* and *De Rossi,* is not to be deemed immaculate. How greatly Buxtorf himself was prejudiced in its favour, we learn from his own declaration,

Textum Hebræum in *antiquissimâ* et *verissimâ* suâ *puritate* et *substantiâ,* in *minimo* etiam *apiçe,* reliquimus. *Impius* enim quisquis ei aliquid *addiderit,* vel *detraxerit,* aut quovis modo in eo quid *mutaverit.*

The Targums of *Onkelos* and *Jonathan,* with tolerably correct Latin translations, are given in the three first volumes of the *London Polyglott Bible,* and the Targums of *Jerusalem,* and *Jonathan ben Uzziel,* in the fourth volume. The *Mishna* is elegantly published, with a Latin translation, and Notes, by *Surenhusius,* six small vols. folio. 1689. Amsterdam.

* The following *Select Biblical Apparatus,* I can recommend from my own experience, as most useful to such "*nobler minded*" students, like the "*Bereans*" of old, who may be both able and willing to "*search the Original Scriptures.*"

I. BIBLES *and* TESTAMENTS.

1. *The London Polyglott Bible.* 6 vols. folio. 1657. Containing the *Masorete* and *Samaritan Hebrew,* and the *Greek* Texts of the OLD and NEW TESTAMENT, with the

Within the two last centuries, and especially in the course of the present, the *learned languages* have been

Chaldee Targums, and the *Septuagint* Greek, the *Vulgate* Latin, the *Syriac, Arabic, Samaritan, Ethiopic* and *Persic* Versions.

This is placed at the head of the list, as unquestionably the most useful and valuable *Polyglott Bible* ever published in any age or in any country. A grand work, indeed, the glory of the *British* press.

2. *Kennicott's Hebrew Bible,* and *Collations of Hebrew Manuscripts.* 2 vols. folio, Oxford. 1776—1780.

3. *De Rossi's Supplemental Collations.* 4 vols. quarto. Parma. 1784.

These form one complete set of collations. *Kennicott* has given besides, the *various readings* furnished by the *Samaritan* Hebrew Text, in the *Chaldee* characters, and with an excellent arrangement, exhibiting those readings by the blanks on each side. The *Dissertatio Generalis,* subjoined to the second volume, is a valuable piece of sacred criticism, and satisfactorily overturns the received hypothesis of the immaculate purity of the Hebrew Text. Scarcely any two of the great number of manuscripts collated by him, exhibiting precisely the same.

In addition to many of *Kennicott's* manuscripts, and many others beside, *De Rossi* has also collated the principal readings furnished by the earlier *printed editions* of the Hebrew Bible, and by *the Fathers.* His *Prolegomena* furnish excellent rules of Philological criticism.

Of the immense mass of various readings which their collations exhibit, multitudes are *insignificant;* consisting frequently of the addition or omission of a single letter in a word, as a *Vau,* &c. but they are not therefore *useless:* all of this class contribute powerfully to establish the *authenticity* of the sacred text in general, by their concurrence; while they occasionally afford valuable *emendations* of the received text, in several important passages, supporting, by their evidence, the various readings suggested by the *ancient Versions,* derived from Manuscripts of an earlier date. *Masch,* in his improved edition of *Le Long's Bibliotheca,* has given, in his *Dissertatio Præliminaris,* some valuable rules for appreciating the merit of various readings, according to their several classes; and a useful table of such as are important, furnished by the different *Masoretic* and *Amasoretic* editions of the Hebrew Bible, either of the whole or of the parts.

4. *Houbigant's Hebrew Bible,* with a Latin Translation, written rather elegantly than closely. 4 vols. folio. Paris. 1753.

This splendid work furnishes several ingenious *conjectural corrections* of the received Text; but it has fallen considerably in public estimation since the more solid publications of *Kennicott* and *De Rossi.* Bishop *Horsley* has given some judicious cautions against *conjectural emendation,* unsupported by printed editions or Manuscripts, in the Preface to his *Hosea,* p. xxxiv—xliv.

5. *Wetstein's Greek Testament.* Two vols. folio. Amsterdam. 1751. Second edition.

This invaluable book, which no sacred critic should be without, besides an en-

more skilfully studied, and considerable accessions have been made to the general fund of *Sacred Literature*, in all

largement of the preceding collations of *Mill* and *Kuster*, &c. contains a mine of philological learning, illustrative of the Text, in the Notes, which furnish a copious collection of *parallel passages* from *Jewish*, *Greek*, and *Latin* authors. His own opinions and inferences, however, are sometimes tinctured with *Socinianism*, and therefore to be received with caution. Sometimes, indeed, his candour rises nobly superior to his prejudices, and leads him to adduce powerful counter evidence. Witness his important note in support of the Divinity of JESUS CHRIST; from which a selection is given, p. 191, note, of volume III.

6. Griesbach's Greek Testament. 2 vols. large 8vo. Amsterdam. 1796—1806. Second edition.

This contains an enlargement of the Collations of *Wetstein*. He also had a *Socinian* bias, and therefore his emendations of the received Text are sometimes questionable. Witness his alterations of Luke ii. 33, and of 1 Tim. iii. 16, where the received Text is much better supported, by the *context*, by the *ancient Versions*, and by the weight of *Manuscripts* adduced by himself. His first edition, in a single volume, 1777, is preferable, perhaps, to the second, because he was then more scrupulous of innovating in the Text. A third, and more splendid edition, has been published in London, in two vols. 1809—1810, but it is not reckoned so correct as the second.

7. Matthai's Greek Testament. 12 vols. bound in 9, 8vo. Riga. 1788.

This, in the opinion of a most competent judge, Dr. *Middleton*, the learned and acute author of the *Doctrine of the Greek Article*, is by far the best edition of the Greek Testament that has appeared hitherto; the Manuscripts referred to, being of a better quality than those of his predecessors, and the editor himself more competent fairly to appreciate the merits of their various readings.

II. LEXICONS.

8. Castell's Heptaglott Lexicon. 2 vols. folio. London. 1669.

This stupendous work was designed for a companion to the *London Polyglott Bible*, by furnishing Lexicons for the *Hebrew* Text, for the *Chaldee* of *Daniel* and *Ezra*, and of the *Targums*, and for all the *Oriental* Versions. How long, and how indefatigably he laboured therein, how great were his losses and sufferings, and what was his reward *in this life*, we learn from his mournful *Dedication* to King *Charles* II *.

9. Mercer's

* The following is an extract from *Castell's* Dedication to King *Charles* II.

"*Annus* jam agitur *decimus septimus*, ex quo, relicto rure paterno, *immanibus his* atque *tremendis ausis* (talia fuerunt certè,) *non sine* MAJESTATIS TUÆ *consensu*, quum primùm specimen hujus operis sub ejus initium ob oculos fuit positum; nec non *literis* insuper *quamplurimis, a viris magni nominis*, quâ in Ecclesia, quâ in Re-

its various branches, by the researches of the learned, and the discoveries of travellers, in all quarters of the globe.

9. *Mercer's Thesaurus.* Folio. Cologn. 1614. This excellent Hebrew Lexicon is an improvement of *Pagninus.*

10. *Buxtorf's* Manual *Hebrew* and *Chaldee Lexicon.* Small 8vo. London. 1646. Sixth edition; Basil. 1696. Seventh edition. These are the best editions of this most useful and convenient Lexicon.

11. *Parkhurst's Hebrew Lexicon.* 8vo. 1799. London. Fourth edition.

12. ———— *Greek Lexicon.* 8vo. 1788. London. Third edition.

These Lexicons are deservedly esteemed for the various erudition of the pious and learned author. But unhappily, he was deeply infected with *Hutchinsonian mysticism,* the offspring of *Rabbinical,* and is frequently fanciful in his derivations and expositions of words. See, for instance, his revolting explanation of Ελωι, in

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publica, domi forisque ad me missis, (quarum magna pars, uti etiam *Bibliothecæ meæ* cum *multâ supellectili,* et *tricenis Lexici polyglotti exemplaribus,* in *flammis* periit *Londinensibus,*) me submisi invitus admodum, animoque (quod testabitur ὁ Καρδιογνωστης,) multum horrescente, quodque satis superque noverunt *illi omnes summi viri,* qui me *promissis* tum *auxilii,* tum etiam *remunerationis,* ad istæc non *pellexerunt* tantùm, sed *vi quâdam urgenter impulerunt.* Mihi vero, in *hoc molendino* per tot annorum lustra indesinenter occupato, *dies ille tanquam festus et otiosus visus est;* in quo tam *Bibliis polyglottis* quam *Lexicis hisce* provehendis, *sexdecim* aut *octodecim horas dietim non insudavi.*

" Mitto *privata* quæ *corpori* in curriculo hujus operis contigerunt *mala, membrorum confractiones, luxationes, contusiones;* quodque præ omnibus hisce gravissimè dolet, *Oculorum lumen, perpetuis atque indefessis vigiliis tantum non ademptum:* item *alia magis publica, bellum nationale, pestem sævissimam,* et *miserandum urbis hujus incendium;* quibus omnibus, diutiùs multò ut protractum fuit hoc antea languens negotium, ita supra modum ingravescebant simul onera mea et impensæ.——Sunt tamen præter hæc omnia, *aliæ* insuper (nec *paucæ* nec *parvæ,*) quibus gravatus fui, *infelicitates,* quas satius atque consultius puto, silentio contegere, quam non sine periculo in publicum proferre.

" Tandem verò, *cum ad culmen jam perductus fuit miseriarum mearum cumulus,* duplicatis quasi lateribus (Exod. v. 7, 8.) Θεος απο μηχανης T. M. tempestivè mihi succurrit, idque multis modis: Primo *literis* ad omnes *Archiepiscopos, Duces, Marchiones, Comites, Vice-Comites, Episcopos, Barones,* aliosque totius Regni subditos, hujus operis *recommendatitiis:* quas insecutæ sunt aliæ a R. R. D. D. *Archiepiscopis,* Reverendisque admodum D. D. *Episcopis* singulis subsignatæ: item ante quinquennium aliæ, a Reverendiss. Honoratissimoque præsule, patrono meo valde benefico, *Gilberto Archiepiscopo Cantuariensi,* ad singulos suæ provinciæ *Episcopos* conscriptæ. Quas omnes prelo commisi, (quasdam non semel) at successu parum felici: enim vero *universæ hæ literæ,* plus minus septingentas *libras* (700*l.*) tantum mihi porrexerunt, ad promovendum opus, in quo *millenas multò plures* (7000*l.*) *infaustus exhausi, præter plurima atque ingentia valde, quæ contraxi, debita.*"———

"*Many running to and fro,*" in quest of information, with restless curiosity and "labour unabashed," to "*en-*

our Lord's exclamation on the cross, which he derives from אלה, to *swear*, and renders "*accursed!*" p. 231 of volume III, note.

13. *Schleusner's Greek Lexicon.* 2 vols. in four parts. 8vo. Leipsic. 1801. Second edition.

This is by far the best Lexicon of the NEW TESTAMENT, hitherto published. It is highly recommended by Dr. *Marsh*, the learned translator of *Michaelis'* Introduction to the N. T.

III. CONCORDANCES.

14. *Calasio's Hebrew Concordance. Romaine's* edition. Four vols. folio. London. 1747.

This splendid and valuable work furnishes a complete Concordance of *Hebrew* words, explained in *Latin*, with marginal readings of the *Greek* Septuagint and *Latin* Vulgate; and in the last volume, an explanation of *proper names*, more copious than that subjoined to the last volume of the *Polyglott Bible.*

15. *Taylor's Hebrew Concordance.* 2 vols. folio. London. 1754.

This valuable *Concordance* and *Lexicon*, is a considerable improvement of *Buxtorf's* celebrated *Hebrew Concordance*, in giving the various renderings of the *Hebrew* words in our *English Bible.* The *Index* of the second volume gives the *English* and *Hebrew.*

16. *Trommius' Greek Concordance.* 2 vols. folio. 1718. Amsterdam.

This is a Concordance of the *Alexandrine* Copy of the *Greek* Septuagint, with the corresponding *Hebrew* words. The *Index* of the second volume furnishes a valuable *Hebrew-Greek* Lexicon, by giving the *Hebrew* words with their various renderings in *Greek.* For methodical and judicious arrangement, it is perhaps the best Concordance published in any language; and is particularly useful as a key to the *Alexandrine* Greek, which is the basis of the *Evangelical.*

19. *Stephens' Greek Concordance.* Folio. 1599. Or its improvement by *Schmidius.* Folio. 1717. Leipsic.

These are most useful Concordances of the *Greek Testament.*

18. *Noldius' Concordance of Hebrew Particles.* Quarto. 1734. Jena.

This is highly useful as a guide to that most difficult and delicate branch of *Philological Criticism*; especially in Hebrew, which has so few particles, and those, of course, used with great variety and latitude.

19. *Glasse's Philologia Sacra.* Quarto. 1694. Amsterdam.

This also is a valuable assistant to the *Hebrew* and *Greek Scriptures.* A new edition has been published by Professor Dathe.

20. *Middleton's Doctrine of the Greek Article.* 8vo. London. 1808.

This important work, after a profound critical investigation of the nature and use of the Greek Article, drawn from the philosophy of the *Greek* language, applies

crease knowledge" in general, and *Scriptural knowledge* in particular. And we are assured, by the unerring

the doctrine, in detail, to the NEW TESTAMENT throughout, and detects a multitude of loose and inaccurate translations of our English Bible, owing to ignorance and inattention. For logical precision, acuteness of remark, and depth of research, it ranks among the highest class of critical comments. No Biblical student should be without it. It exposes, most ably and fully, the mistake of the *Unitarian* Translators, especially *Wakefield.* Dr. *Middleton*, however, is not infallible himself, and in his expositions does not always adhere to his own excellent rules.

20*. *Magee* on *Atonement* and *Sacrifice*, 1812, third Edit.

This enlarged and improved Edition was originally designed for the use of the Students of *Trinity College, Dublin;* and will be found a useful and valuable assistant to *Divinity Students* in general: on account of, 1. Its careful references to *authorities* throughout; 2. Its elaborate and exhaustive discussion of principles and arguments; 3. Its acute strictures on the leading errors of *Papists*, *Methodists*, *Socinians*, and *Unitarians*, respectively; and, 4. The copious supplemental lists of *books*, ancient and modern, consulted by the Author, down to the year 1811.

21. *Cruden's Concordance of the English Bible.* Quarto. London. 1785. Fourth edition; the last which he published himself, with improvements.

This also contains a concise and excellent explanation of the most remarkable and important *technical terms in Scripture;* which renders it the best, perhaps, that has hitherto appeared. Still it is capable of improvement; and especially in the *proper names*, which are too scanty, and their meanings are better explained in *Calasio's* Concordance, and in the *London Polyglott Bible.*

IV. COMMENTARIES AND NOTES.

22. *Critici Sacri.* 9 vols. folio. 1660. London.

———— 12 vols. folio. 1698. Amsterdam.

This great work, first published under the direction of four English Divines, Bishop *Pearson*, *John Pearson*, *Anthony Scattergood*, and *Francis Gouldman*, is considerably augmented in the second edition; which, beside several additional Commentators on the Continent, gives a multitude of select *Dissertations* on the most difficult and important subjects of the NEW TESTAMENT, by various authors, enumerated by Dr. *Clarke.*

23. *Poole's Synopsis Criticorum.* 5 vols. folio. London, 1669—1674.

On this most elaborate work, the learned author spent *ten* years, and must have worked as hard as *Castel* himself. It consolidates, with great skill and conciseness, all the *Critici Sacri* of the *London* edition, into one continued comment; besides many valuable additions from other authors of note, *Hammond*, &c. and his own corrections and decisions in several places. It has "*many advantages* over the *Critici Sacri*, not only in point of *size*," but in its admirable *arrangement* and *concentration* of evidence, and in the *author's remarks*, and it furnishes a most complete *material index* to the *Critici Sacri.* So that upon the whole, "the *Synopsis* will be

Word of Prophecy, that "*it shall be encreased until the time of the end,*" or full disclosure of the PROVIDENTIAL HISTORY of mankind.

preferred to the *Original,*" by many, beside the author of this note, who reflect on the old adage, and do not wish to waste their precious time in wading through a multitude of discordant comments,

Ars longa, Vita brevis.
"*Slow* is the attainment of *skill;*
Short, the expectation of *life.*"

It is highly to the honour of the city of *London,* (as remarked by Dr. *Clarke,*) that the great works of the *Polyglott Bible,* and *Castel's Lexicon,* the *Critici Sacri,* and *Poole's Synopsis,* forming twenty-two large folio volumes, in *nine* languages, were begun and finished in the comparatively short compass of about twenty years, by the *industry* of seven or eight *English Divines,* and the *munificence* of a few *Noblemen.* "To complete," says he, "its eminence in *Biblical literature,* and to place itself at the head of all the cities of the universe, *London* has only to add a *new* and *improved* edition of its own POLYGLOTT," p. xiv.

24. *Lightfoot's Works.* 2 vols. folio. 1684. London.

He was one of the most profoundly learned of the bright constellation of *Scholars* and *Divines,* which adorned that age, and shone, unrivalled, perhaps, in any other. His *Talmudical* learning he most happily applied to the illustration of Scripture. He was not, however, so happy in his *Chronological* and *Geographical* remarks. The former, indeed, was not to be wondered at, from the imperfect state of *Chronology* in his time. In the latter, he has committed several gross mistakes in the *Holy Land* and site of *Jerusalem.*

25. *Schoettgenius Supplement* to *Lightfoot's Horæ Hebraicæ, et Talmudicæ.* 2 vols. 4to. Dresden. 1733.

This is a learned and useful work; and is both *scarce* and *dear.* It is therefore entitled to republication in *London.*

26. *Calmet's Commentaire Literale.* 9 tomes, folio. *Paris.* 1719—1726.

An excellent Supplement is furnished in *Calmet's Dictionaire, &c. de la Bible,* 4 tomes, folio, 1730. *Paris.*

A valuable abridgment and improvement of *Calmet's Dictionaire, &c.* has been lately published by Dr. *John Robinson,* in his *Theological, Biblical,* and *Ecclesiastical Dictionary.* London, 1815. Large Octavo. Which contains a great variety and compass of *Religious* information, in a moderate size, illustrative of the *Old* and *New Testament.*

27. *Bible de Chais.* 6 vols. 4to. Hague. 1743—1777.

Besides a *French* Translation, which, in general, is judicious, this learned and elaborate work contains a valuable comment upon the OLD TESTAMENT, as far as the end of *Kings,* and a great number of curious and critical *Dissertations, Maps,* &c. It is much to be regretted, that the learned and pious author did not complete

III. The paramount excellence, therefore, the importance and the difficulty of the ORIGINAL SCRIPTURES,

the whole. What he has published, however, at long intervals, is excellent. His *Notes* are chiefly taken, as he professes, from the best *English Commentators*, to whom he gives a decided preference above the foreign, *Houbigant*, *Calmet*, &c. all of whom he appears to have carefully studied. It may, therefore, be justly considered as a considerable and valuable improvement upon his predecessors of *every description*, as far as it goes. I have found it such in the course of my researches; far superior, indeed, in *critical* information, to any *single commentary*, within its range, which I have consulted.

28. *Dodd's Commentary.* 3 vols. folio. London. 1770.

This may justly be considered as a Supplement to *Chais*. "Mr. *Chais*," says he, "has hitherto carried his work only to the *second* Book of *Samuel*; I was forced, therefore, to leave with regret, so useful an instructor, and should have been happy to have improved *my comment* by a *continuance* of his *well-digested* volumes." He also gives *Calmet* his well-earned praise, but qualified with "*proper allowances* for the *author's faith*, and *his Church's attachment* to the edition of the *Vulgate*." Preface.

V. ECCLESIASTICAL HISTORY AND ANTIQUITIES.

29. The first and highest of this class is unquestionably *Josephus*, the great *Jewish Historian* and *Antiquary*. The first twelve books of his *Antiquities* form a regular comment on the *Ecclesiastical* and *Civil* History of the *Jews*, from the Creation till the time of the *Maccabees*, or *Asamonean* Dynasty. *Hudson's* edition of the Text, is more correct and convenient; though *Havercamp's* is larger, and abounds more in notes. His *Jewish war*, and the corresponding latter books of his *Antiquities*, furnish the most admirable illustrations of the predictions of *Moses*, the *Prophets*, and OUR LORD, respecting the destruction of *Jerusalem* by the *Romans*.

30, 31. *Shuckford's* and *Prideaux's* Connexions are very useful in tracing the *connexion*, and supplying the *chasm* between the *Old* and *New Testament*.

32. *Lardner's Works.* 11 vols. 8vo. 1788. London.

This elaborate work is truly valuable. It contains the most copious materials for judging of the *authenticity* and *credibility* of the *Canonical Scriptures* of the NEW TESTAMENT.

33. *Michaelis' Lectures on the New Testament.* 4 vols. 8vo. 1793—1801. Cambridge. *Marsh's* Translation.

This may be considered as the sequel of *Lardner's*, and in many respects an improvement thereon. Both these writers, however, are rather *sceptical*, and not to be implicitly relied on in their *conclusions*, though generally fair and candid in citing their *authorities*, both for and against their own opinions.

34. *Abulfaragi's History of the Dynasties.* Quarto. *Arabic* and *Latin*. Oxford. 1663. Edit. *Pococke*.

This celebrated historian, whose real name was *Gregorius Bar Hebræus*, has given

have given birth to a greater number and variety of *helps* and *expositions*, than any other books that ever

a compendium of *Universal History*, from the creation of the world to A.D. 1273, in *Ten Dynasties*, or *Periods*. Though bred a *physician*, and a leader of the *Jacobite sect of Christians* in *Syria*, he was admired by *Mahometan* and *Jewish* writers, as "the *phœnix* of his age," and "*we* justly *venerate* him," says *Michaelis*, "as the *most learned*, and the *best historian* of the *Syrian* writers."———To this honourable distinction I also willingly subscribe, having found him the best and surest guide, in adjusting the *Chronology* of the *Patriarchs*, *Job*, *Jacob*, *Levi* and his *sons*, &c. and furnishing the true outline of the chronology of *Theophilus*, *Bishop* of *Antioch*; supplying important *chasms*, both in the SCRIPTURES and in *Josephus*, with an accuracy and fidelity not to be found elsewhere.

35. *Eutychius' Annals.* Quarto. *Arabic* and *Latin.* Oxford. 1659. Edit. *Pococke.*

This excellent Annalist and Patriarch of *Alexandria*, has also given a Compendium of *Sacred* and *Ecclesiastical History*, from the creation of the world to A.D. 637; which will be found a useful Supplement to *Abulfaragi*; but he is not so correct in his *Chronology.*

36. The younger *Spanheim's Ecclesiastical History*, from the Creation to the *Reformation*, 1535, including also his *Sacred Geography* and *Chronology. Latin.* Folio. Leyden. 1701.

This is a valuable work, and well deserving republication of the *Ecclesiastical History*, singly.

37. *Jortin's Remarks on Ecclesiastical History.*

Of this a new edition has been lately published. The character of this work is too well established to require recommendation.

38. *Jortin's Erasmus.*

Of this also a new edition has been published. It contains curious and authentic documents of the progress of the *Reformation.*

39. *Hooker's Ecclesiastical Polity.*

This work is superior to all praise for profound learning, compass of information, and accurate fidelity. His *Preface*, addressed to *them that seek*, (as they term it,) *the Reformation of the Laws and Orders Ecclesiastical in the Church of England*; and his *Seventh Book, describing the Constitution and Maintenance of the primitive Church*; and *vindicating the Discipline of the Church of England*; for close, temperate, masterly, and exhaustive reasoning, are unrivalled, and well deserve to be reprinted separately. The whole *eight books* are indeed too prolix and tedious for the *indolent fastidiousness* of modern readers and critics.

40. *Mede's Works.*

These contain a rich and varied fund of *Original Criticism*, on several important parts of Scripture, both of the OLD and NEW TESTAMENT. He was the first who furnished a rational *Key to the Apocalypse*, and who had the high merit of retrieving the doctrine of the *Millennium* from undeserved obloquy and neglect.

Here

were written in any age or in any language: and if we review the infinite multitude of *Translations, Notes, Comments, Keys,* &c. of *Lexicons, Dictionaries, Concordances,* &c. of *Histories, Connections, Abridgments,* &c. that have already appeared, in all languages, wherever THE GOSPEL has been published throughout the whole world, we may safely conclude, without any hyperbole or exaggeration, that *the world itself could not contain the books that might be written,* upon a subject so absolutely inexhaustible in all its various branches and ramifications.

But amidst all this endless and oppressive variety of *Scriptural Helps,* there are scarcely any which are not liable to serious and weighty objections. Some are too voluminous, diffusive, and expensive for ordinary use; others too short, superficial, and imperfect to convey sufficient information: and we may search in vain for a COMPETENT HISTORY OF THE BIBLE; a History of the Bible which shall be plain and clear, even to the unlearned, and yet concise, correct, and critical; competent, 1. to arrange all the scattered events in a regular and lucid, *chronological* and *geographical* order; 2. to trace the connexion between the OLD and NEW TESTAMENT throughout, so as to render the whole one uniform and consistent narrative; competent, 3. to expound the *mysteries, doctrines,* and *precepts* of both, intelligibly, rationally, and faithfully; without *adding* to, or *diminishing* from the WORD OF GOD; and without undue respect of persons, parties, or sects; 4. to unfold and interpret the whole grand and comprehensive scheme of "*the*

Here we shall end this *select list of most useful elementary books;* referring the curious reader for further information on the subject, to the various *authors* cited in the course of this work.

prophetic argument *," from *Genesis* to *Revelations;* all admirably linked and closely connected together, subsisting in THE DIVINE MIND, "before the foundation of the world," 1 Pet. i. 20, Rev. xiii. 8, and gradually revealed to mankind, at sundry times, and divers modes and degrees, during the *Patriarchal, Mosaical,* and *Christian dispensations,* as they were able to bear it, Heb. i. 1, competent, 5. to solve *real difficulties,* and reconcile *apparent dissonances,* resulting from the obscurity of the original text, or from inaccurate translations; 6. to silence *Sceptics* and *Heretics, Infidels* and *Scoffers,* by exposing the weakness and inconclusiveness of their objections and cavils; 7. to defend the *institutions* of the *Primitive Church* against *Schismatics* and *Levellers;* and in fine, 8. to copy, as closely as possible, the brevity and conciseness, yet simplicity and plainness of the Gospel style;——such a history of the Bible is altogether a *desideratum* in the annals of sacred literature.

Such a plan was partly suggested many years ago, after the grand rebellion, by *Samuel Torshell,* a preceptor of the royal family of *Charles* I. as it seems, who addressed "*the Lords and Commons assembled in Parliament,*" on this great and important *national* concern, in a tract preserved in the *Phœnix* about 1707, Vol. I. p. 96, &c.

In this, he proposed "to dispose THE BIBLE into a *method* and *harmony,* by transposing the order of books and chapters; inserting the sacred oracles according to the times they were delivered in, and the psalms in their places, and on the occasions which they were framed to

* Τον προφητικον λογον, 2 Pet. i. 19.

suit; in such a manner that by the mere force of *series* and *connexion,* the *historical* and *prophetical* parts might reciprocally explain and authenticate each other."

It is much to be regretted that this masterly plan was not attended to, and encouraged by a *British Parliament.* It proved abortive, and *Torshell's* materials, if he had collected any, were unfortunately lost, or condemned as waste paper. As far as the limited powers and confined opportunities of an unassisted and retired student could avail, an attempt has been made, in the present work, to fill up the scanty outline in some measure; but to complete and perfect the whole, in all the various branches, expressed above, will require the united talents of the *most learned,* and the *most enlightened* scholars and divines, not only of the present age, but of ages yet unborn; for THE MYSTERY OF THE GOSPEL cannot be fully unfolded till the *time of the end.*

IV. This second volume, comprises the *History of the Old Testament,* and *Apocrypha,* in *eight* Chronological *Periods,* reaching from the *creation of the world,* B.C. 5411, (according to the present system) to the birth of *John the Baptist,* B.C. 5; and the third volume comprizes the *History of the New Testament,* from thence, to the destruction of Jerusalem by *Titus,* A.D. 70.

To these is added, a *tenth prophetic period,* including a brief sketch of the state of the *Church militant,* or suffering, both before and after CHRIST, from the rise of the *Babylonian* empire upon the ruins of *Nineveh,* B.C. 606, to the end of the period of *the three woes,* for 1260 years, ending, according to this scheme, A.D. 1880. See the analytical investigation of it, p. 517, 518, of this volume.

The *Church militant* is to be succeeded by the *Church triumphant,* during the establishment of THE *kingdom of* GOD upon earth, foretold by the ancient prophets, especially *Daniel,* ii. 44, vii. 13, 14, for a *thousand years,* or probably *generations,* Exod. xx. 5, 6, Deut. vii. 9, Ps. cv. 8, 1 Chron. xvi. 15, in the *regeneration,* Matt. xix. 28; at the *first resurrection,* John v. 25, Rev. xx. 4, 5; or *resurrection of the just,* Luke xiv. 14, as distinguished from the *general resurrection* at the end of the world, John v. 28, 29, Matt. xxv. 31—46; when *seasons of refreshment* shall arrive, Acts iii. 19—21, at OUR LORD'S *second appearance,* Heb. ix. 28. When *wars* and *discord* shall cease throughout the world, and *religion* and *virtue* flourish, and the *paradisaical* state be once more revived upon earth during that blessed millenary period of a *thousand generations.* Under each of these periods its *chronology* is first given, and the principles upon which it was constructed are briefly explained before its *history* is detailed. Thus the chronology and history keep pace with each other, and their mutual consistency, and the harmony that pervades the whole of the *analytical* outline of the chronology, (as determined from the general principles laid down in the first volume of this work,) and the *synthetical* arrangement of the events furnishes no slight presumption, that the whole system is well founded, and solidly built in its superstructure.

The leading *prophecies* throughout the *Old* and *New Testament,* are introduced "according to the *times* they were delivered in," for the following reasons:

1. This *chronological* order of the *prophecies* is recommended by the sacred writers themselves, who con-

stantly interweave their *prophecies* with the thread of the *history*, in the most simple and natural way.

2. The most important *prophecies* grew, as it were, spontaneously out of the circumstances of the *history*, and they mutually explain and illustrate each other: the prophecies, by their reflex operation, often contributing materially to explain the *passing events*, and also to predict others that were *nearer*, or *less remote*.

Thus, the *grand charter* of our REDEMPTION originated from the *historical fall* of our first parents in Paradise, (Gen. iii. 15.) And it contributes in turn to ascertain the *spiritual* nature of the *tempter*, under the *image* or form of a *serpent*; as expressly explained, (Rev. xii. 9.) And the famous prophecy of *the chosen virgin* of the royal house of *David*, of whom "THE BLESSED SEED," IMMANUEL, was to be born, destined in the fulness of *prophetic* time, *to crush the serpent's head*, or destroy the power of the *Devil*; was naturally suggested by the infidelity of *Ahaz*, king of *Judah*, refusing a sign of deliverance from his enemies, offered to him from THE LORD by the prophet *Isaiah*, vii. 10—15: while the *remoter* prophecy of the birth of JESUS was verified by the *nearer* prediction, that in the course of *two* years, before THE HOLY CHILD should learn to distinguish his food, the hostile land of *Samaria* and *Syria*, which *Ahaz* then dreaded, should be deprived of its two kings, those *firebrands* to *Judea*, ver. 16. See p. 419 of this volume.

3. And it is truly remarkable, that the most disastrous periods of the *history* were the most highly illuminated by THE SPIRIT OF PROPHECY, for the comfort and support of the *faithful* under their present, or approaching trials. Thus, the sufferings of the *Israelites*, in their *Egyptian*

bondage, and in the waste howling wildernesses of *Arabia Petræa,* were mitigated and relieved by the most signal *prophecies* of future *rest* and *salvation* in the *promised land;* not merely for a short period, but for "a *thousand generations*" of the faithful, by the voice of THE TUTELAR GOD OF ISRAEL himself, from Mount *Sinai.* The greatest prophets, "in *word* and *deed,*" *Elijah, Elisha, Isaiah, Micah, Ezekiel, Jeremiah, Daniel,* &c. were all raised up before, or during the *Assyrian* and *Babylonian* captivities.

The like kind and gracious economy took place under the GOSPEL dispensation. The *times* and *seasons* were highly calamitous, when OUR LORD and his harbinger the Baptist, appeared on the stage. And their most important *prophecies,* pointed chiefly to the approaching destruction of *Jerusalem,* and the long *desolation* to ensue during the *Roman* captivity; critically explaining and applying the foregoing prophecies of *Moses, Isaiah,* and *Daniel* relative thereto, for the comfort, support, and deliverance of the *faithful;* of whom *not a hair of their heads perished* in the catastrophe of the devoted city, because they listened to OUR LORD'S admonitions, and watched his *signs of the times.*

The same is still continued to *us* and to *our children* in these latter *times* and *seasons.* We likewise are forewarned in the sure and unerring word of prophecy, by CHRIST and his *Apostles* in the NEW TESTAMENT, and especially in his last and fullest *revelation* to his exiled servant *John,* in *Patmos,* of the *three woes* that are to conclude the persecutions of the *Church militant* before it shall become *triumphant;* and there is abundant reason to dread that the *last woe* has already begun; that the effusion of the *first vial of wrath* upon the *apostate*

world, began about A.D. 1793; and that the last persecution of the *remnant* of *the witnesses*, shortly before the expiration of the period in 1880, is likely to take place in *England*, and chiefly in its metropolis, *London*, that greatest seminary of *religion* and *virtue*, and also of *irreligion* and *vice*. In which conflict, we greatly apprehend, the *National Church* shall be extinguished for a short time, but shall rise again like the *Phœnix* from her ashes, with renewed lustre, at the *regeneration*. Nor is this ominous exposition of *Rev.* xi. 7—12, by any means singular or novel. It was expressly applied to the *Protestant*, or *Reformed Churches* in general, by the sagacious *Mede;* it was dreaded for the *Church of England* in particular, by Bishop *Jewell*, Archbishop *Whitgift*, and the profound *Hooker*, in consequence of the sacrilegious *spoliation of ecclesiastical property* by the Laity; and it is supported by some of the soberest *witnesses* of the present eventful times.

The study of the *Apocalypse* furnishes the *master key* to the whole scheme of *chronological prophecy*. The Apocalyptic visions, like the *head corner stone*, crown the whole fabric, laid by the great architect CHRIST himself, for the *edification* of the *faithful* in the last days. "He that will understand the *old prophets* must begin with the *Apocalypse*," said Sir *Isaac Newton*. *Observations*, &c. p. 250. And his *analytic* method was pursued throughout in framing this *Analysis of Sacred Chronology*, especially in the *prophetic* scheme. To such *serious* students as may wish to see the whole plan of this volume unfolded, it is earnestly recommended by way of *preparation*, to begin at the end, and read the *tenth period* first. This will furnish the clue to the whole. There they

will find out what was "*first, last,* and *midst,* and without *end*" in the author's thoughts, during this long and laborious task:—1. an ardent desire and anxious endeavour to rouze and excite *public attention* to most awful and interesting and impending *prophecies;* 2. to engage, if possible, all the various jarring and discordant *sects* and *parties* that flourish even to rankness, in this enviable land of *religious* and *civil liberty,* to join in mutual *peace* and *charity* * with *the Church,* and with *each other,* from a lively sense of their *common danger;* and to unite cordially against the common enemy, *Popery,* now rearing her *hydra* head aloft in these isles, after having been *wounded to death* on the continent of *Europe;* one of the most astonishing and portentous *signs of the times:*— 3. to establish upon solid and unshaken grounds, the truly *Scriptural* and *Orthodox* doctrine of the *first resurrection,* at OUR LORD's approaching *appearance* at the *regeneration,* and his ensuing *spiritual* kingdom upon earth for a *thousand years* or *generations;* and to rescue this reviving and awakening doctrine (too long suppressed and neglected,) from the *vain terrors* of ignorant enthusiasts, and the *presumptuous imaginations* of artful and designing fanatics, vending their "*seals,*" or false securities among a deluded populace; 4. to promote the *conversion* of *the Jews,* and contribute to bring back the *lost sheep* of the house of *Israel,* to the great SHEPHERD *of their salvation;* demonstrating, by a close and critical survey of *all the prophecies* from *Moses* to *Malachi,* in the originals, respecting their MESSIAH, that they were altogether ful-

* "*There will come a time* when three words uttered with *charity* and *meekness* shall receive a far more blessed reward than three thousand volumes written with *disdainful sharpness of wit.*" *Hooker,* Preface.

filled in JESUS OF NAZARETH *, and altogether in no other person whatsoever; according to the judicious plan, proposed, indeed, but insufficiently, and unfairly executed by *David Levi* †, owing to his *partial blindness* and *rooted*

* In the APPENDIX to the third volume, *all these prophecies* are collected into *two grand series*. The first, descriptive of the *Human Nature* of CHRIST, his *pedigree, sufferings*, and *glory*; the second, of his *divine character, titles*, and *offices*.

† About the year 1787, the late Doctor *Priestly*, rather unadvisedly, attempted the conversion of the *Jews*, and provoked a controversy with *David Levi*, a learned *London* Jew, in which "little *David*," as he humourously styled himself, encountered "this *Goliah*," in controversy, and boasted that "he slew, with his own sword, this *man of war* from his youth;" who, certainly, was not competent to maintain the cause of CHRISTIANITY upon *Unitarian* principles, against his brother the *Jew*.

Elated with his success, *Levi* threw down the gauntlet to the *Christian Divines* at large in these terms,——"If I might presume to offer *my opinion*, in so weighty a cause, I think that the *fairest* method, and that which is the likeliest to lead to *conviction* on either side, (*Jewish*, or *Christian*) is to take a *review of all the prophecies* concerning THE MESSIAH, from *Moses* to *Malachi*, and compare them with the acts of *Jesus*, recorded in the *New Testament*; to see whether they have been fulfilled in his person or not."

This, *Levi* attempted to do in a publication of three volumes 8vo. *on the prophecies*; which, with some ingenious expositions, mixes much trite and common place argument of *Jewish* writers, and much indecent virulence against "*the name of* JESUS." Still, the work is in estimation among his countrymen, and we understand, several of them have expressed surprize that it has not been answered.

This induced *the Society* lately instituted in *London*, to promote the *conversion of the Jews*, to offer a premium for the most approved answer to *David Levi's* book; and one has lately appeared under their auspices, signed *Talib*, which has considerable merit, as far as it goes; stating *Levi's* fundamental principle, namely, that *the glorious kingdom of the* MESSIAH *was to take place immediately, or shortly after his first appearance upon earth*; and proving that it is, 1. a mere *petitio principii*, or taking for granted the question at issue between *the Jews* and *Christians*; 2. That it is contrary to the whole analogy of the divine government of the world, in which the *progress* toward perfection is gradual; from the *grain* of *mustard seed* to the *great tree*, Matt. xiii. 31, 32; 3. And contrary also, to the *express intimations* of the *Hebrew* Scriptures; and 4. expressly opposed to those *prophecies* which foretel a *suffering* MESSIAH, &c. But the learned and ingenious author modestly professes neither sufficient *leisure* nor *erudition* for a complete answer to every part of *Levi's* work, p. vi.

This has been attempted, in the present *Analysis of Sacred Chronology*; the necessity of which was originally suggested, indeed, in great measure, by *Levi's*

prejudices;—5. to induce and persuade all descriptions of *scholars* competent thereto, *Jewish, Christian,* and *Sceptical,* "up to reascend, though *hard* and *rare,*" to the *original* sources of information in the HEBREW and GREEK SCRIPTURES, rejecting their leaky and "*broken cisterns that can hold no water*"—no *living waters* from the ROCK CHRIST; and exchanging their *sounding brass* for *solid gold:*—their *secondary authorities,* of *received translations, dogmas, Mishnas* and *Talmuds,* their *formularies of faith, confessions,* and *traditions of men,* for the native *simplicity* and *dignity,* and *lucid argument,* "in *thoughts that breathe,* and *words that burn,*" of THE GOSPEL OF PEACE, from *Genesis* to *Revelations;*—6. and by their influence and exertions among the *unlearned* and *unstable,* to bring all descriptions of men, *high* and *low, rich* and *poor, one* with *another, from darkness to light, from the power of Satan unto* GOD, *to guide their feet,* and thereby *our own* also, *into the way of peace* here, and *bliss* hereafter.

To propose and enforce in their full lights and bearings, views so vast and comprehensive, as are here delineated, is not the *author's* province, nor of any *individual* whatsoever, even the most highly gifted. He has, indeed, sketched a grand outline; but to fill it up, cor-

imposing challenge; for this led to a critical examination of the *Jewish* System of *Chronology* in the first volume of this work; which was found to be false and hollow. With the *ground work,* therefore, the superstructure of his *argument* necessarily fails; as I have endeavoured to prove by a critical analysis and dispassionate examination of the *prophecies* themselves in the course of this volume; to which the attention of the most learned *Jewish Rabbis,* is most earnestly and anxiously requested, by their sincere well-wisher.

"*O pray for the peace of Jerusalem!*——
They shall prosper, that love Thee.

rectly and completely, will require the joint concurrence, and the strenuous co-operation of the most intelligent and the most enlightened of the *wise* and *good* of all *sects* and *parties*, of "all sorts and conditions of men," who compose the *visible Church*, under THE LAW and under THE GOSPEL. And such, he humbly trusts, are still to be found among *the Israel of* GOD and *followers of* THE LAMB. May their *number*, their *unanimity*, their *faith*, and fervent but considerate *zeal according to knowledge*, abound more and more to promote this blessed work of GENERAL REFORMATION in *belief* and *practice!*

In the progress of this arduous and tedious undertaking, as a laborious *pioneer* in the cause and service of *Sacred Literature*, he has proceeded all along with fear and trembling; impressed with the most lively and profound sense of the awful *responsibility* of a *sacred critic* to GOD and the *world*, if he presume, if he dare, to handle that *sharp two-edged sword, of* THE SPIRIT, THE WORD OF GOD, either heedlessly, unskilfully, or deceitfully; fully concurring in sentiment with the pious and sagacious, but most cautious and circumspect *Joseph Mede*, that "*Rashly to be the author of a false interpretation of* SCRIPTURE, IS TO TAKE GOD'S NAME IN VAIN, *in a high degree*,"—higher in *writing* than in *speaking*; for, *Litera scripta manet.*——

Feci quod potui, potui quod, CHRISTE, *dedisti;*
(Improba, *fac melius si potes,* Invidia!)
Si malè quid dictum est, Hominem *dixisse memento;*
Si bene quid dixi, gloria, CHRISTE, *tua est.*

Pfeiffer.

ΤΩ ΘΕΩ ΔΟΞΑ.

SYNOPSIS OF THE CHRONOLOGY.

THE following TEN PERIODS comprise the whole from the *Creation* to *the end of the World.*

VOL. II. OLD TESTAMENT.

FIRST PERIOD, p. 1.

FROM THE CREATION TO THE DELUGE, 2256 YEARS.

	Y.			B.C.
1. *Adam*	(130)	230	....	5411
2. *Seth*	(105)	205	....	5181
3. *Enos*	(90)	190	....	4976
4. *Cainan*	(70)	170	....	4786
5. *Malaleel*	(65)	165	....	4616
6. *Jared*		162	....	4451
7. *Enoch*	(65)	165	....	4289
8. *Methuselah*		187	....	4124
9. *Lamech*		182	....	3937
10. *Noah*		600	....	3755
Deluge		2256		3155

SECOND PERIOD, p. 44.

FROM THE DELUGE TO ABRAHAM'S BIRTH, 1002 YEARS.

1. Deluge, *Shem*		2	....	3155
2. *Arphaxad*	(35)	135	....	3153
3. *Salah*	(30)	130	....	3018
4. *Heber*	(34)	134	....	2888
5. *Peleg* or *Phaleg*	(30)	130	....	2754

		Y.	B.C.
6. *Reu* or *Ragau*	(32)	132	2624
Division of the Earth			2614
Nimrod's kingdom and Confusion of Tongues			2554
7. *Serug*	(30)	130	2492
8. *Nahor*	(29)	79	2362
Job's trial			2337
9. *Teruh*	(70)	130	2283
10. *Abraham*		1002	2153

THIRD PERIOD, p. 106.

FROM ABRAHAM'S BIRTH TO THE ISRAELITES' RETURN TO CANAAN, 545 YEARS.

1. *Abraham*	60		2153
——— goes to *Charran*	15	75	2093
——— to *Canaan*	25		2078
——— to *Egypt*			2077
——— rescues *Lot*			2070
Ishmael			2067
Destruction of *Sodom*			2054
——— goes to *Gerar*			2054
		215	
2. *Isaac*	60		2053
His intended *Sacrifice*			2028
3. *Jacob*	82		1993
——— goes to *Charran*			1916
4. *Levi*	48		1911
Joseph, Governor of *Egypt*			1872
5. *Kohath*	60		1863
Jacob's family go to *Egypt*			1863
6. *Amram*	75		1803
		215	
Joseph's death			1792
7. *Moses*	80		1728
Exode of the *Israelites*	40	40	1648
Their return to *Canaan*	545		1608

FOURTH PERIOD, p. 257.

FROM THE ISRAELITES' RETURN, TO THE REGAL STATE, 498 YEARS.

		Y.		B.C.
1.	*Joshua* and *the Elders*	26	....	1608
	First division of Lands			1602
	Second division of Lands			1596
	Anarchy or *Interregnum*	10	....	1582
I.	Servitude *Mesopotam.*	8	....	1572
2.	*Othniel*	40	....	1564
II.	Servit. *Moab*	18	....	1524
3.	*Ehud* and *Shamgar*	80	....	1506
III.	Servit. *Canaan*	20	....	1426
4.	*Deborah* and *Barak*	40	....	1406
IV.	Servit. *Midian*	7	....	1366
5.	*Gideon*	40	....	1359
6.	*Abimelech*	3	....	1319
7.	*Tola*	23	....	1316
8.	*Jair*	22	....	1293
V.	Servit. *Ammon*	18	....	1271
9.	*Jephthah*	6	....	1253
10.	*Ibzan*	7	....	1247
11.	*Elon*	10	....	1240
12.	*Abdon*	8	....	1230
VI.	Servit. *Philist.* 40	20	....	1222
13.	*Samson*	20	....	1202
14.	*Eli* 40	30	....	1182
	Samuel called as a *prophet*	10	....	1152
VII.	Servit. *Philist.*	20	....	1142
15.	*Samuel*	12	....	1122
	Saul elected *king*	498		1110

FIFTH PERIOD, p. 308.

FROM THE REGAL STATE TO THE REVOLT OF THE TEN TRIBES, 120 YEARS.

1.	*Saul*	40	....	1110
	Samuel Judge jointly, 38 years			
	Saul defeats the *Ammonites*		....	1110
	—— his first offence		....	1108
	Jonathan defeats the *Philistines*		....	1106

		Y.		B.C.
	Saul's second offence		....	1100
	David born		....	1100
	——— kills *Goliah*		....	1080
	——— marries *Michal*		....	1075
	——— first flight to *Gath*		....	1074
	——— second flight to *Gath*		....	1071
	Saul's third offence		....	1070
2.	*David*	40	....	1070
	——— takes *Jebus*		....	1063
	Philistine war		....	1061
	Ark brought home		....	1060
	Nathan's prophecy of THE MESSIAH, the Son of *David*		....	1055
	David's first offence		....	1052
	Solomon born		....	1050
	Absalom's and *Sheba's* rebellions		....	1036
	David's second offence		....	1032
	Adonijah's rebellion		....	1030
3.	*Solomon*	40	....	1030
	Temple begun		....	1027
	——— finished		....	1020
	Tadmor built		....	1006
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	The Revolt	120		990

SIXTH PERIOD, p. 372.

FROM THE REVOLT TO THE DESTRUCTION OF JERUSALEM, 404 YEARS.

KINGS OF JUDAH.

1.	*Rehoboam*	17	....	990
2.	*Abijah*	3	....	973
3.	*Asa*	41	....	970
4.	*Jehosaphat*	25	....	929
5.	*Jehoram* or *Joram*	8	....	904
6.	*Ahaziah*	1	....	896
7.	Q. *Athaliah*	6	....	895
8.	*Joash* or *Jehoash*	40	....	889
9.	*Amaziah*	29	....	849
	Interregnum	11	....	820

		Y.		B.C.
10.	*Uzziah*, or *Azariah*	52	....	809
11.	*Jotham*	16	....	757
12.	*Ahaz*	16	....	741
13.	*Hezekiah*	29	....	725
14.	*Manasseh*	55	....	696
15.	*Amon*	2	....	641
16.	*Josiah*	31	....	639
17.	*Jehoahaz*, 3 m.			
18.	*Jehoiakim*	11	....	608
19.	*Jehoiachin, Jechoniah*, or *Coniah*, 3 m.			
20.	*Zedekiah*	11	....	597
	Jerusalem destroyed	404	....	586

SEVENTH PERIOD, p. 448.

FROM THE DESTRUCTION OF JERUSALEM TO NEHEMIAH'S REFORM, 166 YEARS.

BABYLONIAN DYNASTY.

1.	*Nebuchadnezzar* destroys *Jerusalem*	25 last	..	586
	——— appoints *Gedaliah* governor		....	586
	——— subdues the *Ammonites*, &c.		....	585
	——— besieges *Tyre*		....	584
	——— desolates *Judea*		....	582
	——— subdues *Egypt*		....	570
	——— his first *dream*		....	569
	——— sets up the *golden image*		....	569
	——— his second *dream*		....	568
2.	*Evil Merodach*	3	....	561
	—— releases *Jehoiachin*		....	561
3.	*Belshazzar*	5	....	558
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	—— takes *Babylon*, first of his *sovereignty*		....	536
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		Y.	B.C.
4.	*Darius Hystaspes*	36	521
	Temple finished		516
5.	*Xerxes*	21	485
	2. High priest, *Jehoiakim*, 30 years		483
6.	*Artaxerxes Longimanus*	41	464
	——— stops the rebuilding of *Jerusalem*		463
	——— marries *Esther*		460
	——— sends *Ezra* to *Judea*		457
	3. High priest, *Eliashib*, 40 years		453
	Nehemiah, governor of *Judea*, 12 years		444
	——— rebuilds the *walls* and the *city*		444
	——— returns to *Persia*		432
	——— comes again to *Jerusalem*		424
	Darius Nothus	3 first	423
	Nehemiah's reform. End of the O. T. *Canon*	166	420

EIGHTH PERIOD, p. 529.

FROM NEHEMIAH'S REFORM TO JOHN BAPTIST'S BIRTH, 415 YEARS.

PERSIAN DYNASTY.

Jewish High Priests.

3.	*Eliashib*	7 last	420
4.	*Joiada*, or *Judas*	40	413
5.	*Jonathan*, or *John*	32	373
6.	*Jaddua*, or *Jaddus*	20	341

MACEDO GRÆCIAN DYNASTY.

7.	*Onias*	21	321
8.	*Simon* the Just	9	300
9.	*Eleazar*	15	291
10.	*Manasses*	26	276
11.	*Onias* II.	33	250
12.	*Simon* II.	22	217
13.	*Onias* III.	20	195
14.	*Jesus*, or *Jason*	3	175
15.	*Onias*, or *Menelaus*	9	172

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5.	*Aristobulus* and *Antigonus*	1	....	106
6.	*Alexander Jannæus*	27	....	105
7.	Q. *Alexandra*	9	....	78
8.	*Hyrcanus* II.		3 m.	69
9.	*Aristobulus* II.	6	6 m.	69

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	Pompey takes *Jerusalem*		....	63
	Hyrcanus II. again	23	....	63
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1.	*Herod* the Great	32	first	37
	John Baptist born about *spring*	415	....	5

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NINTH PERIOD, p. 1.

FROM THE BAPTIST'S BIRTH TO THE DESTRUCTION OF JERUSALEM, 75 YEARS.

		Y.		B.C.
	Herod the Great	2	last	5
2.	Nativity of JESUS CHRIST about *Autumn*			5
2.	*Archelaus* Ethnarch of *Judea*	10		4

ROMAN PROCURATORS.

				A. D.
1.	Procurator *Coponius*	2		6
	CHRIST visits the Temple			8
2.	P. *Marcus Ambivius*	4		9
	Tiberius made colleague of *Augustus*			12
3.	P. *Annius Rufus*	1		13
4.	P. *Valerius Gratus*	11		14
5.	P. *Pontius Pilate*	10		25
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	3. *Luther*	1517
III.	Period, *Seventh Trumpet*, containing *seven vials*, or *last woe*, beginning with the *French Revolution*	1793
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THE CHURCH TRIUMPHANT, 1000 GENERATIONS.

IV.	Period. The Mountain, or *kingdom of* God *established upon earth in the* Regeneration for 1000 years	1000 *generations.*
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ANALYSIS

OF

SACRED CHRONOLOGY.

ANALYSIS

OF

SACRED CHRONOLOGY.

FIRST PERIOD.

FROM THE CREATION TO THE DELUGE, 2256 YEARS.

Seth's line.	Y.	B.C.	*Cain's line* *.
1. *Adam*.....	230	5411.	1. *Adam.*
2. *Seth*	205	5181.	2. *Cain.*
3. *Enos*.....	190	4976.	3. *Enoch.*
4. *Cainan*....	170	4786.	4. *Irad.*
5. *Malaleel*...	165	4616.	5. *Mehujael.*
6. *Jared*.....	162	4451.	6. *Methusael.*
7. *Enoch*.....	165	4289.	7. *Lamech.*
8. *Methuselah*..	187	4124.	8. *Jabal, Jubal,* and *Tubal Cain.*
9. *Lamech*....	182	3937.	9.
10. *Noah*	600	3755.	10.
Deluge	2256	3155.	

The book of *Genesis* begins with an account of the Creation of the *Earth*, its *elements*, *vegetable* productions, and *animals*; in the course of six days. At the same time were created, we may presume, the *sun*, *moon*, *planets* and *comets*, which compose our Mundane System. See the process of Creation described in the Elements of *Ancient Geography*, Vol. I. p. 308, &c.

The world was probably created in *Spring*, about the Vernal

* The probable Chronology of *Cain's line* is given in the fourth volume of this work. Section I.

Equinox. See Elements of *Technical Chronology*, Vol. I. p. 33. And the year of the Creation, assumed as the basis of this system, is B.C. 5411, collected from the rectification of the Chronology of *Josephus*, and of *Theophilus*, Bishop of Antioch, as stated, Vol. I. p. 302.

The *primeval* or *sacred year*, consisted of 360 days. See the article of *years*, Vol. I. p. 31. And in this genealogical table of *Seth's* line, six centuries are added to the generations of *Adam*, *Seth*, *Enos*, *Cainan*, *Malaleel*, and *Enoch*, exhibited in the present *Masorete* Hebrew text; for the reasons assigned, Vol. I. p. 272, &c.

ADAM.

The first chapter of *Genesis*, closes the general account of the creation with that of *Man*, the last and noblest work of GOD: who were created separately, "male and female," "in the image and likeness of God," endued with reason, speech, and knowledge of their CREATOR, who graciously conversed with, and "blessed them," and gave them "dominion" over the earth, its elements, and its productions, vegetable and animal: and concluded with the institution of the *sabbath* on the seventh day, after the work of creation was all finished, which "God *blessed*" to be a day of "rest," (as the name implies) or repose from labour; "and *sanctified*," to be a day devoted to religious worship and instruction. Gen. i. 26—31; ii. 1—3.

The second chapter (which more correctly begins with "*These are the generations of the heavens and of the earth*," &c. ver. 4.) resumes the subject, and gives a particular account of the separate formation of *Adam* and *Eve*; of their first settlement in the garden of *Eden*, made for their accommodation, and furnished with "every tree that is pleasant to the sight, and good for food;" of the first covenant which God made with them; and of their marriage. Gen. ii. 7—25.

According to this more circumstantial account, "THE LORD OF GODS formed the first man *, *dust* of the ground: and breathed into his nostrils the *breath of life*; and the man became a *living soul*."

* The original expression, את האדם is doubly emphatic, and should be rendered, "*the first Adam*," or "*the first man*," as it is by St. Paul, alluding to this passage, 1 Cor. xv. 47. "*The first man* was of the ground, *earthy*, or *dusty*." (χοικος.)

Human nature therefore, consisted of three parts, 1. the *body*, formed of the *dust* of the ground; 2. the *breath of life*, (or the "*breath of the spirit of life*," as more fully expressed in the original, Gen. vii. 22;) and 3. the *living soul*. And it is so explained by *Josephus*, Ant. I. 1.

"GOD formed the man, having taken *dust* of the ground; and put into him *spirit* and *soul*." The NEW TESTAMENT also represents the *whole* man as compounded of *spirit*, *soul*, and *body*, 1 Thess. v. 23, Heb. iv. 12.

Of these parts, "the *spirit*," or "*breath*," Job xxxiv. 14, is the noblest, and the peculiar prerogative of *man*, as distinguished above the rest of the animal creation, Eccl. iii. 21, by which he is made an heir of immortality, Titus iii. 7; for, "there is a *spirit* in *man*, and the inspiration [or breath] of THE ALMIGHTY giveth them understanding," Job xxxii. 8; "the *dust* [or *body*] shall return to the earth as it was; but the *spirit* shall return to GOD who gave it," Eccl. xii. 7. And it is remarkable, that when our blessed Lord began to *regenerate* his disciples after his resurrection, when "he was invested with *all power* in heaven and earth;" in allusion it seems, to the creation of *Adam*, originally, "he *breathed on*, or *into* them, (ενεφυσησε) and said, Receive *a holy spirit*." (λαβετε πνευμα ἁγιον) John xx. 22.

The *spirit* is also called in Scripture, "*the understanding*," Ephes. i. 18, iv. 18; "*the mind*," Rom. vii. 25, or "*the spirit of the mind*," Ephes. iv. 23. *Reason*, Dan. iv. 36, Acts xviii. 14; and *conscience*, Rom. ii. 15, ix. 1. All these distinctions are found also in heathen philosophy, and in both, the *spirit*, *reason*, or *conscience* is represented as the governing principle of human nature, Rom. ii. 15, &c. This, according to the *Mosaic* account, is supposed to be seated in the *head*, as the *sensorium*.

The second part, or *soul*, is the principle of sensation, or mere animal life, which man shares in common with brutes. Hence it was called a "*living soul*." And the term ψυχη, indiscriminately denotes both *soul* and *life*. This is supposed in Scripture to be seated in, or attached to the *blood*; "for the *life* of the flesh [or body] is in the *blood*," Gen. ix. 4, Levit. xvii. 11, Deut. xii. 23. And that excellent anatomist, Mr. *John Hunter*, from the result of many experiments, has confirmed the doctrine, that *the principle of life is inherent in the blood**. Phil. Transact. vol. LXVI. p. 414.

* "*Hunter's* experiments, however, are not decisive of the doctrine of the *vitality* of

Because the *soul* is more intimately connected with the third and lowest part, *the body*, it is frequently styled in Scripture, *the flesh*, as contrasted with the *spirit*, Matt. xxvi. 41; and is opposed thereto, "the *spirit* being inclined to *good*, the *flesh*, to *evil*," Gal. v. 17; compare Rom. vii. 15, viii. 6, 7. Sometimes, however, the *soul*, by a popular use of the word, includes the *spirit;* as when it is contrasted with the *body*, Psal. xvi. 10, Matt. x. 28, Luke xii. 4; or with *fleshly lusts*, 1 Pet. ii. 11.

To the *soul* belong the *appetites*, *affections* and *desires*, Ephes. ii. 3; the *passions* and *lusts*, Rom. i. 26, Gal. v. 24. All these were wisely implanted in *man*, to excite and stimulate him to action; and are therefore good in themselves; they only become bad or mischievous by excess or abuse, 1 Cor. vii. 31. Like fire and water, "they are good servants, but bad masters:" good, when restrained and controuled by *reason* or *conscience;* bad, when unrestrained *.

Human nature therefore, like all the other works of God's creation, was "*good*," in its kind, and "*very good*," for the purposes for which it was designed, Gen. i. 31; yet even in its original constitution it was imperfect, frail, and liable to evil, both natural and moral; as described by HIM who knew it best; "*the spirit* indeed is willing, but the *flesh* is weak!" Matt. xxvi. 41. And this is the uniform doctrine of Scripture throughout: "The first man knew not *wisdom* perfectly, neither shall the last find her out," Ecclus. xxiv. 28. "Verily, every man, in his *best estate*, is altogether *vanity*," [or imperfection,] Psalm xxxix. 5. And this, by the divine appointment: "For the [human] creation was made subject to *vanity*, not willingly, but by HIM who subjected [them thereto,"] Rom. viii. 20. This vanity, or *natural* imperfection, is styled by our Church, in her Article IX,

the blood, either in the body, or out of the body. The *blood* contains the principle of the *increase* and nourishment of the *body;* and distributes *heat* through every part of it. It is, indeed, the *principle of life*, so far as it is the vehicle of the *living principle*." This judicious remark is due to an esteemed friend, the Rev. T. *Falconer*, editor of *Strabo*, Bampton Lecturer, &c., the learned son of a learned father, and physician, Dr. W. *Falconer*, of Bath.

* Bishop *Butler*, in his sermon on Resentment, has an excellent observation on this subject.

"We should learn to be cautious lest *we charge God foolishly*, by ascribing that to HIM, or the *nature* he has given us, which is owing wholly to an *abuse* of it. Men may speak of the degeneracy and corruption of the world, according to the experience they have had of it: but *human nature* considered as the divine workmanship, should, methinks, be treated as sacred; for *in the image of* GOD *made he man*."

an *Original* or *Birth-sin*, " an *infection of nature*," which " doth remain, yea even in them that are *regenerated*:" and this is correct scriptural doctrine; for, says St. *Paul*, who entered so deeply into the philosophy of human nature, " We know that *the whole creation* groaneth and travaileth until now; and not only *they*, [the *unregenerate*] but *we* [the regenerated *apostles*] who have *the first fruits of the Spirit*, even we ourselves groan within ourselves, awaiting *adoption*, namely *our deliverance from the body*;" Rom. viii. 22, 23; or from *bodily infirmities*; 2 Cor. xii. 7—10. Phil. xi. 23, 24; at the *resurrection*; 1 Cor. xv. 23, &c.

But when it is said, that *man* was made " an *heir*" of immortality, " according to the hope of *eternal life*, Titus iii. 7. this is not to be understood as being derived from any *inherent* virtue in his nature; as if the *spirit* or *mind* was *necessarily* immortal, according to the arrogant notions of Heathen philosophers, and philosophizing divines of their school. The divine sentence pronounced on *Adam*, " *dust* thou art, and unto *dust* shalt thou return," Gen. iii. 19: included the dissolution of the *spirit* also; for what had a beginning might reasonably be expected to have an end; and the *Stoic* philosophers reasoned more justly from analogy than the rest, when they maintained, that " the *soul*, from its distinct nature, might, indeed, *long* survive the body; but denied its *eternal* existence *." " And this, I say," says St. Paul, " that *flesh* and *blood* [or *mankind*, Matt. xvi. 17.] are not able [naturally] to inherit the kingdom of God, neither shall corruption inherit incorruption:" in order to this end, a great and sudden *change* is to be wrought in both soul and body; for the Apostle proceeds, " Behold, I tell you a mystery: we shall not all sleep [an *eternal sleep*, in death] but shall all be *changed*, in a moment, in the twinkling of an eye, at the last trumpet (for the trumpet shall sound), and the dead shall be raised incorruptible, and we shall be changed: for this *corruptible* [body] must put on incorruption, and this *mortal* [soul] put on immortality, 1 Cor. xv. 50—53. " *Eternal life*, indeed, is the free *gift* of GOD, through JESUS CHRIST OUR LORD," Rom. vi. 23; " Who illustrated *life* and *incorruption* both by THE GOSPEL," 2 Tim. i. 10, which he preached, John vi. 68; xx. 21; and by the example of his own resurrection, in

* *Stoici diu* mansuros aiunt animos, *semper*, negant. *Cicero.*

a glorified body, as "*the first fruits*," the sample and the pledge, of "the resurrection of the just," to "glory, honour, and immortality," 1 Cor. xv. 20—23; Luke xiv. 14; Rom. ii. 7; Col. iii. 1—4.

It is remarkable that the first man was formed of the common earth, and afterwards translated into Paradise; and the name אדם *Adam*, signifying "*red*," or the reddish colour of *native* virgin earth, according to *Josephus*, is common to the human species, "male and female:" for "God blessed them, and called their name *Adam* *, in the day that he created them," Gen. v. 2.

The first woman was formed separately, from a rib of *Adam* himself, and animated with the same spirit. He called her, אשה *Aishah*, "woman," because she was taken out of איש, *Aish*, the proper name of "man," or the male, Gen. ii. 23, he afterwards called her חוה *Hhavah*, or *Eve*, "because she was the mother of all *living*," Gen. iii. 20; either from חי *Hhai*, "life," or "living;" or from חוה, which in Arabic, signifies "to live †." *Robertson's Clavis Pentateuchi*, p. 49.

By thus forming *woman* from a part of the *man's* body so near his heart, PROVIDENCE seems to have intimated the peculiar tenderness, and lasting union, of the matrimonial state:— "Therefore shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh," Gen. ii. 24; "What, therefore, GOD hath joined together, let not *man* put asunder," Matt. xix. 5, 6.

PARADISE.

The site and description of *Paradise*, most conformable, perhaps, to the *Mosaical* account of the "garden of *Eden*," is given in the Elements of *Ancient Geography*, Vol. I. p. 316.

The state of our first parents in Paradise, was a pleasant state of moderate employment; "to dress and keep" the garden in order; which God furnished with every thing necessary for their accommodation and gratification: "Out of the ground, made the

* In Numb. xxxi. 35, אדם *Adam*, is remarkably applied to "*female* persons."

† *Parkhurst*, in his Hebrew Lexicon, p. 220, gives a fanciful derivation from the same verb, which in Hebrew, usually signifies to *declare*, or *discover*; as if *Eve* signified "*the manifester*," because she was to be the mother of all who *live* unto God, through Christ, the promised seed of the woman. The *Rabbins* ludicrously derive it from the same verb, as denoting her *talkativeness*. See *Buxtorf's* Manual Lexicon.

LORD GOD to grow every tree that is pleasant to the sight, and good for food." It was also a state of trial or probation, and of discipline or preparation for a better. For these purposes, two remarkable trees were planted "in the midst of the garden," (in the most conspicuous place, we may presume,) "the tree of *life*, and the tree of *knowledge* of good and evil," Gen. ii. 9. iii. 3.

The tree of *life* was so called, as being the appointed instrument of conferring upon man, "that thing which, by nature, he could not have," to "*live for ever*," by eating of its fruit, Gen. iii. 22. It partook, therefore, of the essence of a *sacrament*, according to the interpretation of the best divines, "as a *means* whereby to receive the same; and a *pledge* to assure them thereof;" upon the condition of receiving it worthily.

The tree of *knowledge*, was so called as being the appointed test of the obedience or disobedience of our first parents; procuring *good* or happiness, in the former case, and *evil* or misery, in the latter.

THE FIRST COVENANT.

"And the LORD GOD commanded the man, saying, Of *every* tree of the garden thou mayest *freely* eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die."

This command was also repeated to both *Adam* and *Eve*, in still stronger terms: "God said, ye shall not eat of it, neither shall ye *touch* it, lest ye die." Gen. iii. 3.

The divine permission to eat of "*every* tree of the garden," and that "*freely*;" evidently included "the tree of *life*;" and also implied the divine approbation to partake thereof, as the appointed means of procuring that free and gratuitous "*gift* of GOD——*eternal life*, through JESUS CHRIST OUR LORD;" while, on the other hand, "the wages of sin," in eating of the forbidden tree, "was *death*," Rom. vi. 23.

This covenant, therefore, with both its sanctions, is thus well paraphrased by Bishop *Bull*, in his excellent Sermon, *on the first Covenant*, and *the State of Man before the Fall*, &c. Vol. III. p. 1069.

"If thou shalt obey my commandment in not eating of the tree of *knowledge*, thou mayest continue in Paradise, and *freely* enjoy all the other delights thereof, not being debarred from the

tree of *life*, which thou mayest eat of, and *live for ever:* but if thou transgress this my commandment, in eating of the tree of knowledge, thou shalt *certainly die.*"

GOD, therefore, dealt with our first parents, as with *rational* and *free* agents, capable of understanding a law for the regulation of their conduct, and free to obey or disobey it. He dealt precisely in the same manner afterwards, in the covenant which *Moses* made, in his name, with the *Israelites:*

"I call heaven and earth to witness against you this day, that I have set before you *life* and *death*, blessing and cursing: therefore *choose life*, that both *thou* and *thy seed may live* *." Deut. xxx. 19.

The simplicity of the prohibition, not to eat of the fruit of a particular tree, has proved a stumbling-block to † Scepticism and Infidelity; but it was wisely adapted to the peculiar circumstances of our first parents. In their primitive state of innocence and seclusion from society, what opportunity or what temptation had they to violate any one of the *ten* commandments? No other God than *one* knew they, their Creator; and, therefore, they had no inducement to *polytheism*, *idolatry*, or profanation of his *name* or *sabbaths;* no earthly *parents* had they to dishonour; no *neighbours* to injure by *murder*, *adultery*, *theft*, or

* The sublime *Milton* has finely expressed the foundation of free agency.

——— "I made man *just* and *right*,
Sufficient to have stood, though free to fall,
Such I created *all the æthereal powers;*
Freely they stood, who stood, and fell who fell:
Not free, what proof could they have given sincere
Of true *allegiance*, constant *faith*, or *love?*"

Young expresses the same sentiment, with his peculiar boldness and energy.

"Blame not the bowels of the DEITY;
Man shall be bless'd, as far as man *permits*.
Not Man alone, *all Rationals*, Heaven arms
With an illustrious, but tremendous power ——...
That power denied, *Man*, *Angels*, were no more
But *passive* engines, void of praise or blame.
Heaven *wills* our happiness, *allows* our doom:
Invites us ardently, but not compels."

† "If we consider *Reason* as our only oracle, we shudder at the thought of so many calamities, temporal and eternal, entailed upon *mortals* in punishment of the disobedience of one man, who tasted *an apple!* though we should consider that master a bloody tyrant who should deprive a slave of his life, for such a trifle; still, are we *uncharitable* for believing the transgression of one man will be the occasion of the loss of several?" *O'Leary* against *Wharton* and *Hawkins*, p. 38.

perjury; where all was their sole property and dominion, no room had they for covetousness. Nothing, therefore, but the privation of some appetite, the restriction of some gratification within their reach, could easily have been proposed as a test of their obedience.

Both trees, indeed, were admirably ordained to contribute to the discipline, improvement, and perfection of human nature: the tree of *knowledge*, to restrain the inordinance of *appetite*, and keep the *flesh* in constant subjection to the *spirit;* the tree of *life*, "to strengthen and refresh the soul," by its *sacramental* virtue, and to repair the decays of the body by divine power; until at length, after their appointed time, they might have been translated from the earthly to the heavenly *Paradise*, without tasting death; like *Enoch*, before the Law, and *Elijah*, under the Law. Indeed, that the garden of *Eden* could never have been designed for the perpetual residence of *Adam's* posterity, is evident from its scanty limits: even the world itself could not contain the multitudes that would be born in a limited number of ages, supposing mankind to have propagated their species at the same rate as since the fall.

THE FALL OF MAN.

How long our first parents remained in *Paradise* is not noticed in Scripture. Various have been the guesses of *Jewish* and *Christian* chronologers; reckoning it a day, a week, or ten days, a year, or seven years. The period was probably longer: that it was not less than a century, may be collected from the primitive tradition of the *golden age*, evidently including the state of innocence; and still more decisively, from the most approved date of *Seth's* birth, in the 230th year of *Adam*, soon after the murder of *Abel* by *Cain*, when the latter was arrived at manhood, and married at the time; and therefore not less, probably, than 100 years old, which would bring *Cain's* birth to the 130th of *Adam;* not long after their expulsion from Paradise.

This longer period seems also more agreeable to the History of the Creation and Fall; which intimates that our first parents had other communications with their MAKER before that last, "when they heard his voice [probably in thunder] walking in the garden in the cool of the day, and were afraid, and hid themselves." Before that fatal day, they might often have heard him,

speaking in "a still small voice;" as at their creation, Gen. i. 28, &c.; and afterwards, as he spake to *Enoch*, *Noah*, *Abraham*, *Moses*, *Samuel*, *Elijah*, &c.

The third chapter of *Genesis* gives an account of the fall. It has been the fashion with minute philosophers, and philosophizing divines, to endeavour to explain away the reality of the fall, and to resolve it all into "*allegory*, *apologue*, or *moral fable* *." But the whole scheme of *redemption* by CHRIST is founded thereon, and must stand or fall therewith; a figurative fall requiring only a figurative redemption. Even that noted Deist, Lord *Bolingbroke*, justly rejects the *allegorical* mode of interpretation:—"It cannot," says he, "be admitted by *Christians*; for if it was, what would become of that famous text [*that the seed of the woman should crush the serpent's head*, Gen. iii. 15] whereon the doctrine of our *redemption* is founded." Vol. V. p. 372. 8vo.

Indeed, the *Mosaical* account, from its simplicity and consonance with the whole tenour of Holy Writ, was evidently designed to represent a real transaction; and it has been received as such, by the *inspired* penmen of the Old and New Testament, who certainly were most competent to decide. It discloses a mysterious doctrine of the most alarming information: that we are exposed to "the craft and subtlety" of a formidable *spiritual* adversary, who first seduced our first parents from their obedience to the law of God, by artfully working on their *appetites* and *affections*; and is still permitted to exercise a tremendous influence and sway over mankind, for a limited time. 1 Pet. v. 8; Rev. xii. 12; xx. 2; Matt. viii. 29.

His various titles in Scripture are, "the *great dragon*, the *old serpent*, called the *Devil* and *Satan*, who deceiveth the whole world," Rev. xii. 9; "the *prince of this world*," John xii. 31; and even "*the god of this world*," 2 Cor. iv. 4; who claimed supreme jurisdiction over its kingdoms, Luke iv. 6; "*the prince of demons*," or *devils*, Matt. xii. 29; as being leader of a numerous and formidable host of *wicked spirits*, called his *angels*, Matt. xxv. 41; and also, called the *principalities*, and *powers*,

* "The account of the *fall* cannot be considered under any other character than that of *allegory*, *apologue*, or *moral fable*." *Middleton.*

"The fall is an excellent *mythologue*, or an Egyptian *allegory*, judiciously selected by *Moses*, to enable him to account for the *introduction of evil*, and of man's *antipathy to the reptile race*." *Geddes.*

and *rulers* of this world, Ephes. vi. 12; *the power of darkness*, Luke xxii. 53; who for his *pride* and *rebellion* was cast out of heaven, with his angels, Isa. xiv. 12—14; Luke x. 18; Ephes. ii. 2; Rev. xii. 7; and shall be finally cast into hell, at the end of the world, and the general judgment, Rev. xx. 10; Matt. viii. 29, with his *angels* and *wicked men*, Matt. xxv. 41.

Of the real and personal existence therefore of "the *tempter*," as he is emphatically styled by way of bad eminence, when he tempted CHRIST himself, Matt. iv. 3, not the slightest doubt can be entertained by any one who "searches the Scriptures:" and, perhaps, one of "the depths of *Satan*," or his deepest devices, Rev. ii. 24, is to deny or ridicule the idea of his own existence, and to represent it as *allegorical*, *visionary*, or *imaginary*, in order to throw an unsuspecting world off their guard, and "sift them as wheat," or shake their faith, Luke xxii. 31.

The motive that instigated the tempter, was envy at the happiness of our first parents: "through *envy of the devil* * came sin into the world, and they that hold of his side do find it." Wisd. ii. 24.

That the fall of man was considered as a real historical fact, by the sacred writers both of the Old and New Testament, is evident. The seduction of *Eve* is noticed; "*of the woman* came the beginning of sin; and through her we all die," Ecclus. xxv. 24.—And *Adam's* hiding himself; "If I covered my transgressions as *Adam*, by hiding mine iniquity in my bosom," [or lurking place,] Job xxxi. 33.—"*Adam* was formed first, then *Eve*; and *Adam* was not deceived, but the woman being deceived, was in the transgression," 1 Tim. ii. 13, 14:—and the faithful are warned to take heed from her example: "I fear, that as '*the serpent beguiled Eve*' through his subtilty, so your minds should be corrupted from the simplicity [of the faith] concerning CHRIST, by *false apostles*," 2 Cor. xi. 3.

* *Milton* has finely represented this, in *Satan's* soliloquy at the sight of *Adam* and *Eve* in Paradise.

O hell! what do mine eyes with grief behold?
Into our room of bliss thus high advanc'd,
Creatures of other mold; *earth born* perhaps,
Not *spirits*, yet to heavenly spirits bright,
Little inferior. ——————————
—————— Aside the devil turn'd
For *envy*; yet with jealous leer malign
Ey'd them askance, and to himself thus plain'd. P. L., B. iv.

Among the great variety of the serpent kind, none was more likely to have been chosen by the tempter, (either assuming the form, or entering into a real serpent, as a convenient instrument of seduction,) than that deadly species of "*fiery serpents* *," so called from their bright reddish colour, by which the *Israelites* were bitten near the close of their wanderings in the *Arabian* deserts, because they murmured for more substantial food, against THE LORD and against *Moses*, Numb. xxi. 6—8. In the original they are called *Seraphim*, from שרף *Saraph*, "to *burn* or *glow*;" and are represented as "*flying*," and infesting *Palestine* and *Egypt*, Isa. xiv. 29; xxx. 6. *Herodotus* also describes a peculiar species of *flying serpents*, found in *Egypt*, and chiefly in *Arabia*, as of small body, spotted with various colours, in shape like the *water-snake*, and their wings without feathers, smooth like those of a bat. And he reports, that in *Arabia Felix*, the trees that bear frankincense are *guarded* † by great numbers of them; but that the *Arabs* drive them away by burning a gum called *styrax* underneath the trees, and then gather the frankincense, B. II. § 75, and III. § 107. This description accurately corresponds to the *seraph*-serpent; and happily establishes the propriety of that epithet of *Satan*, in the Apocalypse, δρακων μεγας πυρρος, "*the great fiery dragon*," Rev. xii. 3, which was a *water-snake*, common in *Egypt*, Isa. xxvii. 1; Ezek. xxix. 3.; and was their principal divinity also, called *Serapis* (evidently from *Seraph*), worshipped all over the heathen world in ancient times, and even still in *Hindostan* and *China*. And by a striking analogy, as the healing *brazen serpent* erected on a pole by *Moses* in the wilderness, was a significant type of the Saviour of mankind, CHRIST on the Cross, John iii. 14; so, the deadly *Seraph*, was equally fit to denote "him that had the power of death, that is *the devil*." Heb. ii. 14.

By a mysterious imagery, the winged angels, in prophetic vision to *Isaiah*, which surrounded the throne of GOD, or CHRIST, in glory, are called *Seraphim*, from their bright, shining appearance, Isa. vi. 2—6; referred to, John xii. 40. These seem to have resembled the *Cherubim*, stationed at the garden

* In the Targum of *Jonathan*, they are called "*royal serpents*," or *basilisks*.

† This seems to bear a remote allusion to the tree of life, guarded by the *Cherubim*, on the expulsion of our first parents from Paradise.

of Eden after the fall; whose images, we may suppose, were, by divine command, placed at each end of the mercy-seat over the ark, in the Holy of Holies, both of the Tabernacle and of the Temple, Exod. xxv. 17—22, &c. which *Ezekiel* also beheld in mystical vision; compare Ezek. i. 5—13. with x. 20; and afterwards John; who, following *Ezekiel*, describes them as "*living creatures*," or "*animals*," (ζωα,) Rev. iv. 6—8. Whence the *Te Deum* in our excellent Liturgy, joins "*Cherubim* and *Seraphim*" together in singing the doxology of *Isaiah* and *John*: "Holy, Holy, Holy Lord God of *Sabaoth* ('Hosts;') heaven and earth are full of the majesty of thy glory."

We may presume, therefore, that when "*Satan* beguiled *Eve*," he was "transformed into an *angel of light*," 2 Cor. xi. 3—14, or a *seraph*-serpent. *Eve* might easily and naturally have mistaken him for an angel of light, in this disguise, especially when possessed of the faculty of speech, which was denied to the brute creation. And she might have imagined that he came out of good will, to explain more fully the nature of the divine covenant, and to enlighten her ignorance.

The tempter artfully assailed *Eve*, as "the weaker vessel," when she was alone, or separated from her husband; and in the course of conversation began to enquire: "Yea, hath God said ye shall not eat of *every* tree in the garden?" and when she repeated the prohibition, and the penalty of death, he allured her with the hope of impunity: "*Ye shall not surely die:*" and ingeniously perverting the meaning of "the tree of *knowledge*," he added, "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as *gods*, *knowing good and evil;*" or ye shall become as wise as gods, to *know* or distinguish *good* and *evil*.

"And when the woman saw that the tree was good for *food;* and that it was pleasant to the *eyes;* and a tree to be desired to make one *wise;* she took of the fruit thereof and did eat; and gave also unto her husband with her, and he did eat." Gen. iii. 1—6.

The temptation under which *Eve* fell, was three-fold: "the lust of the *flesh*, the lust of the *eye*, and the *pride* of life," in the language of St. John, or *appetite*, *vanity*, and *ambition*. And it is truly remarkable, that those with which the Devil, above five thousand years afterwards, vainly assailed the blessed Seed,

of the woman, and Saviour of mankind, were precisely the same in kind, accommodated to their respective situations, Matt. iv. 1—12. It is probable, that on this occasion also, *Satan* appeared as an *angel of light*, not only from his claiming divine worship, but also from the circumstance of true "*angels* ministering unto CHRIST," after the devil's departure.

When it is said, that "*Eve* gave of the fruit to her husband with her," the expression "*with her*" only implies her *partner*, or *help-mate*, Gen. ii. 20. As understood in *Adam's* apology afterwards: "the woman whom Thou gavest to be *with me*, she gave me of the tree, and I did eat," Gen. iii. 12. *Adam*, therefore, was not deceived; he transgressed wilfully; "he hearkened to the voice of his wife" more than to the voice of God, Gen. iii. 17; "he loved his wife more than God," Matt. x. 37, and was, therefore, no more worthy to be called a "*son of God*," Luke xiv. 26, iii. 38, xv. 19. The temptation which overcame him was "*inordinate affection**," (παθος) Col. iii. 5.

And now, after their transgression, the delusive promise of the tempter was in part fulfilled; "*the eyes of them both were opened*," or enlightened †, not to their expected glory, "*as gods*," or angels of light, but to their shame, as "fallen from their high estate," and become *rebels* and *apostates* from GOD; "*and they knew that they were naked*," both literally and figuratively; like the *Israelites* afterwards, when seduced into idolatry and fornication, in the matter of the golden calf, whom "*Aaron* made *naked*, to their *shame*," Exod. xxxii. 6—26, they felt conscious of concupiscence ‡, resulting from a sense of their nakedness: a feeling to which they had been strangers before; when "they were both naked, and were not ashamed," Gen. ii. 25. And to hide their nakedness from each other's eyes, "*they sewed fig-leaves together, and made themselves aprons*," or rather *girdles*.

* *Milton* has finely expressed this, in *Adam's* mourning over *Eve*:

> ——————— Some cursed fraud
> Of *enemy* hath *beguil'd* thee, yet unknown,
> And me with thee hath ruin'd! for *with thee*
> Certain my resolution is *to die*:
> *How can I live without thee!*—&c.

† See Gen. xxi. 19, Numb. xxii. 31, 2 Kings vi. 17, Acts xxvi. 18.

‡ In this sense it is understood by *Milton*, and the best commentators.

And hence, in the hottest regions, and most savage nations, the custom of wearing girdles about their loins, even where the rest of the body is left naked, universally prevails; and furnishes extensive *historical* evidence of the reality of the fall, from which that custom took its rise.

THE JUDGMENT.

The judicial trial of the guilty offenders before God, is next related, with all the circumstantial evidence of a real transaction; and is perfectly analogous to the Divine procedure afterwards, at the confusion of tongues, Gen. xi. 5—7, and the destruction of *Sodom*, Gen. xviii. 20, 21, in which the Lord is represented as coming down *personally* from heaven, to enquire into the conduct of the parties.

"*And they heard the voice of the* LORD GOD," (who probably was in a glorious *human* form,) "*walking* in the garden, in the wind* (רוח) *of the day*," (in the evening *breeze*.) This was probably *thunder*, frequently called "the voice of the Lord," Psalm xxix. 3. &c. Job xxxii. 5. John xii. 28. gradually growing louder, as the *Shechinah* or Divine presence approached: "*and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden.*"

"*And the Lord called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden; and I was afraid because I was naked, and I hid myself.*" This confession of his fear and nakedness, was a virtual acknowledgement of his crime; and furnished a remarkable instance of that confusion which commonly attends and often betrays a guilty conscience.

"*And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord said unto the woman, What is this that thou hast done?* [or rather†, *why hast thou done this?*] *And the*

* This expression of *walking*, is, in the original, by a beautiful figure, applied to "the sounding of the voice of the trumpet long" on Mount *Sinai*, at the delivery of the law, "and waxing louder and louder," Exod. xix. 19.

† *Quare* hoc fecisti? Vulg. taking מה "*what*," for the compound, למה "*why*." See Gen. iv. 6.

woman said, The serpent beguiled me, and I did eat," Gen. iii. 8—13.

Nothing can exceed the simplicity and conciseness of this examination of the parties, "the deceived and the deceiver," Job xii. 16, before the righteous Judge of all the earth: the man, as the head, is first brought to the bar; he ingenuously confesses the truth, and lays the blame on his wife; she, on the serpent; the serpent is mute, confounded, and appalled *.

After the trial, judgment is immediately passed upon the delinquents: first on the serpent, as the most guilty; on the woman next, and on *Adam* last, as the least guilty.

"And the Lord said unto the serpent, *Because thou hast done this, cursed be thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.*

"*And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.*"

This sentence is two-fold; first, on the animal, and secondly, on the spiritual serpent. The animal serpent, used as an instrument of seduction, is cursed and degraded to the lowest reptile state; and condemned to eat *dust* †, for a standing monument of the fall, and a living emblem to deter future ages from such *apostacy;* and also for a warning against that base and grovelling *idolatry* of serpent-worship; by which "the old serpent deceived the whole world," until the birth of CHRIST; and which still subsists in Pagan countries, throughout *Asia, Africa,* and *America.*

And whereas the spiritual serpent seduced the woman under the mask of friendship, while he intended to compass her death, *his eyes* also are now *opened,* to his own shame and destruction: he is told, that his wicked policy should be defeated, and recoil upon himself; that *the woman* should live to have *seed* or offspring; that there should be a perpetual *enmity* ‡ between her

* ——— abash'd the *devil* stood,
And felt how awful GOODNESS is, and saw
VIRTUE in her shape how lovely! *saw,* and *pin'd*
His loss. MILTON.

VIRTUTEM *videant, intabescantque relictâ.* PERSIUS.

† "And *dust* shall be the serpent's meat," Isa. lxv. 25.

‡ The enmity here foretold, seems to be alluded to in the allegorical vision of the

and her righteous seed, and him and his wicked seed; for that *He*, who was to be in a peculiar sense, "the seed of the *woman*," JESUS CHRIST, should be "manifested [in the flesh] that he might destroy the works of the devil, 1 John iii. 8; and should finally "bruise his *head**;" or "through death, destroy him that had the power of death, that is, the devil," Heb. ii. 14; but

woman delivered of a *male child*, and persecuted with her offspring, by the great fiery *dragon*, Rev. xii. 1—14. And JESUS CHRIST was actually persecuted at his birth, by "the seed of the serpent," *Herod;* Matt. ii. 13—20; and tempted by the devil, after his baptism; who, when foiled, "departed from him *for a season*," Luke iv. 14, but afterwards renewed his attacks; when (we may presume) he raised a sudden storm to sink the ship in which OUR LORD lay asleep, Mark iv. 35—39. When he entered into *Judas Iscariot*, and tempted him to betray his master, Luke xxii. 3, John xiii. 2; and the *chief priests* and *Pharisees* to condemn him; acting under the influence of the *power of darkness*, Luke xxii. 53; and *Pilate*, the pusillanimous Roman governor, to crucify him, after acknowledging his innocence, John xix. 12—16. *The devil* working upon their various passions and prejudices, of *covetousness, hypocrisy, superstition, resentment*, and *fear;* and taking advantage of their *ignorance* of OUR LORD's prophetic character, John v. 46, Luke xxiii. 34, Acts iii. 17, 18, 1 Cor. ii. 8.

* *Milton* has admirably paraphrased this:

"So spake this Oracle: then verified
When JESUS, son of *Mary*, (second *Eve*)
Saw *Satan* fall like lightning down from Heaven ([a],)
Prince of the air ([b]:) then, rising from his grave,
Spoil'd principalities and pow'rs triumph'd,
In open shew ([c],) and with ascension bright,
Captivity led captive through the air ([d],)
The realm of *Satan* long usurp'd;
Whom he shall tread ([e],) at last ([f],) under our feet."

Par. Lost, B. x.

([a]) "I beheld *Satan*, as lightning fall from Heaven," Luke x. 18, Isa. xiv. 12.

([b]) "Prince of the power of the air," Ephes. ii. 2.

([c]) "He (CHRIST) having spoiled principalities and powers, made a shew of them openly; triumphing over them, on it [the cross,] Coloss. ii. 15.

([d]) "HE ascended on high, he led captivity captive, and gave gifts unto men," Ephes. iv. 8, Psalm lxviii. 18.

([e]) "The God of peace shall bruise *Satan*, shortly, under the feet of his saints," Rom. xvi. 20, Psalm xci. 13, cx. 6. "Behold I give unto you power to tread on *serpents* and *scorpions*, and over all the power of the *enemy;* and nothing shall by any means hurt you," Luke x. 19.

([f]) "For He (CHRIST) must reign, until he hath put all enemies under his feet," 1 Cor. xv. 25, Rev. xx. 2—10.

To crush the head of a serpent is used figuratively in the Greek classics, *to break the yoke of tyranny*. Thus *Epaminondas* the *Theban* general, when he exhorted them to attack their oppressors the *Lacedemonians*, shewing them the head of a serpent which he had crushed, said to them: "*See the head of the serpent is crushed; his body can live no longer.*" *Polyæni* Stratag. 2, 3, 19.

should suffer somewhat himself, though not fatally, in the conflict; for that the devil, and "that generation of vipers, who were of their father the devil," John viii. 44, "should bruise his *heel*:" as was literally and remarkably fulfilled, in the very act of nailing his feet to the cross!

It is not to be supposed however, that our first parents, or even *Satan* himself, understood this oracle, so obscurely and concisely expressed, to the extent that we do now with the help of the Gospel. A general and indistinct intimation only, of punishment to the tempter, and of mercy to the tempted, was conveyed thereby; and our first parents were comforted with an obscure hope, that they should be avenged of their adversary, by means of the peculiar "seed of the woman:" that as the offence had originated from her, so might the remedy likewise. And this was signified to them in kindness, by their merciful CREATOR, before sentence was pronounced upon themselves, the better to enable them to support it, and to prevent despair. But the full meaning of "*this grand charter of God's mercy to mankind*," (as this oracle has been justly styled) was gradually developed by a curious and connected chain of prophecies, growing clearer and distincter, from *Adam* to CHRIST; like the first dawnings of the morning twilight, gradually brightening into the glorious appearance of "the Sun of righteousness," rising with "healing in his wings," or rays; and "shining more and more into perfect day."

That the general import of the oracle was so understood, even before the coming of CHRIST to take our nature upon him, and to be born of a pure virgin; according to later prophecies, Isa. vii. 14, Jer. xxxi. 22; we learn from the *Targums*, and Paraphrases which conveyed the sense of the primitive *Jewish* Church *. And the earlier *Greek* Version of the Septuagint, remarkably renders the passage, αυτος σου τηρησει την κεφαλην, "*he* shall lie in wait for thy head:" using the masculine αυτος,

* The Targum of *Jonathan ben Uzziel* paraphrases it thus.

"Moreover I will put enmity between thee and the woman, between the seed of thy sons and between the seed of her sons. And it shall come to pass, that when the sons of the woman shall observe the precepts of the law, they shall endeavour to smite thee on thy head; but when they shall forsake the precepts of the law, thou shalt endeavour to smite them on their heels: but they shall have a remedy, when thou shalt have no remedy; because they shall apply a remedy to the heel, in the days of king MESSIAH." which, according to the *Jerusalem* Targum, were to be "in the end of the days:"

instead of the neuter *αυτο*, which in strictness, corresponds to the foregoing, *σπερματος αυτης*, " her seed *." And in a subsequent limitation of " the seed of the *woman*" to " the seed of *Abraham*," Heb. ii. 16, it is understood of a single person: " and *that seed* is CHRIST," Gal. iii. 16.

Sentence is next pronounced on the woman: Unto the woman he said, " *I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire shall be to thy husband, and he shall rule over thee.*"

By a just retaliation, the woman's desire of gratifying her appetites, is punished with the pains of childbirth; and her ambition to vie with *gods* in knowledge, or to be exalted, by her desire of subjection to her husband, (as the phrase is understood afterwards, Gen. iv. 7,) and her submission to his will.

Thus was woman degraded from her original rank of equality with the man, and made his inferior. And in this fallen estate did the female sex continue till the birth of the promised Seed, their peculiar Deliverer, who in his gracious Gospel, reinstated them in their first privileges. For, as professor *Robinson* justly observes, " Woman is indebted to *Christianity* alone for the high rank she holds in society." This is in great measure confined to the countries blessed with the light of the Gospel. Before that auspicious era, *woman*, every where, was in a state of servitude, regarded principally as an object of sensual passion, or of domestic economy, and seldom as a rational *helpmate*. And it is still the case, in heathen or Mahometan countries, where *polygamy* prevails. Indeed " the blessed" *Mary's* thanksgiving to " GOD HER SAVIOUR, who regarded the *low estate* of his handmaiden;"—" who put down *the mighty* from their seats, and exalted them of *low degree*," Luke ii. 47—52, was applicable to the whole sex; husbands are no longer permitted to lord it over their wives, but required to " dwell with them according to knowledge; giving honour to them as the weaker

* The Vulgate *Latin* Version, in defiance of the sense and grammatical construction of the original, applies this prophecy to the Virgin *Mary*, as the representative of the woman: " *Inimicitias ponam inter te et mulierem, et semen tuum et semen illius:* IPSA *conteret caput tuum, et tu insidiaberis calcaneo ejus;*" for the particle הוּא, is masculine, agreeing with זֶרַע "*seed.*" This *Vulgate* Version was authenticated by the Infallible Council of *Trent*, and preferred before the Hebrew and Greek fountains. See *Episcopius*, p. 276, and *Grotius*, Tom. I. p. 35. *Kennicott's* Dissertation 1. on the *tree of life* and *the creation* and *fall of man*, p. 58.

vessels, and as joint heirs of the grace of [eternal] life." 1 Pet. iii. 7 *.

Adam's sentence comes last.

And unto *Adam* He said, " *Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the*

* " It is undoubtedly *Christianity*," says Professor *Robinson* *, " that has set *woman* on her throne, making her in every respect the equal of man, bound to the same duties, and candidate for the same happiness." Mark how woman is described by a *Christian* poet:

——————" Yet when I approach
Her loveliness, so absolute she seems,
And in herself complete, so well to know
Her own, that what she wills to do or say
Seems *wisest, virtuousest, discreetest, best.*

" Neither her outside form'd so fair,——
So much delights me, as those *graceful acts,*
Those thousand decencies that daily flow
From all her words and actions, mix'd with love
And sweet compliance, which declare unfeign'd
Union of mind, or *in us both one soul.*

——————" And to consummate all
Greatness of mind, and *nobleness,* their seat
Built in her loveliest, and *create an awe*
About her, as a guard angelic plac'd."—MILTON.

This is really *moral* painting without any diminution of female charms. This is the natural consequence of that *purity of heart* so much insisted on in the *Christian* morality, as an indispensable duty, and enforced by many arguments peculiar to itself.——

" Look into the works of the Greek and Latin poets, and the writings of antiquity:— I can find very little, indeed, where woman is treated with respect.——What does *Ovid,* the great panegyrist of the sex, say for his beloved daughter, whom he praised for her attractions, in various places of his *Tristia,* and other compositions? He is writing her epitaph, and the only thing he can say of her as a *rational* creature, is, that she is a *domisida,* [" stay-at-home,"] not a " gad-about."——" *Chastity, modesty, soberminded-ness,*" are all considered as of importance, merely in respect of economy or domestic quiet. Recollect the famous speech of *Metellus Numidicus* to the Roman people, when, as Censor, he was recommending marriage:

Si sine uxore possemus Quirites esse, omnes *eâ modestiâ* careremus: Sed quoniam *ita Natura tradidit, ut nec cum illis commodè, nec sine illis ullo modo, vivi posset, saluti perpetuæ* potius quam *brevi voluptati* consulendum.—*Aulus Gell.* Noct. Att. 1, 6.

Here the grave censor considers a wife as a *necessary evil,* and a " lasting union with a *modest*" woman, preferable to " transient enjoyment" with a harlot, merely upon " *prudential* considerations!" And yet, women ranked higher at *Rome* than elsewhere in the ancient world.

* See his *Proofs of a Conspiracy,* p. 263—271.

ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee: and thou shalt eat the herb of the field. In the sweat of thy brow shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return *."

Here it was consolatory † to observe, that no positive curse was pronounced on *Adam*, as on the wicked *serpent*, and that the penalty of death was not to be immediately inflicted; but a respite graciously granted to the frail offenders to repent and amend. The ground, indeed, was "cursed for their sake," [rather, "transgression,"] or the culture of it rendered more laborious and troublesome, by "*thorns* and *thistles*," which were unknown in Paradise, where his easy employment was only to dress the garden, and keep it in order; and instead of its delicious *fruits*, he was now doomed to eat of the *herb* of the field.

* The venerable book of *Job*, which in all probability is considerably the oldest in the Sacred Canon, (as will be proved in the sequel,) notices the circumstance of *Adam's* hiding himself after his transgression, xxxi. 33: and in another passage seems to have recorded an oracular saying, omitted by *Moses*, which may thus be more correctly rendered, xxviii. 28.

"And unto *Adam* HE said:

Behold, the fear of THE LORD, *this is wisdom,*
And to depart from evil is understanding.

The word *Adam* here, should not be rendered *man*, in general, as in our public translation; but *Adam*, our first parent, as it is rendered in the former passage. "Whether it was spoken to him before or after his fall, is not easy to determine. If after the fall, as seems rather more probable, the words carry with them a *reproof* as well as an *instruction* highly seasonable, and suited to the circumstances of his unhappy change. As if GOD had said: You, who in defiance of the prohibition I had given you, have been seeking after another sort of *wisdom* and *knowledge* than was proper for you; go learn from sure experience, that *your truest wisdom is to fear* ME, and to pay an *implicit obedience to* MY commands.—*Peters* on *Job*, p. 460.

† *Milton* thus beautifully represents *Adam* consoling *Eve*:

——— "Remember with what mild
And gracious temper HE both heard and judg'd,
Without wrath or reviling: we expected
Immediate dissolution, which we thought
Was meant by '*death that day*;' when lo, to thee
Pains only in *child-bearing* were foretold,
And bringing forth, (soon recompens'd with joy,)
Fruit of thy womb: On me, the *curse* aslope
Glanc'd on the ground."

And by a *wholesome necessity* *, he was for the future to procure his livelihood by the sweat of his brow, until his death, or dissolution of the body.

The final salvation of our first parents, upon their repentance and obedience in future, was the doctrine of the primitive *Jewish* and *Christian* Churches. The author of the book of Wisdom, declares: "WISDOM preserved the first-formed father of the world, who was created alone, and *brought him out of his fall;* and gave him power to rule all things," Wisd. x. 1, 2. Here, WISDOM denotes the ORACLE, or personified WORD OF GOD, as in Prov. viii. 22—25; Matt. xi. 19; Luke xi. 49; or JESUS CHRIST, Matt. xxiii. 34. And *Adam* was *brought out of his fall,* or from the punishment due thereto, when a remedy was promised by the blessed Seed of the woman; through whom he was to be reinstated in his original privileges of dominion, &c.

To this very passage St. Paul appears to allude, in his extension of redemption to *Eve* also:

"For *Adam* was first formed, then *Eve.* And *Adam* was not deceived; but the woman being deceived, was in the transgression. Nevertheless she [also] shall be saved, by means of the *child-bearing;* if they [both] remained [for the rest of their lives] in faith, and love, and holiness, with sobriety †," 1 Tim. ii. 14, 15.

THE INSTITUTION OF SACRIFICES.

It is very probable, that sacrifice was instituted immediately after GOD had revealed the *covenant of grace,* by means of the promised "*seed of the woman*" in his denunciation to the serpent, Gen. iii. 15. That promise was the first stone that was laid toward the erection of this glorious building, the work of

* *Virgil* well expresses it:

——— PATER IPSE, *colendi*
Haud facilem esse viam voluit, primusque per artem
Movit agros: *curis acuens mortalia corda.* GEORGIC.

† In this difficult and much contested passage, we may, with the judicious *Hammond,* understand δια της τεκνογονιας to refer to the *bearing the promised Seed,* or CHRIST: the salvation of *Eve,* σωθησεται, to include the salvation of *Adam,* a fortiori; which will account for the plural aorist, εαν μεινωσιν, "if they remained," both *Adam* and *Eve,* in the observance of their several duties of *faith* or trust in the divine promise, of *love,* or gratitude, and *holiness* of life, with *sobriety,* or moderation in the indulgence of their appetites.

Redemption, through JESUS CHRIST, "the chief corner stone," to crown and complete the whole, at the consummation of all things, Ephes. ii. 20. And the next stone that was laid upon that, was the institution of *sacrifice*, to be a type or significant emblem of the great atonement, or all-sufficient sacrifice of "*the Lamb of God, that taketh away the sins of the* repentant and believing *world*," John i. 29, thus "*slain for us, from the foundation of the world*," Rev. xiii. 8.

After God had pronounced sentence on all the offending parties, we are next told, that "the Lord God made to *Adam* and his wife, coats of *skins*, and clothed them *." Instead of the slight and imperfect covering they had made for themselves, God now taught them to make more substantial, to protect them from the inclemency of the weather in their new abode, when excluded from Paradise.

These coats are supposed, by the generality of divines, to have been made of the skins of beasts slain in sacrifice, by the Divine appointment. They could not have been slain for food: because in Paradise, man was only allowed to eat of its "fruits;" and after his expulsion, of "the herb of the field:" the grant of flesh-meat was not given till after the deluge, to *Noah* and his family, Gen. ix. 3. For sacrifice, therefore, no other reasonable cause can be assigned. What temptation could have induced our first parents to shed the blood of unoffending animals? a deed so revolting to their feelings and to their reason; to which, nothing short of a divine injunction would naturally have compelled them. In animal sacrifices, the *blood*, in which was the principle of *life*, was devoted to GOD, as an atonement for the forfeited life of the sacrificer, Levit. xvii. 11. But this *symbolical* atonement could only have been appointed by Him with whom are "the issues of life and death," GOD himself; whose sole prerogative it is "to *kill* and to *make alive*, to wound and to heal," Deut. xxxii. 39. The death of the victim was also wisely appointed to be a mournful presage to our first parents, as often as they were required to sacrifice, of that death which they had incurred by their transgression, and to be inflicted on them-

* This is beautifully expressed by *Milton*, and expanded,

> "Nor HE their *outward* only with the *skins*
> *Of beasts*, but *inward nakedness*, (much more
> Opprobrious) with his *robe of righteousness*
> Arraying, *covered from his* FATHER'S *sight*." P. L. B. x.

selves, they knew not how soon. *Sacrifice*, therefore, furnished a useful *memento* of their own death.

Besides their positive transgression, our first parents seem also to have been guilty of a sin of omission, not usually noticed, but implied in the reason assigned for their expulsion from Paradise in the divine council; namely, a continual neglect to partake of the fruit of the tree of life, that sacramental sign and pledge of immortality, during the golden opportunity of their residence there. "And the LORD GOD said, *Behold, the man is become* [in his own imagination] *as one of Us*, [*Gods*,] *to know good and evil;* [by eating of the forbidden tree of knowledge, at the Devil's suggestion;] *and now, lest he* [presumptuously] *put forth his hand, and take also of the tree of life, and live for ever: therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.*" "*So he drove out the man* [and the woman,] *and* [to prevent any one from entering it again] *He placed at the east of* [or before] *the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keep the way to the tree of life.*"

THE SHECHINAH, OR DIVINE PRESENCE, AT PARADISE.

"This *flaming sword*," or as it may be rendered, by a usual enallage, "*sword-like*, or pointed *flame*," is generally considered as a sensible symbol of the divine presence: resembling, perhaps, the flame that appeared to *Moses* in the bush, Exod. iii. 2; or, that afterwards rested on the heads of the Apostles at the day of Pentecost, in the form of "*fiery tongues*," or *tongue-like flames*, Acts ii. 3, and was here "*placed*," or stationed, between two *Cherubim*, or glorious angels; according to the interpretation of the ancient Targums *, furnishing, probably, the original archetype of the *Shechinah*, (from שכן, *shachan*, he placed) in the first tabernacle in the wilderness, and of the second, in *Solomon's* temple.

One design of this symbol of the Divine presence, was by "*turning every way*," or darting its refulgent beams all around,

* "And drove out the man, and *stationed his majesty of old between the two cherubim*, on the east of the garden of *Eden*." *Targum Jerusalem.*

"Then He drove out the man. From which time, *He stationed the glory of his divinity of old between two Cherubim.*" *Targum Jonathan.*

to bar all access to the garden on every side. But in the midst of judgment, God remembered mercy; a further, and most gracious design of its residence here, was "*to keep* (or preserve) *the way to the tree of life**:" by keeping up or maintaining the practice of religious public worship, at this place, among *Adam* and his righteous descendants.—"The *terrestrial* paradise, indeed, was shut soon after the fall of man; nor is it now subsisting any where: but the way to the *celestial* one was opened from the first promise that was given of a REDEEMER." As judiciously remarked by *Peters*, on Job, p. 402, edit. 2. *Paradise* was *lost* by the first *Adam:* but it was *regained* by the second, CHRIST JESUS. Speaking in the person of CHRIST before his passion, the inspired Psalmist declares, "*Thou wilt shew me the path of life;* in *thy presence* is fulness of joy, and at thy right hand pleasures for evermore," Psalm xvi. 11; thus elegantly alluding to the second tree of life, and the *Shechinah* in the celestial Paradise; so admirably described in the *Apocalypse*, according to the following masterly explanation given by Lord *Barrington*, in his *Miscellanea Sacra*, vol. iii. p. 48.

"To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the *paradise of God*," Rev. ii. 7. The tree of life here signifies *life* and *immortality*, Rev. xxii. 2. *It bears twelve manner of fruits, and fresh fruit every month*, to shew that there will be no failure of its fruit, and that the fruit will be always in the greatest perfection: which is to signify, that the immortality of those who can take of its fruit will be preserved. It is said to grow *in the midst of the street of the heavenly Jerusalem* †, in allusion to its growing in the midst of the garden, Gen. ii. 9. And it is said to grow on *each side of the river* that runs through the street of the heavenly Jerusalem, to

* The verb שמר *(Shamar)* signifies to *keep*, or *take care of*. Thus, *Adam* was placed in the garden of *Eden*, "to *dress* it, and to *keep* it" [in order,] Gen. iii. 15; and the phrase לשמר את דרך, *(lishmor eth derech,)* to "*keep the way*," is constantly used in the sense of *observing* or *preserving*. So, to "*keep the way of the Lord*," Gen. xviii. 19, Judg. ii. 22, is the same, as to "*observe* and *keep his laws*," Psalm cv. 45. In the present case, the emphatic article את *eth*, intimates *the* true or proper *way* to the tree of life: as in the translation of *Junius* and *Tremellius;* ad custodiendum viam *ad* arborem vitæ; adopted by *Wells*, in his Paraphrase: the preposition ל, *to*, being understood; and omitted, perhaps, on account of its occurrence immediately before.

† The holy city, *new Jerusalem*, coming down from GOD *out of heaven*. Rev. xxi. 2.

shew that all men may have constant and easy access to it. Farther, its *leaves* are said to be *for the healing of the nations;* that is, of the hurt they had received by *Adam's* eating of the tree of knowledge of good and evil. And when they are represented as healed, it is immediately added, that there should be *no more curse,* Rev. xxii. 3, as there had been on [the ground, for] *Adam* and *Eve's* [transgression] after their being placed in the garden. And it is likewise added, that there shall be *no more night,* ver. 5, which there was in Paradise when the evening and the morning made every day, Gen. i. 5—31. The night being then as well as now, made for rest, and the day for labour. Finally, it is said, ver. 14, *Blessed are they that do his commandments; for they shall have a right to eat of the tree of life,* i. e. shall be entitled to immortality.

"All these observations plainly shew that relation which the tree of life in the *Revelation* bears to the original tree of life in *Eden;* and the allusion to it as a *tree preserving life,* Gen. ii. 9. This meaning of the tree of life is the more probable, because it makes the history of the fall appear a *real history,* and not a parable; which it must seem unnatural to suppose an account to be, which is related by an historian who gives us an account of *facts,* not parables, in all the rest of his writings: and above all, that is the foundation of all the rest of his history, and indeed of all *future revelation;* for such every one must allow the history of the fall to be."

Though *Adam* was expelled from the garden of *Eden,* it is highly probable that he took up his residence in its vicinity; and that he offered the sacrifices prescribed to him by God, especially that of expiation or atonement, in the presence of the Lord, or before the SHECHINAH, at the stated seasons.

CAIN AND ABEL.

The first transaction noticed after the expulsion of *Adam* and his wife from Paradise, is the birth of their first son, *Cain;* which probably happened about a year after, and about the 130th year of the world. See Vol. I. p. 280. His name *Cain* signifies "*acquisition,*" from his mother's declaration, "I have gotten (קניתי *Kanithi)* a man [from *] the Lord," Gen. iv. 1.

* The particle את, (*eth,*) "*the,*" is put elliptically for מאת, (*meth,*) "*from the,*" as understood Gen. xlix. 25; and expressed, Gen. xix. 24, Josh. xi. 20, Ezek. xxxiii.

Not long after, "she again bare his brother *Abel*," [חבל] whose name, signifying "*pain*," as of childbirth, Isa. lxvi. 7, Hosea xiii. 13, &c. was given, probably, from the accomplishment of her sentence, Gen. iii. 16. After these two sons, she bore several sons and daughters, Gen. v. 4. *Cedrenus*, in his history, Vol. I. p. 8, from ancient tradition, reckons, that she bore thirty-three sons, and twenty-seven daughters; sixty in all.

The different occupations of *Cain* and *Abel* are next recorded; "*Abel* was a keeper of sheep, but *Cain* a tiller of the ground." Thus, says Lord *Bacon*, were those brothers dedicated, the one to the *active*, the other to the *contemplative* life. *Cain* assisted his father in the labours of husbandry, while *Abel* provided the sheep for sacrifice and clothing.

The ensuing sacrifices and oblations of *Cain* and *Abel*, are curious and important, as they furnish the only *formal* account we have of the religion of the antediluvian world: though they plainly intimate the established religion of *Adam's* family, and the pious education of his children. And from *Adam's* example, probably, was derived the primitive patriarchal custom, that the head of the family was also its priest: as in the cases of *Noah*, Gen. viii. 20, *Job*, i. 5; *Abraham*, Gen. xii. 8, xv. 9, 10, &c. *Melchizedek*, Gen. xiv. 18; *Isaac*, Gen. xxvi. 25; *Jacob*, Gen. xxxi. 54, &c. Whence, it is reasonable to suppose, that *Cain* and *Abel* did not offer up distinct sacrifices and oblations, till they were grown up to manhood, and married, as *Cain* seems to have been at the time, Gen. iv. 17, which might have been when they were both upwards of a hundred years of age; as may be collected from the birth of *Seth*, after *Abel's* murder, in the 230th year of *Adam*. See Vol. I. p. 280.

The season of offering these sacrifices and oblations was not "*in process of time*," as vaguely rendered, but "at *the end of days*," or "*the end of the year*;" as the original was shewn to denote: Vol. I. p. 35, namely, at the beginning of *spring* *, when "the firstlings of the flocks," and the "first fruits of the harvest," were ready to be offered unto the Lord; the former as

30, Job ii. 10, &c. So the *Arabic* version renders it; and the Targum of "*Onkelos*." מן קדם, "*from before* THE LORD."

* It is so understood by the Targum of *Jonathan*, who renders the passage: "And it came to pass, at the end of days, *on the fourteenth of Nisan*, *Cain* brought of the fruit of the ground, *flax seed*, an oblation of the first fruits," &c.

a sacrifice of atonement, the latter as an oblation of thanksgiving. And the whole of this short, but most difficult passage, may thus be rendered, supplying elliptical expressions.

" And it came to pass, at the end of the year, *Cain* brought of the fruit of the ground, an oblation unto the LORD; and *Abel* brought [an oblation:] he also [brought] of the firstlings of his flock, and of the fat thereof, [a sin offering.] And the Lord had respect unto *Abel* and to his oblation; but unto *Cain* and to his oblation, he had not respect," Gen. iv. 3, 4.

If we may be allowed to reason from the analogy of the *Levitical* law, founded on *patriarchal* usage, the original term, מִנְחָה, *Minhah*, or " oblation" of the first fruits, denoted " *green ears of corn dried by the fire*, or *corn beaten out of full ears*," Levit. ii. 14, (where it is rather improperly rendered, " *meat* offering," instead of " *bread* offering.") It was contrasted with זֶבַח, *Zabah*, " the *animal* sacrifice," Psalm xlix. 7, or חַטָּאָה, *Hatah*, " the sin offering," Ezek. xliv. 29. And both the oblation of the first fruits, and the sacrifice of a lamb, were required at the yearly sacrifice of the *passover*, Levit. xxiii. 10—13. And also in the daily sacrifice, under the service of the Tabernacle, in the wilderness, Exod. xxix. 38—42; of the first temple, 2 Kings xvi. 15; and of the second temple, Ezra iii. 3, Nehem. x. 33, which subsisted till " the daily sacrifice was abrogated *," Dan. ix. 27; by " CHRIST, our *passover*, who was sacrificed for us," " once for all," 1 Cor. v. 7. (εφαπαξ,) Heb. ix. 26.

The sacrifice of *Cain*, therefore, was imperfect or incomplete; he brought indeed an oblation of his first fruits, as an offering of thanksgiving for God's *temporal* bounties, Deut. xxvi. 2—11; he was not, therefore, devoid of religious sentiment: but he did not bring an animal sacrifice, or a sin offering; either, because he did not count himself a sinner, and so had no need of it; or because he wanted *faith*, and disbelieved the use and efficacy of this instituted mode of atonement; or perhaps upon both accounts conjointly. Whereas *Abel*, not only brought a *Minhah*, (as expressly asserted in the latter clause, and therefore to be understood in the former) in token of thanksgiving; but also, " by *faith*," a *sin offering* also, confessing himself a sinner;

* " Like the moon, which having no intrinsic brightness, shines only by a light borrowed from a nobler body; and disappears at the rising of the sun, as being no longer of service to mankind." *Kennicott*, Diss. II, p. 226.

which, therefore, St. *Paul* styles, πλειονα θυσιαν, "*a fuller sacrifice* *," or more complete and "excellent," than *Cain's*; and speaks of it in the plural number, δωροις, "*gifts*," Heb. xi. 4.

When it is said that "the Lord had respect unto *Abel* and his oblation," it was, because it was accompanied by the sin offering; whereas "unto *Cain* and his oblation, He had not respect," because it was defective in the form, and rebellious in the spirit, with which it was offered. This was "*the error of Cain*," Jude 11;—a renunciation of "the benefits of the instituted mode of atonement for sin;" and a "going about to establish his own righteousness," like the self-sufficient *Jews*, Rom. x. 3 †." The visible token of the divine approbation of *Abel's* offering, was probably fire from heaven, or from the *Shechinah* or divine presence, before which the offerings were probably made. Such was the token of acceptance of the sacrifice of *Moses* and *Aaron*, Levit. ix. 24; of *Gideon*, Judg. vi. 22; of *Manoah*, Judg. xiii. 20; of *David*, 1 Chron. xxi. 16; of *Solomon*, 2 Chron. vii. 1; of *Elijah*, 1 Kings xviii. 38. And accordingly, *Theodotion's* version, in this case, expresses the verb שעה, *respexit*, by ενεπυρισεν, *inflammavit*, "The Lord set fire to the offering of *Abel*," &c.

* *Wickliffe*, in his translation of Heb. xi. 4, renders,—"By faith *Abel* offride a *much more* sacrifice than *Cayn* to God, &c." which, in the *Geneva* Bible, was altered to, "*a greater* sacrifice;" as less uncouth, and in the last, to "*more excellent*."

† This interpretation was first given by Doctor *Kennicott*, in his second *Dissertation* on the *Oblations of Cain and Abel;* and has been generally approved, as the best that has been offered. Dr. *Magee*, however, has produced good reasons to prove, that *Kennicott's* interpretation is untenable.

1. The particle גם, *Gam*, "also," Gen. iv. 4, refers rather to *Abel* himself, as contrasted with *Cain*, than to his sacrifice.

2. מנחה, *Mincha*, properly signifies *any gift*, or offering to a *superior*; as in Gen. xxxii. 20, xliii. 11—15; and if made to GOD, includes both the *bread*, or *flour* offering, and the *animal sacrifice*; as in Judges vi. 18, 1 Sam. ii. 17, 1 Kings xviii. 29, &c. But in the Levitical law, it is usually applied to the *animal sacrifice*; as the principal offering.

3. In the account of *Abel's* sacrifice, Heb. xi. 4, the term πλειονα is not confined to *number*, according to *Kennicott's* hypothesis; it sometimes denotes *excellence*; as in Matt. vi. 25, "Is not the soul [or life] *more* (πλειον) than meat?" And again, xii. 41, "Lo *a greater* (πλειον) than *Jonah* is here." The expression therefore denotes a "*fuller sacrifice*," partaking *more fully* and *essentially* of the true nature and virtue of sacrifice. Magee, vol. ii. p. 213—223.

We readily concur with Dr. *Magee* so far; but, admitting *Kennicott's* interpretation to be *novel* and *fanciful*, yet it does not seem to follow, that it is either "*dangerous*" in its consequences, or "*inconsistent* with his principles;" since it ascribes the whole efficacy of *Abel's* sacrifice, to the *animal victim*, or prescribed mode of *atonement*, which was neglected by *Cain*.

This marked preference of his brother's offering, excited the resentment and the envy of *Cain*. "*And he was very wroth, and his countenance fell.*" And *the Lord* condescended to reason with *Cain*, probably from the *Shechinah*, and said unto him, "*Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, a sin offering* * *lieth* (*coucheth*) *at the door;* [in readiness to be sacrificed.] Or, it may be rendered, "*If thou didst well, shouldst thou not have been accepted?* [like *Abel;*] *but if thou didst not well, a sin offering lieth at the door*, [in readiness to be sacrificed, as an atonement for thy offence.] And to remove *Cain's* jealousy, lest his brother might aspire to pre-eminence, the Lord states *Abel's* humility, and submissive disposition: "*And unto thee shall be his desire, and thou shalt rule over him*," [as the elder brother †.]

But this did not avail. When they departed from the presence of the Lord, or the place of public worship, at the east of the garden of *Eden*, "*Cain said unto Abel his brother*, [*Let us go into the field:*] *and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.*"

This parenthetical clause, is expressly required by the context; and seems to have been dropt by accident, out of the present *Masorete* Hebrew text. It is preserved in the *Samaritan*

* Here, the original חַטָּאת, *Hatath*, rendered "*sin*" in our translation, may more correctly be rendered a *sin offering*, as in several passages, Levit. iv. 21—29, vi. 25, Numb. vi. 14, 15, Ezra vi. 17, Ezek. xliv. 29, &c. And so the Septuagint rendering ἁμαρτια; "GOD made him (CHRIST,) who knew no sin, to be a *sin offering*, for our sakes; that we might become GOD'S *righteousness* in Him," 2 Cor. v. 21. Compare 1 Pet. ii. 22, 1 John ii. 2, iii. 5.

† Dr. *Magee* ably paraphrases the whole passage thus: "Of *Cain*, who was filled with rage, at the preference given to his brother *Abel*, by the acceptance of *his* sacrifice, while his own was rejected; JEHOVAH demands the reason of his anger? "*If thou doest well*," says He, "*shalt thou not be accepted?*" (or rather, as the margin of our Bible reads, Shalt thou not have the *excellency*, or *exaltation* above thy brethren, which thou conceivest to be thy birth-right?) "*And if thou doest not well*, [is there not] *a sin offering, lying at thy very door*, to make the due reconciliation, and restore thee to the station which thou hast lost by thy misconduct? And thus in every way, [or in either case] it depends upon thyself, that *he* (thy brother) *may become subject unto thee*, and that *thou mayest have the dominion over him*." And this explanation is supported by *Theodotion's* version, as he observes. Vol. ii. p. 238—249.

Perhaps the transgression of *Cain* is recorded in Scripture, among other reasons, to account for the transfer of the seniority, or right of primogeniture, and so the parentage of the *Messiah*, from *Cain's*, into *Seth's* younger line: which was absolutely necessary to be known in the history of our Lord's genealogy. See *Kennicott*, Diss. II, p. 211.

text, and translated by the *Greek* Sept. the *Latin* Vulgate, and the *Syriac* Versions; and therefore ought to be restored.

And now, as before in the case of *Adam's* transgression, the Lord took immediate cognizance of *Cain's;* who, according to *Josephus*, interred the body, to hide his crime.

"And THE LORD said unto *Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?*" And HE said, "*What hast thou done? the voice of thy brother's blood crieth unto me from the ground.*"

"*And now cursed art thou from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.*"

For this complication of crimes, *envy*, which led him to *murder* his brother, and then to attempt to hide it by a *lie*, and an insolent *rebellious* answer to GOD; *Cain* is styled in the New Testament, "a child of the *Devil*," 1 John iii. 12; as imitating his works, who through *envy* seduced our first parents, and was "a *liar* and a *murderer* from the beginning," John viii. 44; and therefore *Cain* became the first of "his wicked *seed*," Gen. iii. 15, and like him, inherited a positive "*curse*," of *banishment* from the Divine presence, and his father's family, in its neighbourhood; which he was no longer worthy to enjoy, for his premeditated crimes against both; and of additional *barrenness* of the soil, in the land of his exile.

"And *Cain* said unto the Lord, *My punishment is greater than I can bear*, [or rather, *my iniquity is greater than to be forgiven* *.] *Behold thou hast driven me out this day from the face of this land; and from thy face* [or *presence*] *shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.*"

By the usual progress of guilt, *Cain* adds to his former sins that of *despair*, for he does not attempt to supplicate mercy from God: and *terror*, lest he should find no mercy from man. His apprehension of being slain, in retaliation for the death of

* It is so rendered by the more ancient versions, the *Septuagint*, Latin *Vulgate*, *Syriac* and *Arabic*. And עָוֹן is generally taken in the sense of *iniquity, depravity, perverseness:* and seldom for the *punishment* thereof, as perhaps Levit. xxvi. 41—43, 1 Sam. xxviii. 10.

his brother, by "*every one* that should find him," proves that *Adam* must have had several other children at the time, and then grown up to manhood: and furnishes a powerful confirmation of the longer antediluvian chronology of the *Septuagint*, and *Josephus*, adopted in this work.

"And the Lord said unto him, *Not so* *: *whosoever slayeth Cain, vengeance shall be taken on him seven fold. And the Lord gave to Cain a sign* †, *that no one finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, eastward of Eden.*"

The law against murder was not enacted until after the deluge; when it was given to *Noah* and his family, Gen. ix. 6; and afterwards renewed to the *Israelites*, Exod. xx. 13, &c. *Cain's* life, therefore, was spared, as not having been forfeited by a positive law. What the sign was, which *God* gave him of his security from man, it is impossible to guess. The land of *Nod*, or "exile," to which *Cain* retired with his wife, is generally reckoned by the Oriental Geographers, to have been the low country of *Susiana*, or *Chusistan*.

The sacred historian proceeds to relate, concisely, the descendants of Cain for seven generations, but without specifying their ages. His design seems to have been to record the earlier progress of *Cain's* line, in the arts of luxury, vice, and refinements of society. *Cain* built a city, called *Enoch*, after his son; and *Lamech*, the sixth in descent, is the first on record for *polygamy* and *homicide*.

"And *Lamech* said unto his wives, *Adah* and *Zillah*, *Hear my voice ye wives of Lamech, hearken unto my speech: I have slain a man for* ‡ *my wounding, and a young man for* ‡ *my hurt. If Cain shall be avenged seven fold; truly Lamech, seventy and seven fold.*"

Lamech here apologises for killing a man who had wounded, and a young man who had hurt him; adding, that if *Cain*

* Instead of לָכֵן (*lachen,*) "*therefore,*" the *Sept. Vulg. Syriac, Arab.* read לֹא כֵן (*lo-chen,*) "*not so,*" which is more agreeable to the context.

† Thus the Lord gave to *Noah* a sign or token, in the rainbow, Gen. ix. 12, 13; to the *Jews* a sign, "*the* Virgin shall conceive and bear a son," Isa. vii. 14.

‡ The preposition ל, frequently signifies "*for,*" "*on account of,*" and is so rendered Numb. vi. 7, Deut. xiv. 1, 1 Kings xxii. 48, Isa. x. 3, Psalm lxxxiv. 2, Job xxx. 25, &c. See *Noldius, Concord.* ad ל, No. 28. *Junius* and *Tremellius* correctly render, *propter vulnus meum,—propter livorem meum.*

should be avenged on any one who slew him, seven fold; for the heavier crime of unprovoked murder; surely *Lamech*, seventy and seven fold, for the smaller, of homicide in his own defence.

The conduct of *Lamech* was that of the age in which he lived; which was remarkable for *lust* and *violence*, Gen. vi. 1—4. and thus began in the family of *Cain*.

SETH.

He was born about a year after the murder of *Abel*, according to some *Jewish* writers; about A. M. 230, and might have been one of the youngest sons of *Adam*. *Eve* called his name *Seth*, ("*appointed*;") because GOD had appointed her another seed, instead of "*Abel* whom *Cain* slew." *Abel* probably died without children; as only those of *Seth* are noticed in the sequel. "*Adam* begat *Seth* in his own likeness, after his image;" who became the head of that righteous family, called "*Sons of God*," Gen. v. 3. vi. 2. *Seth* is reported by the *Arabian* historians to have invented *writing*.

ENOS.

He was one of the sons of *Seth*. In his time the righteous *Sethites* "began to call themselves by the name of the Lord*;" or "*Sons of God*;" to distinguish themselves from those that neglected the fear and worship of the Lord, called "*children of men*," Gen. vi. 2. And to this distinction the prophet *Malachi* perhaps alludes: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard: and *a book of remembrance* was written before Him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth *his own son* that serveth him. Then shall ye return, and discern between *the righteous* and *the wicked*: between him that serveth God, and him that serveth him not." Compare Rev. xx. 12, Deut. xiv. 2, Matt. xxv. 32—46. Hence also, the distinction in the New Testament, between "*the children of God*, and the *children of the Devil*," 1 John iii. 8—11.

* This is the marginal rendering of our Bible, and preferable to that in the text, Gen. iv. 26. The same phrase occurs, Isa. xliv. 5, xlviii. 1.

Enos, whose name signifies "*man*," is reckoned by the Arabian historians to have been a great philosopher and astronomer. *Elmacin* adds, that he expressly forbade the intermixture of his family with the *Cainites:* which corresponds with the foregoing account.

CAINAN

Was the son of *Enos*. His name signifies "*possessor*." According to the Arabian historians, by his wisdom he foresaw that the blessed God would bring a flood upon the earth: the prophecy of which he wrote upon tables of stone. See Vol. I. p. 293.

MAHALALEEL

Was the son of *Cainan*. His name signifies "*He that praises God*." The Arabian historians assert that he made his children swear by the blood of *Abel*, that they would never descend from the mountains where they dwelt, to associate with the *Cainites*.

JARED

Was the son of *Mahalaleel*. His name signifies "*He that descends*." It was perhaps descriptive of the descent of the *Sethites;* of whom a hundred, in his days, notwithstanding his remonstrances, went and associated with the female *Cainites;* according to the Arabian historians. This inauspicious connexion, which laid the foundation of the ensuing corruptions, began in the 1070th year of the world, in the days of *Jared;* according to the apocryphal book of *Enoch;* and consequently, in *Jared's* 110th year, which furnishes a confirmation of the present system of *chronology*. See Vol. I. p. 280.

ENOCH.

The name of this distinguished patriarch, the son of *Jared*, signifies "*dedicated*," as he was to GOD; probably before his birth, like *Samuel*. He is celebrated in early and extensive traditions, for his proficiency in astronomy, mathematics, and other sciences; (see Vol. I. p. 280) and is called *Edris* by the Arabian historians, from his great *knowledge;* and is honourably noticed in the *Coran*, as "a just person and a prophet,"

chapter xix. He is more gloriously distinguished in Scripture, for his *faith*, and his *progressive* improvement in piety, intimated twice, by the phrase, "*he walked with God;*" and as a preacher of "*repentance*" to a corrupt world. And because "*he pleased God, he was not found*" [any longer upon earth,] for "*God took him away,*" [at the early age of 365 years,] "*and translated him that he should not see death*" to the celestial Paradise. Compare Gen. v. 22—24, Heb. xi. 5, Ecclus. xliv. 16, xlix. 14, Luke xxiii. 43.

It is highly probable, that some visible or sensible demonstration of the translation of *Enoch* was given to his contemporaries; as afterwards in the case of *Elijah* *. "And as the fate of *Abel* was an argument addressed to the *reason* of mankind, so the translation of *Enoch* was a proof to their senses, as it were, of another *state of life.*" *Peters* on Job, p. 272.

Enoch was also a distinguished prophet: he foretold the general judgment, in a precious fragment of antediluvian history, preserved by the apostle *Jude.*

"And *Enoch* also, the seventh from *Adam*, prophesied against them, saying, Behold the Lord cometh with his holy myriads, *to execute judgment* upon all, and to convict all the ungodly among them of their impious works which they have impiously committed, and of all the hard [sayings] which impious sinners have spoken against Him," ver. 14, 15 †.

Those against whom *Enoch* prophesied, are evidently the sinners described in the preceding part of the Epistle, against whom

* *Milton* so represents:

——— "*Him*, THE MOST HIGH
Wrapt in a balmy cloud with winged steeds,
——— received *to walk with God*,
High in salvation and the climes of bliss,
Exempt from death." ——— P. L. B. xi.

† We learn from *Bruce*, the Abyssinian traveller, that this prophecy, ascribed to *Enoch*, is to be found, word for word, in the second chapter of the apocryphal book of *Enoch*. Travels, 8vo. Edit. Vol. II. p. 422, 423. Hence, some object to the truth of the prophecy itself, because the book, in which it is found, is spurious; and conclude that *Jude* only cited it, as an *argumentum ad hominem*, as deemed to be *Enoch's*, by those to whom the Apostle wrote, without vouching for its veracity; in the same way as he cited an ancient tradition, ver. 9, respecting *Michael* the archangel contending with the devil, &c. See *Poole's* Synopsis. But surely the prophecy might be true, though found in an apocryphal book, and yet the rest of the book be spurious. Its complete fulfilment at the deluge is evidence of its truth; and this gives more weight to the Apostle's argument than the other supposition.

"*woe*" is denounced: 1. "They who walked in the way of *Cain;*" and their successors, "in the error of *Balaam,*" and "in the gainsaying of *Korah,*" ver. 11. 2. "The *Angels* *, ["*Sons of God,*" or pious *Sethites,*] who kept not *their own principality,* (την ἑαυτων αρχην,) but *left their proper habitation,* (το ιδιον οικητηριον,) ["to take wives of the *daughters of men,*" or apostate *Cainites,* Gen. vi. 2:] whom HE hath kept in everlasting chains under darkness, unto *the judgment of the great day,* ver. 6.

That these are the *angels* meant by the apostle, in this very obscure passage (not the fallen angels, or outcasts from heaven, as generally imagined,) is evident from the ensuing illustration of their peculiar crime: "Even as *Sodom* and *Gomorrah,* and the cities about them, *in like manner, giving themselves over to fornication, and going after strange flesh,* are set forth for an example; suffering the vengeance of eternal fire," ver. 7.

And the degeneracy of the *Sethites,* in the age of *Enoch,* is remarked by *Josephus:*

"They continued, indeed, for *seven* generations, holding GOD the governor of the universe, and in all respects, attending to virtue. But in the course of time, they changed, for the worse, from their primitive institutions, no longer paying legitimate honours to God, nor regarding justice to men. They even manifested in their deeds, double the zeal for vice, that they formerly had for virtue. Hence they rendered God their adversary." Ant. I. 3, 1.

From these impure and promiscuous connexions of the *Sethites* with the *Cainites,* there sprang a race of "*giants, mighty men of old, men of renown,*" for their strength, and violence, and rapacity. Gen. vi. 4.

We learn from profane history, preserved in a curious fragment of *Berosus,* the Chaldean historian, that an empire was erected in *Chaldea* or *Babylonia,* in violation of the primitive patriarchal government, which subsisted, under a dynasty of ten elective kings, till the Deluge; and began with *Alorus,* the first prince, about B.C. 4355, or the 96th year of *Jared,* and 69 years before the birth of *Enoch.* See an account of this dynasty, in

* "*The Sons of God,*" or pious *Sethites,* Gen. vi. 2, are rendered, "*The Angels of God,*" by the *Alexandrine* Greek Version; and also by *Josephus,* Ant. i. 3, 1. Although the latter misapplies it to the Spiritual Angels; and is followed by several early Jewish and Christian writers, *Philo, Justin Martyr, Tertullian, Lactantius,* &c.

the ensuing Analysis of *Assyrian* and *Chaldean Chronology*, Vol. IV.

It is not to be imagined, that a prophet so highly favoured as *Enoch*, with the remotest views of the Divine economy, could be ignorant of the impending Deluge; and through him, perhaps, was communicated to the world that obscure prophecy which immediately follows the account of the defection of the *Sethites*, Gen. vi. 3.

"And the Lord said, *My Spirit shall not always*, [or any longer] *strive* [or plead] *with mankind, because they are flesh;* [and walk according to the *flesh*, not according to *the Spirit*, Rom. viii. 1—8; Jude 19.] *Nevertheless, their days shall be* 120 *years.*"

The former part of this prophecy is generally understood to denote, that *the Spirit of Christ*, which was in his prophets, *Enoch*, &c. would make no further efforts to reclaim an incorrigible world, but would exercise his just vengeance upon them;—as God afterwards "gave his *good Spirit* to instruct the *Israelites*"—and "*testified* against them, by *his Spirit*, in *his Prophets*," Nehem. ix. 20—30.

Instead of the verb דון, *(Iadun)* "shall strive;" the ancient versions, the Septuagint, the Vulgate, Syriac, and Chaldee Paraphrast, appear to have read דור *(Iadur)* "shall dwell, or remain:" for they render it, "*My spirit shall not always dwell, or remain among men.*" As implying a threat, that the *Shechinah*, or visible presence of the Lord, which had resided hitherto among the *Sethites*, should henceforth be withdrawn from a guilty world. And this interpretation is supported by the primitive tradition, preserved by the mythological poet, *Ovid*, that in consequence of the *impiety* and *violence* of the old world, the goddess *Astræa*, or *Justice*, at last, quitted the earth, and flew away to heaven, where she holds the *balance* of justice, among the constellations of the zodiac.

> Victa jacet *pietas*, et virgo *cæde* madentes
> Ultima Cœlestum terras *Astræa* reliquit. Met. I. 149.

This departure of the *Shechinah*, might perhaps have taken place at the translation of *Enoch*, "of whom the world was not worthy," after they had despised his admonitions and warnings; and perhaps sought his life; as afterwards, in the similar case of *Elijah*.

The limited term of 120 years, in the latter part, is also generally understood to denote that last respite for repentance, granted to the world in the days of *Noah*, "*when the long suffering of God waited while the ark was preparing;* wherein he and his family were saved in the general deluge," 1 Pet. iii. 20.

Enoch is generally thought to have alluded to the destruction of the old world, by the deluge, in the name of his son,

METHUSELAH,

Signifying, "*His death shall send*" [the deluge]. And, accordingly, *Methuselah*, who lived the longest of any of the Patriarchs, God adding to the son, what he had subtracted from the father, died in the very year of the deluge, shortly before it, of which, therefore, he was the immediate harbinger. The son of *Methuselah* was

LAMECH,

Signifying, "*Poor.*" A remarkable prophecy of his is recorded at the naming of his son *Noah*, signifying "*consolation*," which was fulfilled after the deluge; "*He shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed*," Gen. v. 29.

NOAH.

By the usual progress of impiety and vice, in the tenth generation, the iniquity of the old world came to the full, and "all flesh had corrupted his way upon the earth," save *Noah;* who "found grace in the eyes of the Lord, because he was a *just* man, *perfect* in his generation, and *walked* with God," like his immortal ancestor, *Enoch.*

"And GOD said unto *Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold I will destroy them with the earth.—Make thee an ark of gopher wood*, &c.—*for behold I, even I, am going to bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant: And thou shalt come into the ark, thou, and*

thy sons, and thy wife, and thy sons, and thy sons' wives with thee," &c. Gen. vi.

From the extraordinary dimensions of the ark, which was by far the greatest vessel that ever was built, (see the description of it, Vol. I. p. 323,) it should seem, that 120 years was a moderate time to be employed in its construction. And if so, *Noah* began it in his 480th year; while he was childless; a striking proof of his implicit *faith*, both in the divine threatenings and promises: for his eldest son, *Japheth*, Gen. x. 21, was not born till twenty years after, in the 500th year of his age, Gen. v. 32; and the second, *Shem*, two years after, Gen. xi. 10. Such is the apostle *Paul's* description:—"By *faith, Noah, having been instructed by the divine oracle, concerning things not yet seen,* [the ensuing deluge, &c.] *moved with fear, prepared an ark for the saving of his house,*" [or future family,] Heb. xi. 7.

During the time while the ark was building, *Noah*, as "a *preacher of righteousness,*" like *Enoch* before him, warned the world of their impending danger, during this gracious season of respite, but in vain; and their punishment is recorded by the apostle *Peter*, in terms strongly resembling the prophecy of *Enoch*, preserved by *Jude*, and explanatory thereof:

"CHRIST *went also* (in the spirit) to *the spirits in prison, and preached to them who were disobedient formerly, when the long suffering of God once waited in the days of Noah, while the ark was preparing; wherein a few* [that is *eight*] *souls were saved* [in the midst of the water] *by means of water;*" 1 Pet. iii. 19, 20.

"GOD *spared not the offending angels, but cast them into Tartarus,* (ταρταρωσας,) *and reserved them, kept in chains of darkness, unto judgment: And he spared not the old world, but preserved Noah the eighth* [of his family,] *a preacher of righteousness, bringing the flood upon the world of the ungodly,* 2 Pet. ii. 4, 5.

Here, the "*disobedient spirits in prison,*" the "*offending angels in Tartarus,*" evidently correspond to *Jude's* "*angels who kept not their own principality,*" who were shewn to denote "*the Sons of God,*" or offending *Sethites:* they are all equally reserved, in chains of darkness, *to the judgment of the great day.—Tartarus*, a term borrowed from the Heathen mythology, denotes that part of *hades*, (or "the invisible world," and general receptacle of departed spirits, good and bad,) in which

the bad are confined: called by the Latins, *Orcus*, (from ἕρκος, "a fence,") because it is separated by "a great impassable *gulf*," Luke xvi. 26, from that other part of *hades*, called in Scripture, *Paradise*, Luke xxiii. 43; and by the Heathens, *Elysium*, which is set apart for the abode of the spirits of just men, until "the resurrection of the just," Luke xiv. 14, and the general resurrection, Rev. xx. 6. To this, *Enoch*, *Moses*, and *Elijah*, are supposed to be translated; *Abraham*, the father of the faithful, and his sons, to reside there, Luke xvi. 22; and this OUR LORD visited, immediately after his crucifixion, Luke xxiii. 43.

The careless security of the *old world*, and the unexpected suddenness of their catastrophe by the deluge, are circumstantially described by OUR LORD; and set forth as an awful warning to future generations in the latter "*days of vengeance*," upon apostate *Christendom*, foretold to precede his next triumphant coming in the clouds of heaven, with power and great glory, to establish *the kingdom of God* upon earth; of which he laid the foundation, at his first coming in humiliation: and those days, if we attend to the disastrous *signs of the times*, have perhaps already commenced.

"But as the days of *Noah*, so shall also the coming of THE SON OF MAN be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that *Noah* entered into the ark; and knew not, until the flood came and took them all away, [or destroyed them all:] so shall also the coming of THE SON OF MAN be*, Matt. xxiv. 37—39, Luke xvii. 26—30.

"By his exemplary *faith*, *Noah* condemned the *world*," rendering their infidelity more inexcusable by the contrast, Heb. xi. 7. And we may be assured, that while he was employed in building the ark, he underwent much ridicule and reproach from the *scoffers* of his day, for his folly, as they might represent it,

* The alarming analogy between the rebels of the old world, who despised the preaching of *Noah*, and the rebels of the new, who despise the preaching of CHRIST and his *Apostles* and *Ministers*, throughout the Gospel dispensation, is well and concisely expressed in *Poole's Synopsis* on 1 Pet. iii. 19.

"Rebellibus tempore *Noe*, ob spretam prædicationem *Noe* diluvio absorptis, respondent rebelles toto hoc tempore quo prædicatur *evangelium*, quos diluvium *iræ Divinæ* obruit et perdit. Contra, *paucis* illis in aqua servatis, respondent fideles, qui *præ incredulis sunt pauci*, servandi per mortem et resurrectionem CHRISTI. Ex hoc loco colligitur, CHRISTUM fuisse tempore *Noe*, quia tunc prædicasse dicitur."

in preparing such a great vessel, in an inland situation, at such a distance from the sea!

And now at length, when the ark was finished, and *Noah*, his family, and all the various species of animals destined to be preserved, had entered, by a divine impulse, into the ark, in the space of seven days, and that "the Lord had shut them all in;" immediately after, the miraculous and stupendous process of the deluge began, on *the seventeenth day of the second month*, or about the middle of the *spring* quarter, at an unusual season of the year: in the same day, were *all the fountains of the great abyss* [of subterraneous waters,] *broken up, and the windows of heaven were opened*, [to discharge the atmospheric waters.] *The rains continued*, without intermission, for *forty* entire *days*, and the eruptions of subterraneous waters, *for* 150 *days*, or five months, until at length the inundation came to its height, and *covered all the high hills which were under the whole heaven, fifteen cubits upward*, above the highest. And on the *seventeenth day of the seventh month*, the ark, which had been borne aloft by the waters, *rested*, or grounded *on* the highest summit of the *mountains of Ararat*, in eastern *Armenia*. And from thence, *the waters decreased continually till the first day of the tenth month, when the tops of the neighbouring mountains were seen;* and at length, by the further recess of the waters, into their subterraneous reservoirs, which was more gradual than their rise, *the face of the ground*, or surface of the low lands *became dry, on the seven and twentieth day of the second month;* when *Noah* and all the souls with him in the ark, went forth, after a confinement therein of a year and ten days. See the circumstances of the Deluge, and the site of mount *Ararat*, more fully explained, Vol. I. p. 322, 332.

The first act of the pious *Noah*, after his deliverance was, *to build an altar unto the Lord, and offer burnt-offerings of every clean beast and of every clean fowl upon the altar*, as a sacrifice of thanksgiving. And THE LORD *smelled a sweet savour*, or was pleased with his offering; and promised, 1. that He would not again *curse the ground any more for man's sake*, [or transgression,] *even though* the imagination of man's heart should*

* Instead of "*for*," or "*because*," the usual rendering of the particle כִּי (*chi*) in this place; it admits of a better, "*though*," or "*although*;" as in Exod. xiii. 17, Deut. xxix. 19. In this adversative sense it seems to be put elliptically, for כִּי אִם (*chi aim*,) "*for though*," as in Amos v. 22.

be evil from his youth, or mankind become corrupt again, as before the deluge, Gen. vi. 5; *neither*, 2. *again smite any more every living creature* by a deluge; but that, 3. *while the earth remained*, the regular vicissitudes of the seasons of the year, and of day and night, should continue; or *seed time and harvest, and cold and heat, and summer and winter, and day and night, should not cease.* And moreover, 4. He renewed to *Noah* and his family, the temporal blessings granted to *Adam* at the creation; for He blessed them, and said unto them, *Be fruitful and multiply, and replenish the earth;* and invested them with *dominion* over all the animal tribes, beasts, and birds, and fishes. 5. He also gave the additional grant of *animal* food, of eating *flesh meat*, even as the *green herb*, and 6, to prevent violence, He enacted the salutary law against *murder;* and to crown all, 7. in reward of his exemplary *faith*, *Noah* was entitled to the spiritual blessings of the first covenant in Paradise, and "*was made heir of the righteousness which is by faith*," in the Redeemer, CHRIST, Heb. xi. 7.

"Tell me now," says Bishop *Sherlock*, "what is there bestowed in the first blessings, that is wanting in the second? What more did *Adam* enjoy in his happiest days, what more did he forfeit in his worst, with respect to this life, [and also to the next,] than what is contained in these blessings? If he neither had more, nor lost more, all those blessings you see expressly restored to *Noah* and his posterity. And can you still believe that a *curse* upon the earth remains? A *blessing* is once more pronounced on the earth, and a covenant of *temporal* [and also of *spiritual*] prosperity confirmed to *Noah;* and by him to all mankind: making good the prophecy of his father at the time of his birth; *This same shall comfort us*," &c. *Sherlock on Prophecy*, Disc. IV. p. 104.

On this occasion, the *rainbow* *, which must have existed from the beginning, in consequence of the immutable laws of "the refraction and reflection of the sun's rays in drops of falling rain;" See *Newton's* Optics, p. 147, was appointed for a sign or token of the ratification of this gracious covenant with

* The description of the rainbow by the Son of *Sirach*, is eminently beautiful: "Look upon the rainbow, and praise Him that made it, very beautiful it is in the brightness thereof: it compasseth the heavens with a glorious circle, and *the hands of the Most High have bended it*," Ecclus. xliii. 11. *Homer* calls it τερας μεροπων ανθρωπων, "a wondrous sign to mankind."

Noah and his posterity. Hence it is called "*the faithful witness in heaven*," in the sublime hymn of *Ethan*, Psalm lxxxix. 37; and by a beautiful imagery, "*the mighty angel*" of mercy, in the Apocalypse, the representative of our Lord and Saviour JESUS CHRIST, "had a *rainbow* upon his head;" Rev. x. 1; and "*the throne* of grace was surrounded by a glorious rainbow, in appearance like an emerald," Rev. iv. 3. It is, indeed, no more necessary to suppose that the rainbow was now created, for this purpose, than the symbols of bread and wine, for the institution of the *Lord's Supper* *.

The residence of *Noah* and his family, is supposed to have been in the delightful plain at the foot of Mount *Ararat*, near *Erivan* and the *three Churches*, according to the tradition of the *Armenians;* which is still famous for its *vines*, according to *Tournefort*. See the foregoing volume, p. 335.

Here the venerable Patriarch lived an *agricultural* life, for 350 years after the deluge, Gen. ix. 29. An eminent proof that the diminution of the standard of human life after the deluge, first to 600 years, in the case of *Shem*, and by successive reductions, to 400 years, and 200 years until the days of *Abraham*, in the tenth generation, did not originate from any insalubrity of the air or waters, shortening life by *natural* causes, but from the sole will and pleasure of GOD. Had such causes existed, they must have operated most powerfully in the times nearest to the deluge, contrary to the fact.

The famous prophecy of *Noah* †, concisely foretelling the fortunes of the families of his sons, *Shem*, *Ham*, and *Japheth*, could not have been delivered until after the birth of *Canaan*, the youngest of the four sons of the undutiful *Ham;* "Cursed be [*Canaan*,] &c. Gen. ix. 22—25, and probably not long before his death, when such solemn blessings and cursings upon obedient and disobedient children, were usually pronounced, as in the case of *Jacob*, &c. Gen. xlix. 1.

At the same time also, was probably delivered the general

* In the original passage, Gen. ix. 13—16, the verb נתתי, being in the *perfect* tense, ought to be rendered, "*I have set*, or given my bow in the cloud," &c. as a *former* effect, now *appointed* for an *outward sign*, &c. and not in the *present* tense, with our English Bible, "*I do set* my bow in the cloud," &c. nor in the *future*, with *Masclef* and others, "*I will set* my bow in the cloud," &c. as if the *first appearance* of the bow had been after the deluge.

† See an explanation of this prophecy, Vol. I. p. 344.

outline of that primitive *Geographical Chart*, describing the allotted settlements of the families of Noah's sons, and the orderly colonization of the earth, by their posterity, in the 10th chapter of Genesis.

SECOND PERIOD.

FROM THE DELUGE TO ABRAHAM, 1002 YEARS.

1. Deluge. *Shem*	2	3155
2. *Arphaxad*	135	3153
3. *Salah*	130	3018
4. *Heber*	134	2888
5. *Peleg*, or *Phaleg*	130	2754
6. *Reu*, or *Ragau*	132	2624
Division of the Earth		2614
Beginning of *Nimrod's* kingdom, and confusion of tongues		2554
7. *Serug*	130	2492
8. *Nahor*	79	2362
Job's trial		2337
9. *Terah*	130	2283
10. *Abraham*	1002	2153

SHEM.

The chronology of this second period is carried on by the sacred historian, in the line of *Shem* (signifying "*name*" or "*renown*"), the ancestor of *Abraham*, of *David*, and of CHRIST. His genealogy therefore is given entire, while the descendants of *Japheth* and *Ham* are only brought down as low as the confusion of tongues, and the subsequent dispersion, in order to transmit to posterity the names of the first founders of nations, and there to dismiss them. Thus, only the sons and the grandsons of *Japheth* are recorded, "by whom *the isles of the Gentiles*," or the maritime regions of *Europe*, were colonized, "each after their tongue and their families in their nations," Gen. x. 2—5; and likewise the sons and grandsons of *Ham*, with the exception of *Cush*, the eldest son, whose genealogy is carried down, through *Raamah* and *Sheba*, to his great-grandson, *Nimrod*, the remarkable founder of the first empire after the deluge, in the land of *Shinar* or *Babylonia*. And for the same reason, *Joktan*, the brother of *Peleg*, the contemporary of *Nimrod*, is recorded, with his thirteen sons, because they gave names to so

many districts in *Arabia*, colonized by them, and inhabited by their descendants. And this is stated in the conclusion of the chapter: "*These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood.*" Gen. x. 32. See the explanation of this chapter, Vol. I. p. 352.

ARPHAXAD.

He was the eldest son of *Shem*, born two years after the deluge, Gen. xi. 10, though ranked the fourth among the sons of *Shem*, Gen. x. 22. His name signifies, "*He that heals*, or *releases*," probably in allusion to the deliverance of *Noah's* family from the deluge. His lot appears to have been the plain of *Shinar*, in the southern part of *Mesopotamia*, stretching westward of the river *Tigris*, together with the country of *Eden*, and the tract on the east side of the same river, called *Arrapachitis*, in *Assyria*; evidently derived from ארפכשד, *Arpachshad*, his name in Hebrew. And *Josephus* relates, that the *Chaldeans*, who occupied a part of the land of *Shinar*, were originally called *Arphaxadeans*, from him. He lived 438 years. With him began the second reduction of the standard of human life; the first having begun with his father, *Shem*, who lived 600 years; whereas *Noah* lived 950 years.

SALAH.

His name signifies "*He sends*," and was probably given him by *Arphaxad* his father, in allusion to the deluge, as in Job v. 10. "*He sendeth waters upon the face of the fields.*" A town near *Susa*, called *Sala* or *Sela*, is supposed to be named from him. He lived 433 years.

EBER, OR HEBER,

Signifies "*He that passes over.*" He is reckoned the father of the *Hebrews*, or of them who retained the pure Hebrew dialect, nearest to the primæval language, after the confusion of tongues, Gen. x. 21; Numb. xxiv. 24. Hence *Abraham* was called "the *Hebrew*," Gen. xiv. 13. And his descendants, by way of distinction from the rest of the children of *Heber*, called themselves by the double title, "*Hebrew of the Hebrews*;" so *Eusebius* called *Moses*, "That great theologian, a *Hebrew of*

the Hebrews;" and St. *Paul* called himself "*a Hebrew of the Hebrews,*" Phil. iii. 5. He lived 464 years.

PELEG, OR PHALEG,

His elder son, whose name signified *division*, "because that in his days the earth was *divided*" among the three families of the sons of *Noah*, by the divine decree promulgated before by *Noah*. By the most probable account of *Abulfaragi*, the Armenian annalist, this division actually began to take place in the 140th year of *Phaleg*, B.C. 2614, or 541 years after the deluge, 191 years after the death of *Noah*, and 29 years after the death of *Shem*, when probably *Japheth* and *Ham* were dead also. This was a likely time for the three primitive families to begin to separate, when their original settlement became too scanty for their increased population. *Abulfaragi*, as living in *Armenia*, the immediate residence of *Noah* after the deluge, has, from the primitive tradition of his countrymen, preserved some valuable and authentic *epochs* for the adjustment of sacred chronology, in its early periods, no where else to be found. And we learn from St. *Paul*, that this division was not made at random, but that "GOD made of *one blood* (namely, *Noah's,*) every nation of men to dwell upon the whole face of the earth, having ordained the predetermined *seasons* and *boundaries* of their respective settlements," Acts xvii. 26. See the foregoing account of these settlements, Vol. I. p. 352.—Of *Peleg's* allotted settlement, a trace may perhaps remain in the town of *Phalga*, not far from the conflux of the river *Chaboras* with the *Euphrates*, where the town of *Charran* was seated. *Bochart* rather derives the name of the town from *Phalga*, signifying, in the Syriac *dialect*, "the middle," because it was *midway* between the two *Seleucias*; the one city in *Pieria*, the other in *Mesopotamia*. Vol. I. p. 93. *Peleg* lived 239 years, and began the third reduction of the standard of human life.

REU, OR RAGAU,

His son, whose name signifies "*his shepherd.*" From him, perhaps, was denominated "the great plain in the borders of *Ragau*," and "the mountains of *Ragau*," in *Media*, Judith i. 5—17. He lived 239 years.

In the 70th year of *Reu*, (B.C. 2554,) according to *Abulfaragi*,

p. 12, sixty years after the migration of the primitive families of Noah's sons, from their original settlement to *Shinar*, or *Mesopotamia*, they conspired to build the Tower of *Babel*; but their rebellious attempt was defeated by the confusion of tongues, and they were all scattered from thence upon the face of the earth. See Vol. I. p. 351.

The leader in this disastrous enterprise, which instead of *renown*, brought *shame* and *confusion* upon the perpetrators, was

NIMROD,

Signifying "*the Rebel*," by way of bad eminence. He is generally supposed to have been the immediate son of *Cush*, and the youngest, or sixth, from the Scriptural phrase, "*Cush* begat *Nimrod*," after the mention of his five sons, Gen. x. 8. But the phrase is used with considerable latitude, like *father* and *son*, in Scripture. Thus *Moses* warns the *Israelites* of their future apostacy, "When thou shalt *beget children* and *children's children*, and shall have remained *long* in the land, and shall *corrupt* yourselves," &c. Deut. iv. 25, where the phrase evidently extends to remote descendants. In *David's* pedigree, "*Naashon* begat *Salmon*, and *Salmon* begat *Boaz*," &c. Ruth iv. 20, 21, where there is a deficiency of four generations at least after the two latter. In *Nimrod's* pedigree, the chasm may be supplied by the insertion of the intermediate generations of *Raamah* and *Sheba*, thus:

1. *Ham*	1. *Shem*.
2. *Cush*.....	2. *Arphaxad*.
3. *Raamah*	3. *Salah*.
4. *Sheba*	4. *Eber*.
5. *Nimrod*.....	5. *Peleg*.

Hence it appears that *Nimrod* was contemporary with *Peleg*, according to *Abulfaragi*, confirmed by the whole tenor of sacred and profane history. He is introduced incidentally by *Moses*, as the most famous of the sons or descendants of *Cush*. "For he began to be a *mighty one* in the earth: he was a mighty *hunter* before the Lord; even [proverbially,] as *Nimrod* the mighty hunter before the Lord."

"And the beginning of his kingdom was *Babel*, and *Erech* and *Accad* and *Calneh*, in the land of *Shinar*: out of that land he went forth [to invade] *Assyria*; and built *Nineveh*, and the

city *Rehoboth*, and *Calah*, and *Resen*, between *Nineveh* and *Calah*: the same is a great city," Gen. x. 8—12.

Though the main body of the *Cushites* was miraculously dispersed, and sent by Providence to their original destinations along the sea-coasts of *Asia* and *Africa*, yet *Nimrod* remained behind, and like "the *giants* and *mighty men, men of renown*, of the old world, who founded an empire in *Babylonia*," according to *Berosus; Nimrod* did the same, by usurping the property of the *Arphaxadites* in the land of *Shinar;* where "the beginning of his kingdom was *Babel*," or *Babylon* *, and other towns: and not satisfied with this, he next invaded *Assur*, or *Assyria*, east of the *Tigris;* where he built *Nineveh*, and several other towns.

The marginal reading of our English Bible, "He went out into *Assyria*," or to invade *Assyria*, is here adopted in preference to that in the text; "And out of that land went forth *Ashur*, and builded *Nineveh*," &c. for the reasons assigned, Vol. I. p. 451.

The meaning of the word *Nineveh* may lead us to his original name, *Nin*, signifying "a son," the most celebrated of the sons of *Cush*. That of *Nimrod*, or "Rebel," was probably a parody, or nickname, given him by the oppressed *Shemites;* of which we have several instances in Scripture. Thus *Nahash*, the brazen "serpent", in the wilderness, was called by *Hezekiah*, in contempt, *Nehushtan*, "a piece of brass," when he broke it in pieces, because it was perverted into an object of idolatrous worship by the Jews, 2 Kings xviii. 4.

Nimrod, that arch-rebel, who first subverted the patriarchal government, introduced also the *Zabian* idolatry, or worship of

* This also is confirmed by Heathen testimony.

1. *Dorotheus*, an old Phœnician poet, cited by *Julius Firmicus*, called "ancient *Babylon*, the city of the *Tyrian* (or *Assyrian*) *Belus*."

Αρχαιη Βαβυλων Τυριου Βηλοιο πολισμα.

2. *Eustathius*, in his Commentary on the *Periegesis* of *Dionysius*, verse 1006, states, that "*Babylon* was built 1600 years before Queen *Semiramis*, who surrounded it entirely with a strong wall." But according to *Herodotus*, *Semiramis* lived five generations, or about 166 years before *Nitocris*, the last queen, who embellished it. She was probably the wife of *Nebuchadnezzar*, who flourished about B. C. 581, which would bring the time of *Semiramis*, to about B. C. 747: and the building of *Babylon* to B. C. 2547, or the seventh year of *Nimrod's* reign: which therefore seems to be rightly assigned in the preceding rectification; and furnishes a valuable coincidence of sacred and profane chronology, at so early a period, drawn from different and independent sources.

the heavenly host; and after his death, was deified by his subjects, and supposed to be translated into the constellation of *Orion*, attended by his hounds, *Sirius* and *Canicula*, and still pursuing his favourite game, the *Great Bear;* supposed also to be translated into *Ursa Major*, near the north pole; as admirably described by *Homer*, Iliad. xviii. 485.

> Αρκτον θ', ἡν και αμαξαν επικλησιν καλεουσιν,
> Ἡ τ' αυτου στρεφεται, και τ' Ωριωνα δοκευει.

"And *the Bear*, surnamed also *the Wain*, [by the *Egyptians*,] who is turning herself* about there, and watching *Orion*."

Homer also introduces the shade of *Orion*, as hunting in the *Elysian* fields, Odyss. xi. 571.

> Τον δε μετ' Ωριωνα πελωριον εισενοησα,
> Θηρας ὁμου ειλευντα κατ' ασφοδελον λειμωνα,
> Τους αυτος κατεπεφνεν εν οιοπολοισιν ορεσσιν·
> Χερσιν εχων ροπαλον παγχαλκεον αιεν ἀαγες.

"Next, I observed the mighty *Orion*,
Chasing wild-beasts through an Asphodel mead,
Which himself had slain on the solitary mountains:
Holding in his hands, a solid brazen mace, ever unbroken."

The Grecian name of this "mighty hunter," may furnish a satisfactory clue to the name given him by the impious adulation of the *Babylonians* and *Assyrians*. Ωριων, nearly resembles Ουριαν, the oblique case of Ουριας, which is the Septuagint rendering of *Uriah*, a proper name in Scripture; as in 2 Sam. xi. 6—21. But *Uriah*, signifying "*the light of the Lord*," was an appropriate appellation of that most brilliant constellation.

He was also called *Baal*, *Beel*, *Bel*, or *Belus*, signifying "*Lord*," or "*Master*," by the *Phœnicians*, *Assyrians*, and *Greeks*, and *Bala Rama*, by the *Hindus*; or *Bala*, the son of *Rama*, who was evidently the *Raamah* of Scripture; confirming the foregoing rectification of his genealogy. At a village, called *Bala deva*, or *Baldeo*, in the vulgar dialect, 13 miles east by south from *Muttra*, in *Hindustan*, there is "a very ancient statue of *Bala Rama*, in which he is represented with a *ploughshare* in his left hand, and a thick *cudgel* in his right, and his shoulders covered with the skin of a tiger." *Asiat. Research.* Vol. V. p. 294. Captain *Wilford* supposes, that "the *plough*-

* *Homer* thus poetically expresses the diurnal rotation of this constellation around the north pole. It is remarkable, that both *Homer* and *Job*, represent the *Bear* as feminine.

share was designed to hook his enemies;" but may it not more naturally denote the constellation of the *Great Bear?* which strikingly represents the figure of a *plough*, in its seven bright stars; and was probably so denominated by the earliest astronomers, before the introduction of the *Zabian* idolatry, as a celestial symbol of agriculture. The "thick cudgel" corresponds to the "brazen mace" of *Homer*. And it is highly probable, that the Assyrian *Nimröd*, or Hindu *Bala*, was also the prototype of the Grecian *Hercules*, with his club and lion's skin.

According to the foregoing scheme, the migrations of the three primitive families, from the central regions of *Armenia*, *Mesopotamia*, and *Assyria*, began about B. C. 2614, or 541 years after the deluge: and lasted, as Sir *William Jones* conjectures, about four centuries *; in the course of which, by successive colonizations, they established far distant communities, and various modes of society and government: the *Phœnicians*, *Arabians*, *Egyptians*, *Ethiopians*, and *Libyans*, southwards; the *Persians*, *Ethiopians*, *Indians*, and *Chinese*, eastwards; the *Scythians*, *Celts*, and *Tartars*, northwards; and the *Goths*, *Greeks*, and *Latins;* even as far as the *Peruvians* and *Mexicans*, of South America, and the *Indian* tribes of North America, westwards. All these various inhabitants of the globe, retain a striking affinity in the leading principles of their language, customs, and religions, however diversified, in process of time, from each other, by local circumstances: such affinity evincing their common descent from one and the same parent stock. See the Articles on *the Division of the Earth*, and the *Varieties of Mankind*, Vol. I. p. 350, 359.

And this period of four centuries, corresponds remarkably well with the most authentic documents of profane history, still subsisting, as to the establishment of the primitive nations in their respective settlements.

SERUG.

Was the son of *Reu*. From him, *Bochart* conjectures, that the town of *Sarug* was named; which was near *Charræ*, in Mesopotamia. *Suidas* and others ascribe to him the introduction of the idolatry of deifying the dead, as benefactors of mankind.

* See *Asiat. Research.* Vol. IV. p. 4; and his valuable discourses, on the three primitive families of *Noah's* sons, in the first four volumes.

And it is remarkable, that the arch-rebel *Nimrod* died in his days, about B. C. 2456. *Serug* lived 230 years.

NAHOR

Was his son. In his time, according to *Eutychius*, flourished *Zorodasht*, or the elder *Zoroaster*, the founder of the *Zabian* religion: and according to *Abulfaragi*, on the authority of *Arudha*, a Canaanitish historian, the trial of *Job* began in the twenty-fifth year of *Nahor*, or B. C. 2337. He lived only 148 years.

JOB.

Vir fortis cum malâ fortunâ compositus *.——*Seneca.*

This celebrated patriarch, has been represented by some sacred critics, as imaginary, and his book as a fictitious *dramatic* composition. But he was evidently considered as real, in the prophecy of *Ezekiel*, wherein *Noah*, *Daniel*, and *Job* are ranked together †, as powerful intercessors with God; the first for his

* "A brave man struggling with adversity."

† The sceptical *Michaelis*, of more learning than judgment, considers *Job* as a fictitious character, and represents his poem as an allegory, composed by *Moses* during his exile, to raise the spirits of the oppressed and enslaved *Israelites* in Egypt. In his Supplement to *Lowth's* admired *Prelections on Hebrew Poetry*, he thus endeavours to set aside the evidence of *Ezekiel*, p. 180.

Locus *Ezechielis* fictionem habet et vero impossibilem; fieri enim omnino nequit, *ut viri non coævi*, Noachus, Jobus, et Daniel, *in eadem simul urbe vivant*: nec inauditum aut absurdum, *veras personas et fictam, in proponendo exemplo conjungi.*

But this is a misrepresentation of the prophet's meaning: the passage neither contains "a fiction nor an impossibility," but a perfectly natural supposition; not that *Noah*, *Daniel*, and *Job* were actually "coeval, and lived together in the same city," which indeed would be a glaring anachronism and absurdity; but only, that *if three such* eminent personages were therein, their intercessions should avail only to save themselves, but not their countrymen; thus forcibly delineating the total corruption and degeneracy of the latter. And surely, to blend a fictitious character with others avowedly real, would serve only to weaken the effect of the whole, and not only be "unusual," but even "absurd," or incongruous. The *German* professor's illustration of recommending "chastity to a daughter," by the examples of "*Lucretia*," in *Livy*, and of "*Pamela*," in *Richardson's* novels, could only tend to set them on a par in point of reality, and render the former rather doubtful.

With equal improbability, *Michaelis* ascribes the difference of the style of *Job* and of *Moses*, to the youth of the latter at the time of its composition, when his imagination was more fervid; but surely, the most glowing and brilliant of all his compositions, his last hymn, Deut. xxxii, was written at the age of 120, just before his death. "The poetical vigour of which appeared miraculous," even to the professor himself!

family; the second for the wise men of *Babylon;* and the third for his friends, Ezek. xiv. 14. And the apostle *James* celebrates the exemplary "*patience* of *Job*," Jam. v. 11. And the book itself, whose early admission into the Sacred Canon is strongly in favour of its veracity, describes the residence of *Job* and his friends, with all the *geographical* precision of true history.

Job himself, whose name, by the most natural derivation, signifies "*enduring enmity**," lived "in the land of *Uz;*" (colonized by *Uz*, the son of *Aram*, Gen. x. 23,) of which *Edom*, or *Idumæa*, was a district, Jer. xxv. 20, Lam. iv. 21. *Eliphaz* was of *Teman*, a city of *Edom*, Jer. xlix. 7—20, Ezek. xxv. 13, Amos i. 12. *Bildad* was of *Shua*, a district in "the east country" of *Arabia Petræa*, where *Abraham's* sons by *Keturah* were settled, Gen. xxv. 2—6. *Zophar*, of *Naamah*, a city of *Edom*, Josh. xv. 21—41. And *Elihu*, is still more particularly described by his parentage also, as "the son of *Barachiel*, the *Buzite;*" in the neighbourhood of *Dedan* and *Teman*, in *Edom*, Jer. xxv. 23, xlix. 8, Ezek. xxv. 13, "of the kindred of *Ram*," or *Aram* †. "This," says *Mercerus*, "was done designedly by the author of the book, to shew the certainty of the history, and that it was not a fictitious or imaginary composition."

That *Job* was not a *Hebrew of the Hebrews*, or of the chosen line of *Peleg*, may be inferred from the omission of his name in the list of worthies renowned for their *faith*, Heb. xi. He was probably of *Joktan's* race, who first colonized *Arabia*, Gen. x. 25, Job xv. 19. And that the author was not of *Peleg's* line, may be most unequivocally collected from the style of the book, which differs considerably from the writings of *Moses* and the *prophets;* abounding in *Syriasms*, *Chaldaisms*, and *Arabisms*.

The *time* of *Job*, his *trials*, and his *faith*, have given rise to

The English professor, *Lowth*, has well accounted for such reveries of the learned, by the following remark, in his own elegant *Latinity:*

Nunquam in dubium vocata fuisset *historiæ veritas* nisi quibusdam *allegoriarum conquisitoribus* tantum placuissent *suæ fictiones*, ut nihil amplecti vellent quod non *umbratile* esset et *commentitium*. "*The truth of the history* would never have been called in question, had not some *searchers for allegories* been over-pleased with their *own fictions;* so as to admire nothing that was not *visionary* and *fanciful*." Prælect. xxxiii. p. 419. Peters, 143.

* איוב, (*Aiob,*) from איב, (*Aib,*) "*inimicatus est.*"

† Thus, "*Ram*, the father of Aminadab," Ruth iv. 19, is called "*Aram*," Luke iii. 33, and רמים, (*Ramim,*) "the *Syrians*," 2 Chron. xxii. 5, are called ארמים, (*Aramim,*) 2 Kings viii. 28.

a great variety of opinions; they are next to be determined and explained, according to the most probable.

THE TIME OF JOB.

I. The Bible chronology dates the trial of *Job*, twenty-nine years before the exode of the *Israelites* from *Egypt*. And indeed, 1. That the book was composed before, is evident from its total silence respecting the mighty signs and wonders that accompanied the exode; such as the passage of the *Red Sea* *, the destruction of the *Egyptians*, the *manna* in the desert, &c. all happening in the vicinity of *Job*, and so apposite in the debate about the ways of Providence.

2. That it was composed before *Abraham's* migration to *Canaan*, may also be inferred from its silence respecting the destruction of *Sodom* and *Gomorrah*, and the other cities of the plain, covered by the Dead Sea; which were still nearer to *Idumæa*, where the scene is laid.

3. The longevity of *Job* sufficiently corresponds to the time assigned by *Abulfaragi*. He survived his trial 140 years; xlii. 16, and his age was probably not less at that time; for his seven sons were all grown up, and settled in their own houses a good while, i. 4, 5. He speaks of the "sins of his *youth*," xiii. 26; of the prosperity of "his *youth*," xxix. 4. And yet *Eliphaz* schools him as a novice; "With *us* are both the gray headed and *very aged*, much older than *thy father*," xv. 20.

4. That he did not live at an earlier period, may be collected from an incidental observation of *Bildad*, referring *Job* to their forefathers for instruction in wisdom.

> "Enquire, I pray thee, of the *former age*,
> And prepare thyself to the search of *their fathers*."

Assigning as a reason, the comparative shortness of life, and consequent ignorance of the present generation:

* The following passage, "He *divideth the sea* with his power," Job xxvi. 12, has been considered as alluding to the passage of the *Red Sea:* but it probably refers to the separation of the waters at the creation; like the parallel passage, xxxviii. 8—11. In both passages, *Rahab*, or "*proud*," is an epithet of the sea. The former passage may perhaps allude to the deluge, from the preceding xxvi. 10, more correctly rendered, "He *hath inscribed a covenant on the face of the waters*, until the *day and night* come to an end." The sign of this covenant with *Noah* was the *rainbow*, Gen. ix. 31.

N.B. Many other passages supposed to be imitations of *Moses* and *the prophets*, will be found, on examination, either irrelevant, or to have been imitated rather by them.

" For *we* are but of *yesterday*, and *know nothing*;
Because *our days upon earth are a shadow*," viii. 8, 9.

But " the fathers of the former age," or grandfathers of the present, were the contemporaries of *Peleg* and *Joktan*, in the fifth generation after the deluge: and they might easily have learned wisdom from the fountain head, by conversing with *Shem*, or perhaps with *Noah* himself; whereas, in the seventh generation, the standard of human life was reduced to about 200 years; which was " a shadow" compared with the longevity of *Noah* and his sons *.

5. The manners and customs critically correspond to that early period. *Job* acted as high priest in his own family, according to primitive usage, Gen. viii. 20. For the institution of an established priesthood does not appear to have taken place any where, until *Abraham's* days. *Melchidezek*, king of *Salem*, was a priest of the primitive order, Gen. xiv. 18; and so was *Jethro*, the father-in-law of *Moses*, in the vicinity of *Idumæa*, Exod. xviii. 12. The first regular priesthood probably took place in *Egypt*: *Joseph* was married to the daughter of the priest of *On*, Gen. xli. 45.

6. The slavish homage of prostration to princes and great men, which prevailed in *Egypt*, *Persia*, and the east in general, and still subsists there, was unknown in *Arabia* at that time. Though *Job* was one of " the greatest of all the men of the east;" we do not find any such adoration paid to him by his contemporaries, in the zenith of his prosperity, among the marks of respect so minutely described, chap. xxix. " When the *young men* saw him, they *hid themselves*," through rustic bashfulness; the *aged arose*, and *stood up*, in his presence; *the princes refrained from talking, and laid their hand upon their mouth; the nobles held their peace*, and were all attention while he spoke. All this was highly respectful indeed, but still it was manly, and shewed no cringing or servile adulation.

And so Sir *William Jones* describes the genuine *Arabs* at the present day, as " a *majestic race*," who were never conquered, and who have retained their primitive manners, features, and characters, without scarcely any alteration. " Their eyes," says he, " are full of vivacity, their speech voluble and articulate, their deportment manly and dignified, their apprehension quick,

* This argument for the *antiquity* and *traditional* knowledge of *Job* and his friends is ably insisted on in the sagacious Mr. *Davis' Celtic Researches*, p. 11.

their minds always present and attentive, with a spirit of independence appearing in the countenance of the lowest among them. Men will always differ in their ideas of civilization, each measuring it by the habits and prejudices of their own country: but if *courtesy* and *urbanity*, a love of *poetry* and *eloquence*, and the practice of *exalted virtues* be a juster proof of perfect society, we have certain proof that the people of *Arabia*, both on plains and in cities, in Republican and Monarchical states, were *eminently civilized for many ages* before their conquest of *Persia*." *Asiat. Research.* Vol. II. p. 3—9.

7. The only species of *idolatry* noticed in the book, is *Zabianism*, which is the earliest on record, and an additional proof of the high antiquity of the composition; especially as it is noticed with abhorrence, as a novelty, deserving *judicial* punishment, xxxi. 26—28.

And we learn also from Sir *William Jones*, that "The people of *Yemen*, (*Arabia*,) very soon fell into the common but fatal error of adoring the *sun* and the *firmament;* for even the third in descent from *Yoktan*, who was, consequently, as old as *Nahor*, took the surname of *Abdu-Shams*, or '*Servant of the Sun*;' and his family, we are assured, paid particular honour to that luminary. Other tribes worshipped the *planets* and *fixed stars*."—*Zabianism*, therefore, was actually introduced into *Arabia*, (probably from *Chaldea*,) in *Job's* days, who was the contemporary of *Nahor*.

8. The cardinal constellations of spring and autumn, in *Job's* time, were *Chimah* and *Chesil*, or *Taurus* and *Scorpio;* noticed ix. 9; and again xxxviii. 31, 32, of which, the principal stars are *Aldebaran*, the bull's eye, and *Antares*, the scorpion's heart. Knowing, therefore, the longitudes of these stars at present, the interval of time from thence to the assumed date of *Job's* trial, will give the difference of their longitudes, and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the *precession of the equinoxes*, one degree in $71\frac{1}{2}$ years. See that Article, Vol. I. p. 78.

The following calculations I owe to the kindness and skill of the respectable Dr. *Brinkley*, *Andrew's* Professor of Astronomy in the University of *Dublin*.

In A.D. 1800, *Aldebaran* was in 2 signs, 7 deg. east longitude. But since the date of *Job's* trial, B.C. $2338 + 1800 = 4138$

years, the precession of the equinoxes amounted to 1 sign, 27 deg. 53 min. which, being subtracted from the former quantity, left *Aldebaran* in only 9 deg. 7 min. longitude, or distance from the *vernal* intersection: which, falling within the constellation of *Taurus*, consequently rendered it the cardinal constellation of *spring;* as *Pisces* is at present.

In A.D. 1800, *Antares* was in 8 signs, 6 deg. 58 min. east longitude, or 2 signs, 6 deg. 58 min. east of the *autumnal* intersection: from which subtracting, as before, the amount of the precession, *Antares* was left only 9 deg. 5 min. east. Since then, the autumnal equinox was found within *Scorpio*, this was then the cardinal constellation of *autumn;* as *Virgo* is at present.

Since, then, these calculations critically correspond with the positions of the equinoxes at the assumed date of *Job's* trial, but disagree with the lower dates of the age of *Moses*, and still more, of *Ezra*, furnishing different cardinal constellations; we may rest in the assumed date of the trial *, as correct.

Such a combination and coincidence of various rays of evidence, derived from widely different sources, *history*, sacred and

* These *astronomical* calculations were originally published in a Series of Essays on *Sacred Criticism, Orthodox Churchman's Magazine*, 1802, Vol. II. p. 241. Since that time, I have reduced the date of *Job's* trial a year lower, B.C. 2337.

This day, (Jan. 2, 1809,) I was agreeably surprised to find, that this *astronomical* mode of determining the age of *Job*, by the *precession of the equinoxes*, had been anticipated forty-four years ago, by a learned and ingenious Frenchman, *Ducoutant*, in a *Thesis*, published at *Paris*, 1765, in the Sorbonne; stating that *Chimah* and *Chesil*, corresponded to the *Pleiades* and *Scorpio*, and were the cardinal constellations of *spring* and *autumn*, in *Job's* time. As the tract is scarce, I will transcribe the passage:

Libri *Jobæi* antiquitatem, confirmant, etiam non mediocriter, constellationes quarum fit mentio, Job. ix. 9, et xxxviii. 31. Ibi, DEUS *Jobum* alloquens ait: *Numquid religare poteris amœnitates* (seu *delicias*) *Pleiadum*, (כימה,) id est, *Numquid cohibere poteris ne erumpant deliciæ quas Pleiades*, (seu sidus *Kimah*) *annunciant?* Unde rite colligitur, constellationem *Kimah*, seu *Pleiades*, tempore *Jobi* fuisse *veris* prænuncias. Jam vero, si astronomicè calculus ineatur temporis quo *Kimah* seu *Pleiades* vernum tempus prænuntiabant, invenietur id contigisse anno ante Christum 2136.——Jam vero nomine *Kimah Pleiadas* esse intelligendas, multa gravissimaque argumenta demonstrant.

Ibidem, Job xxxviii. 31. Deus-Jobum alloquens ait: *Numquid poteris dissolvere vincula Kesil* (כסיל,) id est, *Numquid efficere poteris ut dum apparet sidus Kesil, terram frigore constringens, erumpant flores et fructus?* Ex his pariter concluditur, *Kesil* esse sidus oppositum *rov Kimah*, et tempore *Jobi* fuisse *hyemis* prænunciam; ac proinde, nomine *Kesil*, intelligendum esse *Scorpionem;* seu sidus quod vocatur *cor Scorpionis*. Per *Kesil Scorpionem* intelligendum esse, multa alia gravissimaque monumenta ostendunt. Jam vero calculo astronomice inito, invenietur pariter *Kesil*, seu *Scorpionem* hyemem prænunciasse anno [ante Christum, 2136.] Atqui, tempore *Mosis*, nec *Kimah* vernum tempus, nec *Kesil* hyemem jamdudum prænunciare poterant: Ergo Liber *Jobæus* longe est *Mose* antiquior, p. 7.

profane; *chronology* and *astronomy*, and all converging to the same common focus, tend strongly to establish the time of *Job's* trial, as rightly assigned in the year B.C. 2337; or 818 years after the deluge; 184 years before the birth of *Abraham;* 474 years before the settlement of *Jacob's* family in *Egypt;* and 689 years before their *exode* or departure from thence *.

If now we reckon, with the most intelligent critics, *Schultens, Peters, Lowth*, &c. that the work was written by *Job* himself, whose name it bears; by the same analogy, as those of *Samuel, Isaiah, Jeremiah, Ezra*, &c. (and surely among the various authors that have been assigned by the learned, *Elihu, Moses, Solomon, Isaiah, Ezra*, &c. none has a better title than the venerable patriarch himself to be considered as such,) this supposition stamps an additional value on the authority and authenticity of the work; and accounts for the high estimation in which the character of *Job* is represented, (and by the ALMIGHTY himself,) in that solemn denunciation to the *Israelites*, recorded by *Ezekiel*, and thrice repeated, as if to guard against any mistake of his name; Ezek. xiv. 14—18—20; and also by the apostle *James;* and also, for the respect with which that passage, "HE *taketh the wise in their own craftiness*," v. 13, is cited, as canonical Scripture, by the apostle *Paul*, 1 Cor. iii. 19, which surely would not have been the case, had it been the work of a doubtful or unknown author. Nothing, indeed, but its intrinsic excellence, and the inspiration of the author, which is not obscurely intimated by his seeing the Divine presence, xlii. 5, can account for the admission of a *foreign* production into their sacred canon, certainly before the time of *Ezekiel;* and, not improbably, as early as the time of *Hezekiah, Solomon, Samuel*, or even *Moses* himself, who might have found it among the collections of his father-in-law, *Jethro*, priest of the neighbouring country of *Midian*, who appears to have been a person of great wisdom; and *Moses* could not want curiosity to procure

* The witling *Paine* ridicules "the Bible makers, and those Regulators of Time, the *Bible Chronologists*," for "*their ignorance* in affixing to it the æra, [rather, date,] of 1520 years before Christ; which is during the time the *Israelites* were in *Egypt:*" "and for which," says he, "*they have just as much authority, as I should have for saying it was a thousand years before that period!* The probability, however, is, that it is older than any book in the Bible."——Little did he know, in the extent and compass of *his ignorance*, that the supposition which he treated as downright extravagant, is not much more than the truth.

a book so fraught with wisdom and instruction, and so apposite to his own case, during his long exile of forty years.

I have been solicitous to investigate its *author*, and the *time* of its composition, as well as its *canonical* authority, because the circumstance of its remote antiquity, being considerably the oldest book in the world, long prior to the *Pentateuch*, stamps the highest value on it, as a most faithful and authentic monument of the language, the learning, the manners, and the religion of the earlier and purer *patriarchal* ages; it is a valuable voucher for all such historical facts and doctrines, as it notices conjointly with the books of *Moses*, such as the *creation* of the world, the ministry of *good angels*, the agency of *bad*, the fall of *Adam*, the universal *deluge*, &c. while the difference of the manner, and the new circumstances it incidentally relates, not to be found in the *Pentateuch*, prove it to be also an independent voucher, which derived information from different sources or traditions, preserved in *Aram's* and *Joktan's* families.

THE TRIALS OF JOB.

II. These come next under consideration.

The grand spiritual "*adversary*" of mankind, who is here, first, introduced in Scripture, under his proper name, *Satan* *, and under the character assigned to him from hence, in the New Testament, of "*walking about, as a roaring lion, seeking whom he may devour*," 1 Pet. v. 8, (alluding to Job i. 7, and ii. 3 †,) and as "*the accuser of the brethren, who accused them before God, day and night*," Rev. xii. 10, is represented, by the Divine permission, as afflicting, with divers trials, a person of distinguished piety and virtue, who was "*perfect and upright, and one that feared God, and eschewed evil*," ver. 1.

Job is described as one of "*the greatest* and most prosperous *of all the men of the east*, or *Arabia*." He had a numerous family, "*seven sons and three daughters*," all by one wife, xix. 17; for he had no concubines, xxxi. 1; and abhorred fornication and adultery, xxxi. 9. And his sons were all grown up and settled in their own houses, and lived in the greatest harmony with each other, and with their sisters, whom they regu-

* ——————— The *arch enemy*,
And thence, in *Heaven* call'd *Satan*. MILTON.

† In the original, the last clause of Job ii. 3, may more closely be rendered,—"Thou (*Satan*) movedst me to *devour* him, (*Job*,) without a cause."

larly feasted on their birth-days, each in his turn: "*His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household,*" ver. 2—4. All these circumstances critically correspond to the earlier and purer patriarchal ages.

How well the "illustrious" patriarch bore this dangerous trial of long and increasing "*prosperity* *," appears from his pious solicitude to "send for his sons, when their feast days were gone about, and to *sanctify* them, early the next morning, and to offer *burnt-offerings* of atonement, according to the number of them all," seven times in the year, lest "his sons might have *sinned* at their feastings, and forgotten to *bless* God †, even in their

* Constat *Jobum* maximis opibus prædivitem, eò illustriorem fuisse, *quod his neque integris corruptus, neque amissis depravatus fuerit. Severus Sulpitius.*

† The verb ברך (Barak,) properly signifies to "*bless.*" In this passage, therefore, where the sense evidently requires the contrary, the particle לא; "*not,*" should be understood; "Perhaps, my sons *have sinned* (חטאו), and [*not*] *blessed* [לא] ו) (ברכו God in their hearts;" which is necessary, by implication, to support the translation of our English Bible—"and *cursed* God in their hearts." (See a parallel passage, Jer. xx. 14, where the particle is expressed.) But this latter is harsh and revolting: for surely, the sons of *Job*, who were pious men, could have no inducement to *curse* or *blaspheme* God at any time, much less in the midst of their festivity; but there might have been danger of neglecting or forgetting to *bless* Him on such occasions: Thus *Moses* warns the *Israelites*: "When thou *hast eaten* and *art full*, then shalt thou *bless* the Lord thy God, for the good land which he hath given thee: Beware that thou *forget not* the Lord thy God," &c. Deut. viii. 10.—"*Bless* THE LORD, O my soul, and forget not *all his benefits!* Psalm ciii. 2.

In a parallel passage also, 1 Kings xxi. 10, the particle לא, "*not,*" must likewise be understood: "Thou didst [*not*] *bless* God and the king;" in order to support the English translation: "Thou didst *blaspheme* (or *curse*) God and the king:" by malicious implication of the contrary, Eccles. x. 20. "*Curse not* (אל תקלל) the king, not even in thy thought."

The two following passages also, in our English Bible, where *Satan* says of *Job* to the LORD,—"He will *curse* thee to thy face," i. 11, ii. 5, are harsh and revolting, and altogether incompatible with the character of *Job*. But the impropriety will be removed, if they be rendered interrogatively: "And will he *bless* Thee to thy face?" The interrogation malignantly insinuating the reverse, that he would *not bless* God. And this *antiphrasis* is frequent in Scripture: Thus *Jezebel* said to *Ahab*, when vexed at *Naboth's* refusal to exchange or sell his vineyard, "Dost thou now *govern* the kingdom of *Israel?*" 1 Kings xxi. 7; plainly intimating the reverse; that he did *not govern* it. And when the Lord gently declined *David's* offer of building a temple to his honour: "*Shalt thou build* Me a house for my dwelling?" 2 Sam. vii. 5. In the parallel passage, the refusal is clearly expressed: "*Thou shalt not build* Me a house to dwell in," 1 Chron. xvii. 4. And so, when *Bethlehem* was foretold to be honoured as the birthplace of CHRIST: "And art thou *Bethlehem Ephratah little to be* [*esteemed*] among the thousands of *Judah?*"—Micah v. 2; the reverse here understood is clearly expressed in

hearts," for his gracious bounties. "*Thus did Job continually*," every year, ver. 5.

And now *Satan* is represented as appearing in a council of "the sons of God," or holy angels, before GOD, and thus calumniating *Job*, by ascribing his extraordinary piety to interested or mercenary motives: "Hast not Thou made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land: But put forth thy hand now, and *touch all that he hath*; and will he *bless* Thee to thy face?" —malignantly insinuating the reverse, ver. 6—11.

Then THE LORD, knowing *Job's* sincerity, and the integrity of his heart, permitted *Satan* to afflict him with the trials of adversity;—to touch his substance, but to spare himself: "Behold, *all that he hath* is in thy power; only upon *himself* put not forth thy hand," ver. 12.

And now *Satan* began the first set of trials, choosing a day of rejoicing, on the eldest son's birth-day, to convert it into a day of the deepest mourning, by a complication of calamities, following close on the heels of each other, in rapid succession. The first "messenger of *Satan* sent to buffet him," (2 Cor. xii. 7.) brought the disastrous intelligence,—1. That his *oxen* and *asses* were suddenly carried off, and his servants who attended them slain by the *Sabæans*, or marauding "companies of *Saba* or *Seba*;" vi. 19, the *Nabathean* Arabs; and that he only escaped; and while he was yet speaking, 2. a second, that his *sheep* and the *shepherds* were all destroyed by lightning, except himself; 3. a third, that his *camels* were carried away, and his servants slain, by the irruption of three bands of *Chaldeans*, from the borders of the *Euphrates* *, and that he only escaped; and to fill up the

the evangelist's translation: "And thou *Bethlehem*, territory of *Judah*, art *by no means least* among the princes of *Judah*," Matt. ii. 6.

The counsel of *Job's* wife, "*Curse* God and die," ii. 9, in our English Bible, is equally harsh and revolting. It should rather be rendered, "*Bless* God, and die:" conveying a bitter irony; grounded perhaps upon his pious resignation in the loss of his children and substance: "The Lord gave, and the Lord hath taken away, *Blessed* be the name of the Lord!" i. 21; as if she said, "*Bless* the Lord" for depriving you, now of *health*, as before of your *children*, "and *die*," for nothing else remains!

* To *Job's* residence in *Idumæa* has been objected the improbability that the *Chaldeans* should cross the frightful deserts of Arabia, above 600 miles broad, for the sake of plunder. But it was not unusual for these roving bands of robbers to make very distant excursions. To such, the *camels* of *Job* would prove a great prize, from their ability of travelling a long time without water; whence the *camel* is emphatically styled "

measure, 4. a fourth, that a "whirlwind" from the desert, or "from the south," xxxvii. 9, had blown down his eldest son's house, and destroyed all the company except himself.

The unexpectedness, the suddenness, and the completeness of all these calamities deeply affected, but did not overcome *Job*: he felt them as a man, but he bore them with astonishing patience and resignation.

"Then *Job* arose and rent his mantle, and shaved his head [in token of mourning, Jer. lxi. 5 *.] And he prostrated himself on the ground, and worshipped, and said, *Naked came I out of my mother's womb, and naked shall I return; the Lord gave, and the Lord hath taken away: Blessed be the name of the Lord.* In all this, *Job* sinned not, nor charged God foolishly," ver. 13—22.

On the event of this first trial, when the Lord in council, as before, commended *Job* for "holding fast his integrity," or his faith; *Satan* maliciously attributed it to selfishness, as if *Job* disregarded the loss of his children and substance, since he had escaped himself: "*Skin for skin*, (or his *children's* skins instead of his own,) yea, *all that a man hath* (his substance) will he give *for his life*: But now put forth thy hand, and touch *his bone and his flesh*; and will he *bless* Thee to thy face?" Then "the Lord delivered *Job* to *Satan* for the destruction of the *flesh*, that *the Spirit* might be saved in the day of our Lord JESUS CHRIST," 1 Cor. v. 5: for the further trial of his faith, He permitted *Satan* to torment his body, but to *spare his life*, ii. 1—6.

Satan then began a second and a sorer trial: "He smote *Job* with *sore boils*, from the sole of his foot to the crown of his head," or with a loathsome and universal *leprosy* †. "And he

by the Arabs, "the ship of the desert." The other cattle would be useless to the *Chaldeans*.

* Compare Jer. vii. 9; Isa. xv. 2; Hom. Odyss. iv. 197. *Herodotus* speaks of it as a general practice among all people, except the *Egyptians*, to cut off their hair as a token of mourning, ii. 36. At the *Friendly Isles* in the *South Sea*, "cutting off the hair is one of their mourning ceremonies;" *Cook* and *Clarke's* Voyage, Vol. I. p. 112; and at *Otaheite* "the hair was cut off and thrown upon the bier." *Forster's* Observations, p. 560.

† The *leprosy* is a most loathsome scrofulous disease, common in the east and in hot countries. It is of two kinds, the white and the black.

The former, such as that of *Gehazi*, 2 Kings v. 27, is thus described by the judicious *Maundrel*, as he saw it in ten poor lepers at *Sichem* (now *Naplous*), near the place where our SAVIOUR healed an equal number.

took him a potsherd to scrape himself withal :" And in token of profound humiliation *, "he sate down among the *ashes*." But his sorrows were too great for utterance; he sate in silence.

To exasperate his sufferings, his wife, by a taunting irony, compels him to break silence only to rebuke her: "Dost thou *still* maintain thine integrity," or faith? "*Bless God and die!*" She was naturally offended at the composure with which he had borne the loss of all their children, and all their substance, for which her grief was probably excessive and impatient †. When he, on the contrary, *blessed the Lord* for his losses, she sarcastically recommended him to *bless the Lord* for this last stroke too, which was incurable, "*and die.*"—But he said unto her, "*Thou speakest as one of the foolish women speaketh: What! shall we*

"This distemper not only defiles the whole surface of the body with a foul scurf, but also deforms the joints of the body, particularly those of the wrists and ankles, making them swell with a gouty scrofulous substance, very loathsome to look upon. I thought their legs resembled those of old battered horses, such as are often seen in drays in *England*. The whole distemper, indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave. And certainly the inspired penmen could not have found out a fitter emblem to express the uncleanness and odiousness of vice." *Maundrel's* Travels, p 150—It is called *Beres* by the *Arabs*, and Λευκη by the *Greeks*.

The latter has been called the *leprosy of the joints*, because it principally affects the extremities, which, in the last stage of the malady, are distorted, and at length drop off. It is in truth a distemper corrupting the whole mass of blood, and is therefore considered by *Paul* of *Egina*, as an *universal ulcer*, requiring a more general appellation, and may properly be named the *black leprosy*; which term is in fact adopted by M. *Boissieu de Sauvages*, and *Gorræus*, in contradistinction to the *white*. It is called *Judham* by the *Arabs*, and also *Daul Asad*, a name corresponding with the *Leontiasis* of the *Greeks*; and supposed to have been given in allusion to the grim, distracted, and *lion-like* countenances of the miserable persons who are affected with it. See the *Asiat. Researches*, Vol. II. p. 153, on the *cure of the Elephantiasis*, which is its more common name, because it renders the skin like that of an *elephant*, uneven and wrinkled, with many tubercles or furrows.

With which of these two species of leprosy *Job* was smitten, is not easy to determine —but the latter, or "*universal ulcer*," seems more applicable to his case, Job ii. 7.

* Job xlii. 6, Jonah iii. 6, Jer. vi. 26, Esther iv. 3, Isa. xlvii. 3, &c.

† The *Septuagint* Version, without any warrant from the Original, or the other ancient Versions, puts the following speech into her mouth: "And after a long time had elapsed, his wife said unto him, How long wilt thou persist in saying, *Lo, I will wait a little longer, expecting the hope of my salvation:* for lo, thy remembrance is blotted out from the earth: thy sons and daughters, the pains and labours of my womb, whom I have borne in vain with throes, [are no more;] thou thyself, the prey of worms, sittest the whole night in the open air; while I, a vagrant and dependant, rove from place to place and from house to house, expecting, till the sun shall set, to get a respite from my sorrows, and from the woes which now oppress me: *but speak some word unto the Lord, and die.*" (Αλλα ειπον τι ρημα εις κυριον, και τελευτα.)

receive good at the hand of God, and shall we not receive evil? —[the former with gratitude, the latter with resignation.] In all this [trial also] *Job* sinned not with his lips*," ver. 7—10.

" Hearing of all the evil that had befallen him," *Job's* three principal friends and neighbours, *Eliphaz*, *Bildad*, and *Zophar*, followed by a younger, *Elihu*, soon after, xxxii. 4, " came by appointment to mourn with him, and to comfort him." And their meeting is described in the most lively and picturesque terms: " *And when they lift up their eyes afar off, and knew him not,* [so disfigured was he by the disease] *they lifted up their voices and wept; and they rent every one his mantle, and sprinkled dust upon their heads towards heaven. So they sate down with him upon the ground, seven days and seven nights†; but none spake a word unto him, for they saw that his grief was very great,*" ver. 11—13. This closes the historical preface to the work, or prologue to the poem.

The third, the last, and the severest trial of all, forms the subject of the poem itself. It was occasioned by the unkind suspicions, and the unjust reproaches of his morose and austere friends, obliquely insinuating, and at length openly asserting, that his sufferings were inflicted by God as a punishment for his

* In the *Arabian Tales* of *the thousand and one nights*, *Cogia Hassan Alhabbal*, the cobler, lost a sum of money given him by his friend, *Saadi*, to relieve his poverty, by means of a *kite* who flew away with his turban from off his head, in which it was concealed. But he " *murmured* not" at his misfortune, and the misery to which it again reduced him; and expressed himself nearly in the language of *Job:*

" GOD *has wished to prove me, in giving me aid when I least expected it. He has taken it away, almost at the same time, because it so pleased Him, and because it belonged to Him: Praised be the Lord! As I have praised Him heretofore, for the benefits which He bestowed upon me, according to His pleasure, so now I submit to His will.*

" I was engaged in these reflections; mean while, *my wife*, from whom I could not conceal the loss I had suffered, and the means by which it had happened, was *inconsolable*. *My neighbours*, to whom, in my trouble, I had disclosed the loss of a purse of 190 pieces of gold along with my turban, knowing my poverty, and not conceiving how I could have gained so large a sum by my work, did nothing but *laugh at me*, and *the children* still more than they." Tom. VII. p. 194. of *Galland's* French translation.

This popular work exhibits a lively, entertaining, and faithful picture of *Arabian* manners and customs at the present day; and is in high estimation in *Arabia*. A good English translation of it, immediately from the *Arabic*, is much wanting; and is, we understand, expected from the skilful hand of Major *Scott*. That in common use, is a paltry one, formed from *Galland's*.

See *Alnaschar*, the Glassman's story, given in *Arabic*, with a literal English translation, by *Richardson*, in his *Arabic Grammar*, p. 200.

† This was the usual period of mourning, Gen. l. 10, 2 Sam. xii. 16—18, Ezek. iii. 15.

crimes. This attack on his *reputation*, the dearest thing in the world to a good man, next to his integrity, stung him to the quick; and led him, at length, when goaded by repeated accusations, to assert his innocence, and even in some measure to arraign PROVIDENCE, with a heat and intemperance of expression, excusable only by the greatness of his provocations from these "*miserable comforters*," his friends: for which he was reprehended by God, but pardoned upon his repentance and humiliation, and finally restored to twice the temporal prosperity that he had enjoyed before.

The poem consists of five parts: the first dialogue, or debate between *Job* and his three friends, occupies chap. iii.—xiv; the second, chap. xv.—xxi; the third, chap. xxii.—xxxi.; the fourth, the speech of *Elihu*, chap. xxxii.—xxxvii; and the fifth, the answer of GOD, and *Job's* submission; chap. xxxviii.—xlii. 1—6.

I shall endeavour to give a general outline of the argument, more closely and critically translated, omitting *amplifications* and *episodes*, which, however beautiful or illustrative thereof, are not absolutely essential thereto; and also *obscure passages*, whose meaning and connexion are not easily, if at all discoverable, at the present day.

Job breaks his long silence by an abrupt and passionate lamentation, in which he "*cursed the day of his birth*," in the glowing imagery of the East, or wished that he had never been born, and longed for death to end his woes. His grief, however, though impetuous, is still decorous; he does not presume to impeach the Divine justice, or "charge God foolishly." He rather indirectly imputes his calamities to the sins of his children, which appear to have been to him a constant source of dread, i. 5.

III. 3. Let the day perish wherein I was born,
And the night which said, *a male child is brought forth* * !

* The Prophet *Jeremiah*, in his tribulation, evidently imitated *Job's* complaint:

Jer. xx. 14. "*Cursed be the day*, wherein I was born,
Let not the day be blessed, in which my mother bare me!
15. *Cursed be the man* who brought tidings to my father,
Saying, '*a male child is born unto thee!*'——
18. Wherefore came I, thus, forth from the womb,
To see labour and sorrow;
That my days shall be consumed in shame?"

The distress, in both cases, is painted in strong and lively colouring. The pencil is —

11. Why died I not from the birth,
Why expired I not from the womb?—
20. Why is light given to the wretched,
And life to the bitter of soul?
21. Which long for death, but it cometh not,
And dig for it more than for hid treasures.—
23. [Why]—to the man whose way is hid,
And whom God hath hedged in?
24. For my sighs intrude upon my food,
And my roarings are poured forth like waters.
25. For the fear that I feared, is come upon me,
And that which I dreaded is befallen me.
26. I had no ease, no quiet, no rest,
Yet trouble came!

1. *Eliphaz*, the eldest of the three friends, begins the debate, with an apology for his speech, as if occasioned by *Job's* intemperance of expression: representing his grief as rather unmanly and inconsistent with his former character for wisdom, piety, and integrity. He then shrewdly insinuates that his sufferings were the punishment of some secret iniquity. This he collects from general observation of God's dealings with the righteous and the wicked; and as an illustration of his argument, he pointedly alludes to the particular calamities of *Job*. He then recommends him to seek unto God for refuge; that such corrections were intended for his good; and concludes, for his comfort, that God

guided by the hand of nature, which delights in *amplifying* passions, especially the violent and tumultuous; and expanding the imagery over whatever has the slightest relation to, or connection with, the exciting object. But if we compare the original with the copy, the former appears to have considerably the advantage: in *Job*, the *night* itself, by a bolder and more poetical imagery, is represented as announcing his birth; a curse directed against it, was harmless; but in *Jeremiah*, it is directed also against the innocent messenger of "glad tidings to the prophet's father:" who, therefore, ought not to suffer; much less, to be devoted to "the fate of the impious and inhospitable inhabitants of *Sodom* and *Gomorrah*." This is neither *poetical* justice, nor morality. Indeed, "*the holy men of old*," are candidly represented in Scripture, as often *impatient* under their sufferings or their disappointments. *Moses*, "the meekest of men," expostulated with God, for the burden laid upon him, and wished for death. *David* abounds with imprecations against the enemies of GOD and CHRIST; and sometimes, perhaps, his own; *Elijah*, like *Moses*, wished for death to end his sufferings. And *Jonah*, likewise, in his disappointment because *Nineveh* was not overthrown according to his prediction! The apostles *James* and *John*, those "sons of thunder," (as our Lord, perhaps from thence, denominated them,) wished to call down fire from heaven, as *Elijah* formerly did, to consume the inhospitable *Samaritans*. The holy Scriptures throughout, faithfully "*hold the mirror up to nature*," and shew mankind as they really are, without extenuation or exaggeration: they—"*nothing extenuate, nor set down aught in malice*"—"*Dipping their pen in mind*,"—not in partiality or prejudice, "*without respect of persons*."

was still able to deliver him from all his troubles, to restore his prosperity, to grant him a numerous issue, and a ripe old age.

IV. 2. If we attempt to answer thee, wilt thou be offended?
For who is able to refrain from speaking?
3. Behold *thou* hast instructed many,
And thou hast strengthened the weak hands:
4. Thy discourses have upholden the falling,
And thou hast confirmed the feeble knees:
5. But *trouble* cometh upon thee, and thou faintest,
It toucheth thee, and thou art dismayed.
6. Is [this] thy *fear* [of God,] thy *confidence*,
Thy *hope*, and the *uprightness* of thy ways!——
7. *Remember, I pray thee, who, being innocent, perished?*
And when were the righteous cut off?
8. According as I have seen, they that plough *iniquity*,
And sow *wickedness*, do reap the same.
9. By the blast of God they perish,
And by the breath of his nostrils they are consumed.——
V. 3. I have seen the *foolish* taking root,
But I quickly cursed his habitation:
4. His *children* were far from safety,
And they were crushed in the gate,
And there was none to deliver [them.]
5. Whose *harvest* the hungry [*Sabean*] devoured,
And even from the thorn—hedges carried it away;
And their *substance* the thirsty [*Chaldeans*] swallowed up.—
8. I would seek unto GOD,
And to GOD would I commit my cause.
Who doeth great things and unsearchable,
Marvellous things without number.——
17. Behold, *happy is the mortal whom* God *correcteth*,
Therefore despise not thou the chastenings of the ALMIGHTY!
18. For HE maketh sore and bindeth up,
He woundeth, and his hands make whole.
19. He shall deliver thee in six troubles,
Yea in seven, no evil shall touch thee.
20. In famine HE shall redeem thee from death,
And in war, from the power of the sword.
21. Thou shalt be hid from the scourge of the tongue,
Neither shalt thou be afraid of destruction when it cometh.—
24. And thou shalt know that thy tabernacle shall be in peace,
And thou shalt visit thy habitation, and not be disappointed.
25. And thou shalt know that thy seed shall be many,
And thine offspring as the grass of the ground.
26. Thou shalt go to thy grave in full age,
As a shock of corn cometh up in its season.

Job, in reply, apologizes for the intemperance of his grief, by the greatness of his calamities; he rejects the proffered comfort, in any prospect of future *earthly* prosperity, as distasteful to him,

and inconsistent with his hopeless state; he prays for a speedy death, and looks only for comfort beyond the grave; he complains of the unkindness of his friends, as aggravating his sufferings, and cavilling at his hasty expressions. He expostulates with God for the severity of his trials; and concludes with a humble acknowledgment of his sins in general, an earnest supplication for mercy, and for a speedy death.

VI. 2. O that my grief were thoroughly weighed,
And my calamities set against it in the balance!
3. For now are they heavier than the sand of the sea,
Wherefore my words are impetuous;
4. For the arrows of THE ALMIGHTY are within me,
The poison whereof my spirit drinketh up.
The terrors of God are arrayed against me.
5. Doth the wild ass bray [discontentedly] over his grass,
Or the ox lowe [dissatisfied] over his fodder?
6. Can insipid food be eaten without salt?
Or is there flavour in the white of an egg?
7. My soul refuseth [your consolations]
They are to me as putrid meats.
8. O that I might have my request,
That God would grant my desire,
9. That it would please God to destroy me,
With outstretched hand to cut me off.
10. Then should I yet have *comfort*,
Yea I would rejoice in sorrow,
Even though He should not spare:
For *I have not denied the words of the* HOLY ONE.
11. What is my strength that I should hope;
And what my end that I should prolong my life?——
14. Whoso withholdeth *pity* from his *friend*,
Forsaketh the fear of THE ALMIGHTY.
15. My *brethren* have dealt treacherously,
As a brook, as the current of brooks, they pass away!——
21. For now ye are become nought,
Ye see my downfall, and are afraid.——
24. Teach me, and I will hold my tongue,
And instruct me how I have erred.
25. How forcible are right words,
But what doth your reasoning reprove?
26. Do ye argue to reprove [hasty] expressions
And to cavil at the words of the forlorn?
Yea, ye overwhelm the desolate,
And dig a pit for your friend!——
VII. 17. What is man that thou sustainest him,
And that thou regardest him;
18. If Thou visitest him every morning,
If Thou triest him every moment?

19. How long wilt thou not depart from me,
Nor let me alone, *till I swallow my spittle* *,
20. *I have sinned*, [but] what have I done to thee,
O THOU OBSERVER OF MAN,
Why hast Thou set me as an offence unto Thee,
So that I am a burden to myself?
21. And why pardonest thou not my transgression,
And removest not mine iniquity?
So should I soon lie down in the dust:
Thou shouldst seek me in the morning,
But I should be no more.

Not satisfied with this animated and pathetic apology, and humble confession of his sins in general, and supplication for a mitigation and end of his punishment, in which *Job* does not yet appear to have "sinned with his lips," nor to have "charged God foolishly;" *Bildad*, the second of his morose friends, treading in the steps of *Eliphaz*, reproves him, with more acrimony, and less disguise.

VIII. 2. How long wilt thou speak thus,
And the words of thy mouth resemble a whirlwind?
3. Doth GOD pervert judgment,
Doth THE ALMIGHTY pervert justice?
4. If thy *children* have sinned against him,
Then hath He cast them off for their transgression.
5. If thou wilt seek unto God betimes,
And make thy supplication to THE ALMIGHTY,
6. If thou be pure and upright,
Surely now will He watch over thee,
And make the habitation of thy righteousness prosperous.
7. And though thy beginning be small,
Yet shall thy latter end greatly encrease.——
11. Can the reed grow up without mire,
Can the flag grow without water?
12. While yet in its bloom, and not cut down,
It withereth sooner than any herb;
13. So are the paths of all that *forget* GOD;
And the hope of the *hypocrite* perisheth:
14. Whose hope shall be cut off,
And whose trust shall be a spider's web;
15. Who leaneth upon her frail house,
She graspeth it, but it shall not stand.——
20. Lo, *God will not cast off the perfect,*
Neither will He strengthen the hand of the wicked.
21. When shall He fill thy mouth with laughter,
And thy lips with rejoicing?
[When] shall thy adversaries be clothed with shame,
22. And the tabernacle of the wicked be brought to nought?

* This phrase is equivalent to "*Let me draw my breath*," ix. 18; or "*get a little respite*," x. 20.

This unkind speech, the obvious charges of *irreligion* and *hypocrisy*, and the taunting *irony* with which it concludes, overpowered the patience of *Job*, and in his reply betrays him into inconsistencies: one time he acknowledges the divine justice, and his own submission to its decrees; at another he seems to arraign it, and complains, rather impatiently, of his sufferings, as greater than he deserved, and wishes for a public trial before God with his calumniators, to clear his innocence, before his speedy death.

IX. 2. I know, indeed, that it is so,
But how can *man* be justified with GOD?
3. Should He summon them to judgment,
One of a thousand could not answer Him.——
14. Much less should I be able to answer Him,
Though I should use the choicest arguments.
15. Even if I were righteous, I would not answer,
But rather supplicate my Judge.——
20. *If I justify myself, my own mouth shall condemn me,*
If [I say that I am] *perfect, it shall prove me perverse.*——
22. *This is singular*, therefore I say it;
HE *destroyeth the perfect and the wicked.*
23. Though the scourge slay the foolish,
Yet it laugheth at the trial of the innocent,
24. The earth is given into the hand of the wicked,
The face of the judges thereof is hid;
If [so] where, or what, is HE?——
28. All my griefs terrify me,
I know that Thou holdest me not innocent.
29. [If] I be wicked why do I thus labour in vain?
30. If I wash myself with snow water,
And cleanse my hands in purity;
31. Still shalt Thou plunge me in the ditch,
And mine own clothes shall abhor me.
32. *For* [GOD] *is not a man, as I, that I should answer Him,*
That we should go together to judgment;
33. There is no *umpire* between us,
Who might lay his hand upon us both.
34. Let Him withdraw His rod from me
And let not dread of Him terrify me,
35. Then would I speak and not fear Him;
But it is not so with me.——
X. 7. *Thou knowest that I am not wicked,*
Yet none can deliver me out of thine hand.——
15. If I be wicked, woe unto me,
And if I be righteous yet can I not lift up my hand.—
I am full of *ignominy*, and the *spectators* of my affliction
Even pride themselves against me, and insult me.
16. Thou huntest me, as if I were a fierce lion,
And repeatest thy marvellous assaults upon me.

17. Thou renewest thy *witnesses* against me,
And increasest thine indignation upon me.
Fresh *assailants* are upon me.——
20. Are not my days few and fleeting?
Let me alone, that I may get a little respite,
21. Before I go, whence I shall not return,
To the land of darkness and of the shadow of death,
22. A land of darkness, like the thick darkness
Of the shadow of death without luminaries,
Whose light is like darkness."

This passionate and intemperate reply, called forth the still severer animadversions of *Zophar*, the third of his morose friends; who, without any reserve, taxes him openly, with loquacity, arrogance, and iniquity, and as justly punished for his sins; and exhorts him to repentance, as the only means of recovering his prosperity.

XI. 2. Shall not this multitude of words be answered,
And shall a man full of talk be justified?
3. Shall thy companions be silent at thy boastings,
And shalt thou mock, and no one shame thee?
4. Thou sayest, My life is pure,
And I am clean in thine eyes:
5. But O that GOD would speak,
And open his lips against thee,
6. That He would shew thee the secrets of wisdom,
Which surpass the most perfect knowledge,
Then shouldest thou know, that *God exacteth of thee*
[*Less*] *than thine iniquity* [*deserveth*]——
13. If thou prepare thy heart,
And stretch out thy hands unto Him,
14. If iniquity be in thy hand put it away,
And let not sin dwell in thy tents,
15. Then shalt thou lift up thy face *without spot*,——
16. Thou shalt forget thy misery——
17. Thine age shall be clearer than the noon day;
Thou shalt shine forth,—as the morning——
19. Yea many shall make suit unto thee.
20. But the eyes of the wicked shall fail,
And they shall not escape.
And *the giving up the ghost*, shall be their hope.

In answer to this taunting speech, *Job* treats such commonplace sayings with contempt, as if he had not some share of understanding as well as they, to discern the ways of PROVIDENCE; who, in his wisdom, sometimes suffered the upright to be afflicted, and the wicked to prosper; but that no one could call OMNIPOTENCE to account. That therefore, to conclude from his sufferings that he must needs be wicked, was to be

guilty of wickedness themselves; as if God needed their rash censures to vindicate the ways of his providence. Even in death, he professes his trust in God, as his Saviour, maintaining his own integrity, and that he was no hypocrite: and supposing himself already dead, he challenges his friends to plead with, or accuse him before the awful tribunal of God; beseeching his Judge, before he enters into judgment with him, to grant him two things; to withdraw his afflicting hand, and vail the terrors of his majesty, that it might not overpower him with dread; then to question him, and he would answer; and also, that God would vouchsafe to inform him what were his sins and transgressions, that occasioned such severe inflictions. He professes his hope in a future resurrection at the end of the world, illustrated by the renovating analogy of nature, in the sprouting of a tree when cut down; and wishes to be kept in *hades*, the region of departed souls, until the time of his *change*, or renovation, and summons to the general judgment; when he should receive a more equitable sentence from his CREATOR, who had a tender regard for his own workmanship, than from his rash ill-judging *friends* and *accusers*: though now, God seemed to deal hardly with him, by numbering his steps, and carefully recording all his transgressions, even the smallest, and by those severe chastisements which exposed him to obloquy and unmerited censure.

XII. 2. Truly, ye are [the voice of] the people,
And with you is the perfection of wisdom!
3. I also have understanding as well as you,
I am not inferior to you:
Who knoweth not such [trite] things?——
6. The tents of the spoilers are prosperous,
And they that provoke God are secure;
To whom their hand [or power] is their god.——
13. With [GOD] is wisdom and power,
He hath counsel and understanding——
16. With Him is strength and perfection,
The *deceived* and the *deceiver* are his.—
23. He encreaseth the nations and destroyeth them.——
He enlargeth the nations and straiteneth them.——
XIII. 7. Will ye speak iniquitously for GOD,
And will ye speak deceitfully for Him?
8. Will ye accept His person,
If ye plead for God?
9. Will it be good [for you] that He should search you?
Can ye mock Him, as man is mocked?
10. Surely He will reprove you,
If ye do secretly accept persons.

14. Shall not his majesty make you afraid
And his terror fall upon you?——
15. *Though He slay me yet will I trust in Him.*
But [still] *I will maintain my own ways* [or integrity]
16. *Before Him; He also shall be my salvation,*
For a hypocrite shall not come into his presence.
17. Hear diligently my speech,
And give ear to my declaration.
18. Behold now I have set my cause in order;
I know that I shall be justified.
19. Who is he [among you] that will plead with me [before God?]
(For now shall I [soon] be silent, and expire.)
20. Only do, O GOD, two things with me,
Then will I not hide myself from Thee:
21. Withdraw thy hand from over me,
And let not thy terror affright me.
22. Then call Thou, and I will answer;
Or I will speak, and answer Thou me.
23. How many are my iniquities and sins?
Make me to know my transgression and my sin:
24. Wherefore hidest Thou thy face,
And holdest me for thine enemy?
25. Wilt Thou break a leaf driven [by the wind?]
Wilt Thou pursue the dry stubble?
26. For Thou writest bitter things against me,
And imputest to me the *sins of my youth.*——

XIV. 7. If a *tree* be cut down, there is hope
That it will sprout again, and that its branches will not fail;
8. Tho' its root wax old in the ground,
And its stock die in the dust,
9. Yet by the moisture of water it will bud*,
And bring forth boughs like a plant:
10. But *man* dieth and wasteth away,
Yea, man expireth, and where is he?—
11. The *waters* fail from the sea,
And *the rivers* decay and dry up,
12. *Man* also lieth down; and *riseth not again,*
Until the heavens shall be no more: [until then]
They shall not awake, nor be raised out of their sleep.
13. O that Thou wouldest hide me in *hades,*
That Thou wouldest screen me till thy wrath be past,
That Thou wouldest set me a term, and remember me
14. If a man die shall he revive?—[assuredly.]
All the days of my appointed station will I wait
Until my change shall come.
15. [Then] *shalt Thou call, and I will answer Thee,*
[Then] *shalt Thou yearn on the work of thine hands!*
16. But now, Thou numberest my steps;
Dost not Thou watch over my sin?

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* Vide adeo, quàm in solatium nostri *resurrectionem futuram omnis Natura meditetur,* says an elegant Christian writer, *Minucius Felix,* p. 170.

17. Thou hast sealed up my transgression in a bag,
And Thou hast sewed up my iniquity.——

2. The second dialogue is opened, as before, by *Eliphaz*, the eldest of the friends; who goes nearly over his former ground, but with greater asperity. He charges him now, unreservedly, with vain and unprofitable talk, xv. 2, 3; with casting off the fear of God, and prayer, 4; as self-convicted of sin, 5, 6; of arrogance, in despising the advice of his wiser friends, 7—10; and of impiety towards God, 11—13. And he concludes with an elaborate representation of the progress and end of a wicked man; which bears, in the following, a marked resemblance to *Job's* particular case:

XV. 19. He shall not be *rich*, neither shall his *substance* continue,
Neither shall he *strike root* in the earth.
30. He shall not emerge from darkness,
The *fire* [of God] shall wither his *branches*,
By *the breath of His mouth*, they shall be swept away!
31. Let not the *deceived* trust in vanity,
For vanity shall be his recompense.
32. He shall come to an *untimely end*,
And his branch shall not be green,
33. He shall shake off, as a vine, his unripe grapes,
And cast off, as an olive, his blossoms,
34. For the assembly of *hypocrites* are like a flint,
Fire shall consume the tabernacles of bribery.
35. They conceive mischief, and bring forth vanity,
And their womb teemeth with deceit.

Job, in reply, complains of the unkindness of his friends in aggravating his sorrows, instead of assuaging them, as he would have done in their case; and considers this as the most grievous visitation of God. He maintains his integrity, and relies on God, as his *witness*, or *inspector*, to justify him from the scorn of his friends: and again challenges any of them to a trial before God. He apprehends the scandal his sufferings might create among even just men, and the anger of the innocent at his supposed hypocrisy; but still persists in the stedfastness of his righteousness, and looks to death as his last resource.

XVI. 2. I have heard many such things:
Miserable comforters are ye all!
3. [When] shall vain words have an end,
Or what emboldeneth thee to answer.
4. I also could talk as ye do,
If your soul were in my soul's stead:

I could mutter over you, words,
I could shake mine head at you.
5. But I would strengthen you with my mouth,
I would soothe you with the motion of my lips.——
9. He that hateth me, teareth me in his wrath,
He gnasheth upon me with his teeth,
Mine enemy sharpeneth his eyes upon me!
10. They gape on me with their mouth,
They smite me upon the cheek, in scorn,
They gather themselves together against me,
11. GOD hath delivered me up to the *ungodly*,
And turned me over into the hands of the wicked.——
16. My face is foul with weeping,
And on my eye-lids the shadow of death,
17. Not for any injustice in my hands;
My prayer also was pure.
18. *O earth, cover not my blood,*
Let there be no obstruction to my cry!
19. *For even now, lo, my witness is in heaven,*
And my Inspector, on high.
20. My *friends* indeed scorn me,
But mine eye weepeth unto GOD.——

XVII. 2. Are there not mockers with me,
Whose reproaches are continually in my sight?
3. Appoint now, my surety with thee,
Which [of you] is he that will strike hands with me?
4. For Thou hast vailed their hearts from understanding [my cause].
Therefore, Thou shalt not exalt them [in the judgment]——
6. Thou hast made me a *by-word* among the people,
I am become a mockery unto them.——
8. The upright are astonish'd at this,
And the innocent is roused against the *hypocrite*.
9. But the righteous will persist in his way,
And the pure in hands will gain strength.
10. But as for you all, return now, and depart,
For I cannot find a wise man among you.——
14. I cry to *Corruption, thou art my Father!*
To the *worm, thou art my Mother, my Sister!*
15. Where is now my hope?
And my expectation, who shall see it?
16. It shall descend to the gates of *hades*,
We shall rest together, in the dust!

Bildad follows *Eliphaz*. He goes over his former ground, but with greater asperity, and more marked references to the peculiar sufferings of *Job*; which he represents as the punishment of his wickedness; and a salutary warning to his contemporaries, and to posterity; the whole being the necessary result of the established order of things in this world, by which God

punishes the wicked, and rewards the good; which *Job* wished to set aside in his own case:

XVIII. 2. How long wilt thou not refrain from talking?
Stop, that we also may speak.
3. Wherefore are we counted as beasts,
And reputed vile in your sight?
4. He teareth himself in his rage!——
Shall the earth be forsaken for thee?
Or shall the rock be removed from its place?
5. Yea [rather] let the light of the wicked be put out,
And let not the spark of his fire shine.——
16. His *root* shall be dried up beneath,
And his *branch* shall be cut off, above.
17. His *memory* shall perish from the earth,
And he shall have no name in the street.
18. He shall be driven from light into darkness,
And chased out of the world.
19. He shall neither have *son* nor *grandson* among his people,
Nor any, remaining in his dwellings.
20. They that come after him, shall be astonished at his day,
As they that went before him, were affrighted.
21. Such, verily, are the dwellings of the wicked,
And such, the place of him that knoweth not God!

Wearied with such incessant and accumulated reproaches and accusations, *Job*, in his reply to *Bildad*, more mournful than vehement, laments the estrangement and alienation of his friends and his family, in the most pathetic terms; and attributes it to the divine wrath: and despairing of redress, or the vindication of his innocence in this life, he makes a solemn appeal to his REDEEMER; and professes his belief, that he should be acquitted, at his resurrection, in the general judgment of the last day; and bids his friends beware, lest God should afflict them with those common visitations here of *the sword*, &c. which were designed to evince God's judgment on sinners.

XIX. 2. How long will ye vex my soul,
And afflict me with your speeches?
3. These ten times have ye reproached me;
Are ye not ashamed to harden yourselves against me?
4. Supposing indeed that I have erred [in my opinion]
Let my error remain with myself.
5. But if indeed ye will magnify yourselves against me,
[At least] prove against me my reproach.
6. Know now, that GOD hath overthrown me,
And hath compassed me with his toils.
7. *Behold, I cry out of misrepresentation, but I am not heard,*
I complain, but there is no redress!

8. He hath hedged in my way, that I cannot pass,
And hath set darkness in my paths.
9. He hath stripped me of my glory,
And taken the crown from my head.
10. He destroyeth me on every side, and I perish.
And my hope, like a tree, hath He removed.
11. His wrath hath He kindled against me,
And he counteth me as an enemy unto him.
12. His *troops* assemble together,
And heap up their way against me,
And encamp around my tabernacle.
13. He hath removed my *brethren* far from me,
And verily my *acquaintance are estranged!*
14. My *kinsfolk* desert me,
And my *familiar friends* have forgotten me!
15. My *domestics* and my *maids* count me a stranger,
I am become an alien in their sight!
16. I call my *servant*, but he answereth not,
Though I entreat him with my mouth!
17. My breath is strange to my *wife*,
Though I entreat [her] for mine own children's sake!
18. Yea, the *little ones* of my household despise me;
I arise, and they insult me!
19. All my *intimates* abhor me,
And my *favourites* are turned against me!
20. My bones cleave to my skin and to my flesh,
And I have scarcely any gums to my teeth.
21. Pity me, pity me, O ye *my friends*,
For the hand of GOD hath touched me.
22. Why do ye persecute me, as God,
And are not satisfied with my [wasted] flesh?
23. —— O that *my words were now written*,
That they were inscribed in a book,
That they were engraven with an iron pencil,
And [inlaid with] *lead*, in *a rock, for ever:*
25. "*I know that my* REDEEMER [*is*] *living*,
And that at the last [day]
He will arise [in judgment] *upon dust* [mankind:]
26. *And after my skin be mangled thus*,
Yet even from my flesh, shall I see GOD:
27. *Whom I shall see, for me,* [*on my side*]
And mine eyes shall behold HIM *not estranged;*
[Though] *my reins be* [now] *consumed within me**."

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* The translation here given of this famous passage, differing considerably from the received, and also from the interpretations of several commentators and critics, *Grotius*, *Warburton*, &c. supposing that it relates only to the miraculous restoration of *Job's* health, at the end of his trial, which actually took place; the high importance of the subject demands that its accuracy should be supported by a critical analysis of the terms of the original.

Ver. 25. The word גֹּאֵל, *(Goel,)* when applied to God, as it evidently is in this

28. —— But ye should say, "*Why persecute we him* [*further.*]" Since the strength of the argument is found in me.

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place, (being in apposition to אלהים, *Ælohim*, in the next verse,) denotes a *Redeemer*, or *deliverer* from all evil, temporal and spiritual. Thus, the patriarch *Jacob*, invokes "the angel who *redeemed* him from all evil," to bless *Joseph* and his sons, Gen. xlviii. 16, in which there seems to be a marked allusion both to this passage, and also to another in Job xxxiii. 23, where he is called "an *angel*, an *intercessor*." *David* also invokes him under the same title; "O Lord, my strength and my *Redeemer*," Psalm xix. 14, &c. And *Isaiah*, "Our *Redeemer*, the Lord of Hosts is his name, the Hôly One of *Israel*," xlvii. 4; and again, "The *Redeemer* shall come from *Sion*," lix. 20; evidently applying the term to CHRIST; as it is also understood by St. *Paul*; "The *Deliverer* shall come out of *Sion*," Rom. xi. 26.

The *Redeemer* is said to be חי, (*Hai*,) "*living*;" and the *Sept.* αενναος, "*ever living*." This also is a usual epithet of God: "My soul thirsteth for God, even for *the living God*: when shall I come and appear before God?" Psalm xlii. 2; which bears a remarkable analogy to this passage. The most solemn oath or adjuration, was by "*the living God*," Matt. xxvi. 63, "who *liveth for ever*," Dan. xii. 7; and "who is *ever living* to make *intercession* for us," Heb. vii. 25; whence our Lord styles himself, "*the living*," and "*living for evermore*," Rev. i. 7; and declares, "As the Father hath *life in himself*, so hath He given to the Son also, to have *life in himself*," John v. 26; and to his faithful disciples he says, "Because *I live*, *ye shall live* also," John xiv. 19; and in the noblest comment that ever was given on this passage of *Job*, our Lord, before he raised *Lazarus* from the dead, styles himself "*the resurrection and the life*," or the author of the resurrection to eternal life: "*He that believeth on Me, though he die* [here,] *yet shall live* [hereafter;] *and every one that liveth* [hereafter,] *and believeth in Me, shall die no* [more] *for ever*," John xi. 25; as this most sublime and important text may be more critically rendered and explained.

The next term אחרון, (*Aharon*,) is here put elliptically for יום אחרון, (*Iom aharon*,) "*the last day*;" as in a parallel passage of *Isaiah*, which bears a remarkable analogy to that passionate wish which ushers in this noble declaration of *Job's* faith in a future resurrection: says the Lord to the prophet, "Go now, [to the people of *Israel*,] *write* it before them in a tablet, and *inscribe* it in a *book*; and it shall be until the *last day*, for ever, even for evermore," Isaiah xxx. 8. The repetition of so many remarkable terms used by *Job* in this short passage could not have been casual. The ellipsis also is supplied by our Lord, in his solemn and repeated declarations to the unbelieving Jews:

"I descended from heaven not to do my own will, but the will of Him that sent me. And this is the will of the Father who sent me, that I should lose nothing of all that He hath given me, but should raise it up at the *last day*." "And this is the will of Him that sent me, that every one who beholdeth the Son, and believeth on him, may have *eternal life*; and I will raise him up at the *last day*," John vi. 38—40.

And that this was also the popular belief, appears from *Martha's* answer to our Lord's promise, "Thy brother shall rise again."—"I *know* that he shall rise again in the resurrection at *the last day*," John xi. 23, 24, which seems to be a citation from *Job*, and determines the sense in which the passage was understood at that time.

The ensuing verb יקום, (*Iakum*,) signifies "*He shall arise*," and is frequently annexed in the Scripture to the prerogative of *judging*, in a judicial capacity. The posture of *standing up* to pronounce sentence, being usual among judges in all ages and countries. In allusion to this, the Psalmist says, "*Arise*, O God, *judge* the earth," Psalm lxxxii. 2. And it is so understood in a subsequent passage of *Job*, which can only relate to the future judgment: "If I despised the *plea* of my man-servant or maid-servant in their

29. Fear ye for yourselves, from the face of the *sword;*
For [divine] wrath [punisheth] iniquities [with] *the sword;*
That ye may know there is a judgment.

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suit with me, what then shall I do when God *ariseth* [in *judgment?*] and when He *visiteth,* what shall I answer Him?" Job xxxi. 13; where the verbs *arise* and *visit* are plainly parallel or synonymous, and the noun משפת, (*Mishpat,*) ambiguously denotes both *plea* and *judgment:* of which the former sense is expressed, and the latter, though suppressed, is elegantly understood. The ellipsis, however, is fully expressed in the following passage: "Every tongue that shall *arise in judgment* against thee shall be condemned," Isaiah liv. 17.

The following noun, עפר, (*Aphar,*) literally signifies "*dust;*" but is frequently used figuratively, to denote *mankind,* as having been originally formed from "the *dust* of the ground," Gen. ii. 7; and doomed to return thither, Gen. iii. 19. Thus, "He knoweth our frame; He remembereth that we are "*dust!*" Psalm ciii. 14. Whence *Abraham,* in his self-abasement before the righteous *Judge* of all the earth, styles himself "*dust* and *ashes!*" Gen. xviii. 27; for, "shall *dust* and *ashes* be proud?" Ecclus. x. 9. But it is peculiarly applicable to the *dead,* after their bodies are reduced to dust. "Shall the *dust* praise thee? Shall it declare thy truth?" Psalm xxx. 9, as explained elsewhere, "Wilt Thou shew wonders to *the dead?* Shall the *deceased* arise and praise Thee? Shall thy compassion be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of oblivion?" Psalm lxxxviii. 10—12. These interrogations are perhaps to be answered affirmatively, from the Psalmist's positive belief of a future resurrection, expressly stated elsewhere, Psalm xvi. 9—11, xvii. 15, lxxiii. 20, lxxi. 20, xlii. 2, &c. And so are the similar passages in Job. *If a man die shall he live again?* xiv. 12, &c. by no means doubting the fact, but conveying a lively and animated expression of its certainty; corresponding to his positive declaration immediately after, of his "*change* or *renovation,*" xiv. 14; an expression adopted by St. *Paul* in that noble description of the resurrection: "Lo, I tell you a *mystery:* all we, indeed, shall not sleep, but shall all be *changed;* in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised *incorruptible,* and we shall be *changed,*" 1 Cor. xv. 51, 52.

Verse 26. The verb נקפו, (*nikephu,*) is plural, signifying "they shall *mangle, rend,* or *destroy;*" Here our translators have introduced "*worms,*" as the nominative case understood; but unnecessarily, for this form of the verb is frequently taken singularly, in a passive sense. Thus, our public translation judiciously renders, "The mighty *shall be taken away* without hand," Job xxxiv. 20; where the literal construction is, "*They shall take away* the mighty," &c. And, "This night *shall* thy soul *be required* of thee," Luke xii. 20, is literally, "*They shall require* thy soul;" (*την ψυχην σου απαιτουσιν,*) meaning, in both cases, "the *destroyers,*" Job xxxiv. 22, or "*the angels* of death;" who are expressed, Luke xvi. 22, where the soul of *Lazarus,* the beggar, "was carried *by the angels* unto *Abraham's* bosom."

The following particle זאת (*zoth,*) is rendered "*thus,*" in several passages of the English Bible, as Levit. xvi. 3, 2 Sam. xvii. 15, 2 Chron. xxxi. 20, Amos ii. 11. or, "*in this manner,*" Gen xliv. 17, 2 Chron. xxxii. 15; or, "*after this sort,*" 1 Chron. xxix. 14; intimating the present ulcerated state of *Job's* skin. The word "*body,*" therefore, is awkwardly and irrelevantly introduced in our public translation of the passage, to the manifest detriment of its sense and grammatical construction.

The next word, ומבשרי, (*u-me-basari,*) is literally "*and from my flesh.*" But the conjunction ו, *Vau,* is used in various senses; here, as contrasted with the preceding

This pathetic speech is here given entire, to shew more clearly the natural connexion between *Job's* lamentation at the unkindness and estrangement of his friends and his family, and his animated appeal to his gracious REDEEMER, who he doubts not will be on his side, and clear his character at the last day.

In answer thereto, *Zophar*, the most violent, immediately turns his appeal against himself. He labours with much eloquence to describe, from the earliest annals of the world, *the short-lived triumph of the wicked*, and *the momentary joy of the hypocrite*, here and hereafter; for he seems to glance at both, xx. 4—9. He paints, in glowing colours, the outward calamities, and the *inward terrors*, which sometimes marred his prosperity, and turned his wholesome *meat into the gall of asps*, through dread of future retribution, when *his secret sins* * *should lie down in the dust with him*, but should rise in witness against him, when "*the heavens should reveal his iniquity, and the earth rise up against him* in the general judgment," 11—27, for to both *Job* had appealed to witness his innocence; endea-

Vau, it must be rendered "*yet*;" as in Deut. ix. 29, Job xxiv. 12, &c. or "*nevertheless*;" as in Psalm xlix. 12; or "*again*," as in Zech. ii. 1, of our English Bible, the expression "*from my flesh*," signifies "*from*, or *out of* my changed or renovated *body*." The necessity of this change is finely represented by St. *Paul*: "For this I say unto you, brethren, that *flesh and blood* cannot inherit the kingdom of God, neither shall *corruption* inherit *incorruption*."—"It is sown a *natural* body, it is raised a *spiritual* body." 1 Cor. xv. 44—50. For "the *children of God*," must be first "likened unto their glorified REDEEMER, before they can *see Him as He is*," 1 John iii. 2.

Job next, by anticipation, views his REDEEMER in a most encouraging light; first as his gracious Protector, לי, (*li*,) signifying "*with me*," as in Gen. xxxi. 42, &c. or "*for me*," Psalm lvi. 9, xciv. 16, &c. or, "*on my side*," Psalm cxviii. 6, &c. and next, as finely contrasted with his unkind friends, ולא זר (*velo-zar*) "*and not a stranger*," or "*not estranged* or *alienated* from me," as they are; alluding to their treatment of him in the preceding part of his speech, ver. 14—17.

That he had no expectation of a miraculous recovery or restoration to health in this life, is evident from the sequel; though "*my reins be* [now] *consumed within me*," or "*in my bosom*;" according to the Septuagint rendering, παντα δε μοι συντετελεσται εν κολπῳ, where, instead of the present Masorete text, בחקי, "*in my appointed time*;" they evidently read, בחיקי, "*in my bosom*;" as understood plainly by the *Masoretes*, &c. furnishes a more easy and natural sense, and most agreeable to the context, in which *Job* all along despairs of his recovery, and wishes earnestly and repeatedly for death to end his sufferings. In this noble declaration of faith in a future resurrection, *Job* evidently had no more notion of a miraculous recovery, than *Martha* of the immediate resurrection of her brother *Lazarus*, when she professed her faith, in the language of *Job*, "I *know* that he shall rise again at the *last day*."

* עלומים, from עלם, *abscondidit*, is rendered "*secret sins*," Psalm xc. 8.

vouring, by this tragical description, to scare *Job*, if it were yet possible, into a confession of guilt. *Peters*, p. 180.

The following chapter, xxi. contains *Job's* reply; in which he enters at large into the momentous question of God's dealings with mankind, in order to shew the falsehood of *Zophar's* argument of the *short-lived triumph of the wicked.*

He begins his speech with a gentle complaint of their severe treatment of him, and calls their attention to his reasoning upon this delicate subject, which he reflected on with awe and reverence, *why do the wicked live*, &c. ver. 2—7; he then shews that the wicked sometimes live long, and prosper, and die in peace; he enlarges, 1. on their security from the incursions of robbers; 2. their health, or freedom from diseases, ver. 9; to this is added, 3. plenty of cattle, the riches of those times, ver. 10; next comes, 4. a numerous and happy offspring, ver 11, 12; and to crown all, 5. after a prosperous and pleasant life, an easy death, ver. 13; and yet that all this only hardened them in their wickedness, and led them to cast off all regard to God and religion, ver. 14, 15.

But in touching on this tender ground, *the prosperity of the wicked*, which his adversaries might misinterpret, as if he were pleading the cause of impiety, he adds an apology for himself, that he was not of the *counsel of the wicked*, neither of their opinion nor society; for that he did not consider their prosperity to be owing to themselves, or in their own *hand* or power; that *oftentimes* God makes them terrible examples of his justice, and their children after them; thus admitting his adversaries' arguments, as far as they were just, ver. 16—21.

Still, however, he contends, in opposition to them, that in the *general* course of God's providence, as it appears in *fact*, however mysterious his ways, that *good and evil* are not seldom dispensed here *promiscuously*, without any strict regard to merit or demerit, during the whole period of human life, ver. 22—26.

He next touches on their uncharitable perversion of his calamities into judgments, and as he had before stated his *own hope of a resurrection*, and a gracious sentence from his REDEEMER, so now he closes and completes his masterly argument with a declaration, that the *impious wicked* who prosper in this life, and leave their proud monuments behind them, shall receive a dreadful recompense in the *future day of judgment*, 27.

XXI. 2. Hear ye attentively my speech,
Let this be in return for your consolations.
3. Bear with me while I speak;
And after I have spoken, [*Zophar*] *mock thou on.*
4. What! do I [direct] my complaint to *man?*
And if [I did,] why might not my spirit be impatient?
5. Observe me, and be astonished,
And lay your hand upon your mouth.
6. For when I reflect, I am affrighted,
And my body is seized with trembling.
7. *Why do the wicked live* [*happy*]
Grow old, and even become mighty in substance?
8. Their *seed* is established with them in their sight,
And their *offspring* before their eyes.
9. Their *houses* are secure from fear,
Neither is the *rod of God* upon them.
10. Their *bull* gendereth and faileth not,
Their *cow* beareth, and casteth not her calf,
11. They send forth *the little ones* of their household, like a flock,
And their *children* dance.
12. They take up the timbrel and harp,
And rejoice at the sound of the pipe;
13. They spend their days in good,
And in a moment descend to *Hades;*
14. And yet, they say unto God, *Depart from us,*
For we desire not the knowledge of thy ways.
15. *Who is the* ALMIGHTY, *that we should serve Him,*
And what shall we profit, if we pray unto Him?
16. Lo their good is not in their *own* hand;
Far be from me the counsel of the wicked!
17. *How oft* is the candle of the *wicked* put out,
And their destruction cometh upon them?
[How oft doth God] distribute sorrow to them in his anger?
18. [How oft] are they as stubble before the wind,
And as chaff which the storm carrieth away?
19. GOD layeth up his iniquity for *his children,*
He rewardeth him, that he may know;
20. His eyes see his destruction,
And he drinketh of the wrath of the ALMIGHTY.
21. For what pleasure hath he in his house after him,
When the number of his days is cut off?
22. Shall any teach knowledge to GOD,
To Him who ruleth on high?
23. *One* [the *wicked*] dieth in the fulness of his strength,
Wholly at ease, and in tranquillity:
24. His bowels are full of fat,
And his bones are moistened with marrow.
25. *Another* [the *good*] dieth in bitterness of soul,
And never eateth with pleasure.
26. They lie down alike in the dust,
And the worms cover them.

27. Behold I know your thoughts,
And the calumnies which ye forge against me,
28. For ye say, *Where is the house of the prince!*
And the habitations of the wicked!
29. Have ye never asked them that pass by the way,
And do ye not know their tokens?
30. *That the wicked is reserved to the day of destruction,*
They shall be brought forth to the day of wrath *.——
34. How then comfort ye me in vain,
Since in your answers remaineth falsehood?

3. The third dialogue is opened by *Eliphaz*, who returns once more to the charge, in chap. xxii. He represents *Job's* vindication of himself, and his appeal to heaven, as displeasing to God, and an aggravation of his guilt; with which he now openly taxes him. *Is not thy wickedness great, and thine iniquities infinite?* ver. 2—5. He accuses him, without scruple, of several heinous acts of *fraud, cruelty*, and *oppression*, and even *atheism* itself, or a denial of God's providence; (and *Eliphaz* has been followed in this by *Maimonides, Kimchi*, and several of the later Jewish Rabbis.) He reminds him of the destruction of the old world by the deluge, and of its future destruction by fire, ver. 15—20. And concludes with a fresh exhortation to repentance and prayer, as the only means of his restoration, *acquaint thyself now with* HIM, *and be at peace*, ver. 21—30.

In the two following chapters, xxiii. xxiv. *Job* repels the charge of *atheism* in a most noble description of the universal presence of God, though invisible. He contends that his sufferings were designed as trials of the purity of his faith, and again maintains his integrity. And shews, in a variety of instances, that wickedness often escapes punishment in this life.

This calls up *Bildad:* who, in a short speech, chap. xxv. repeats his former positions, that God, in the plenitude of his dominion, both punishes and rewards in this life; and that *no*

* To interpret this passage, with some commentators, of *temporal* destruction, is to represent *Job* as condemning himself, and justifying the charges of his friends against him; and contradicts the whole tenor of his argument. And the writers of the NEW TESTAMENT, adopt the same language, when they speak of the *future judgment* and the final doom of sinners. "They shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power," 2 Thess. i. 9, in "the *day of wrath*, and *revelation of the righteous judgment* of GOD," Rom. ii. 5; "*a day of perdition to ungodly men*," 2 Pet. iii. 7. Such a remarkable analogy of expression, indicates imitation, and shews how the *apostles* understood such passages in the OLD TESTAMENT.

man, strictly speaking, can be *justified before God:* man, at best, being a frail and fallible creature, a mere *worm;* but GOD, a Being of infinite purity and perfection. These were commonplace arguments, involving themselves, as well as *Job*, in the general description of sinners: and having been previously admitted by *Job*, could not tend to make him criminate himself in particular, which was their main object.

Job having at length silenced, though not convinced his opponents, after addressing a short reproof to *Bildad*, chap. xxvi. enters into an elaborate vindication of his character, in the five following chapters, xxvii—xxxi. He asserts his integrity and their slanders, in the following animated appeal to heaven, in rather too bold a tone of remonstrance:

XXVII. 2. [As] GOD liveth, *who hath taken away my judgment,*
'And THE ALMIGHTY *who hath afflicted my soul,*
3. Surely all the time that my breath is in me,
And the spirit of God, in my nostrils,
4. My lips shall not speak wickedness,
Nor my tongue, utter deceit.
5. *God forbid, that I should justify you!*
Till I expire, I will not forego my integrity;
6. *My righteousness will I hold fast, and will not let it go,*
My heart shall not reproach me, so long as I live.
7. Let my enemy be as the *wicked*
And my adversary as the unjust.
8. For what is the hope of the *hypocrite,*
When he is cut off, when God taketh away his soul?——
19. *The* [ungodly] *rich man shall lie down,* [or die]
But he shall not be gathered [to his fathers]
He openeth his eyes [in *hades*] *and is not* *.

* *Peters* thus ingeniously explains this important passage, p. 382. "The *wicked* rich man, (for of such *Job* was speaking,) shall die, but *shall not be gathered* to the assembly of good and pious souls: *he openeth his eyes* in the other world, and [*is not*, or] finds himself lost and miserable!" He observes that the phrase of "*being gathered to their fathers*," or "*to their peoples*," is confined in Scripture to the eminently good and pious. Thus it is applied to *Abraham*, Gen. xv. 15, xxv. 8. To *Ishmael*, Gen. xxv. 17. To *Isaac*, Gen. xxxv. 29. To *Jacob*, Gen. xlix. 29—33. To *Aaron*, Numb. xx. 24. To *Moses*, Numb. xxvii. 13, xxxi. 2, Deut. xxxii. 50, &c. To *Joshua* and the *elders* of his time, Judges ii. 8—10. To *David*, Acts xiii. 36. To *Josiah*, 2 Kings xxii. 20; whereas the general expression applied to good and bad indifferently is, to *lie down*, or *sleep with their fathers;* as *Jeroboam*, 1 Kings xiv. 20. *Rehoboam*, 1 Kings xiv. 31, &c. *To lie down with the uncircumcised*, or the wicked, as *Pharaoh*, Ezek. xxxii. 19—28, &c. for "*the uncircumcised shall be cut off from his peoples*," Gen. xvii. 14. The plural, עַמִּים, "*peoples*," is remarkable, it cannot denote the present generation only, but must mean the several generations of good men that were gone before; to whose assembly, as the circumcised hoped to be *gathered* when they died, so the *uncircumcised* are threatened to be cut off from it.

Job then, to repel the calumnies of *Eliphaz* especially, xxii. 5—20, enters into a minute detail of his past life and conversation, which shews him to have been, indeed, exemplary in piety, virtue, and sobriety: and he closes his admirable apology, reluctantly extorted from his modesty, by repeating his ardent wish for an immediate trial with his calumniator, before the tribunal of God, in the following terms:

XXXI. 35. O that I had a hearing granted me!
Lo there is my gage! Let the ALMIGHTY question me,
And let my accuser write a bill of indictment!
36. Surely I would take it upon my shoulder [in triumph]
And bind it as a crown upon me;
37. I would declare to HIM, the number of my steps,
As a prince would I approach Him!——

Here ends the controversy between *Job* and his friends. The grand question in debate between them was, whether *Job* was a *sinner* and a *hypocrite*, or not. Both parties draw their arguments from the *providence of God*, which, they both agreed, could not act wrong.

The friends represent his extraordinary calamities, as a visible *judgment* on him for his sins: and because he had none that were public and notorious, they at first insinuate, and afterwards plainly assert, that he must needs have been guilty of some secret bosom sin, and that of the deepest die, that could subject him to such extreme misery: for that God *never* afflicts in so remarkable a manner, but for sins of great magnitude.

By these expressions was denoted the happiness or misery of good or bad souls, in the intermediate state between their death and resurrection. The general receptable of departed spirits was called in Hebrew שְׁאוֹל, *Sheol*, and in Greek Ἀιδης, *Hades*; and is defined by *Job*, "*The house of assembly for all living*," xxx. 23. This was supposed to be divided into two separate departments: the one for good souls, called "*Paradise*;" into which our Saviour promised admission to the penitent thief on the cross, Luke xxiii. 43; to which *Paul* was caught up in vision, 2 Cor. xii. 4; and wished to be there *with Christ*, Phil. i. 23; and to which the soul of the beggar, *Lazarus*, was carried by the angels of death to "*Abraham's* bosom," Luke xvi. 22. The other for bad souls, separated from the former by an "*impassable gulph*," was called "the lower *Sheol*," *Tartarus*, or *Hades*, where the rich man, in the parable, *lift up* his eyes, being in torments, and saw *Abraham afar off*, and *Lazarus* in his bosom, Luke xvi. 23, a metaphor taken from the manner in which the *Jews* reclined at meals. Both, perhaps, are included in the following passage of *Job*, xxxviii. 17. "Have the *gates of death* been opened unto thee, or hast thou seen *the doors of the shadow of death?* Hast thou perceived the *breadth of the earth?*"—where the *Chaldee* Targum thus remarkably paraphrases the latter clause: "Hast thou perceived the *breadth of the land of the garden of Eden?*" supposing it to denote *Paradise*; as the former clause, *Gehenna*, or "Hell," which he improperly substitutes for the lower *Sheol*.

For which they appeal to *experience*: "*Recollect, I pray thee*, says *Eliphaz, what innocent person ever perished? And when were the righteous cut off?*" iv. 7; "*Behold*, says *Bildad*, GOD *will not cast off the perfect man, neither will He help the evil doers*," viii. 20; and *Zophar* tells him bluntly, "*Know therefore, that God exacteth of thee less than thine iniquity deserveth!*" xi. 5.

Job, on the other hand, defends himself, by setting before them another view of *Providence*. He denies an exact retributive justice in this life, arguing from the *general* course of it; whereas they argued chiefly from *extraordinary* exceptions: they had seen a good man *sometimes* remarkably delivered; *and oftentimes* a wicked man remarkably punished. But he bids them reflect, how many they had known, who were notoriously wicked, and had nevertheless prospered a long time, and no extraordinary calamity befel them in the course of their lives, nor in their deaths. And though it was not so easy to discern who were really good, (a bad inside being often covered by a fair outside,) yet he bids them consider what ravages were sometimes made, either by the *pestilence* or the *sword;* and they must needs be convinced that many good men must unavoidably suffer with the bad, in such great and *general* devastations. So that no certain conclusion could be drawn of men's being either good or bad, from what they enjoyed or what they suffered in this world. And therefore it was rash, and even wicked in them, to charge him with heinous sins, without any apparent foundation, besides the greatness of his sufferings.

This is evidently the way of reasoning on both sides; and the leading object of *Job's* repeated wishes for an immediate trial before God with his accusers; and when that failed, his hopes of a future resurrection at the day of judgment, was, by such a solemn appeal, to convince them, if possible, of his innocence. *Peters* on *Job*, p. 176.

Now, *Elihu* appears on the stage, and acts the part of a moderator in the disputation between *Job* and his friends; and blames both, very freely, in a long speech, which runs through six chapters, xxxii—xxxviii, and forms the fourth part of the poem. He censures the friends for charging *Job* with crimes which they could not prove, and for persisting in condemning him, after they were silenced, xxxii. 3, and for their respect of persons, in treating GOD as a *man*, and vindicating the course

of his moral providence unjustly, in maintaining that virtue was *uniformly* rewarded, and vice punished in this life, xxxii. 21. He censures *Job* for *justifying himself rather than God*, saying, "*I am righteous, and God hath taken away my judgment*," xxxiv. 5; and this because God did not gratify his impatience, by bringing him and his accusers presently to trial, and clearing his innocence before them and the world: also, for *speaking without knowledge*, and *uttering words without wisdom*, in "*his answers for wicked men*," or in putting an argument in their mouth to charge God foolishly, as if he had dealt unjustly with *Job;* thus adding *rebellion* unto his *sin*, xxxv. 35—37; whereas God's *omnipotence* was sufficient to prove that *He could not do wrong;* and consequently, that GOD, who does not explain the ways of his providence, will render unto every man according to his work; if not here, assuredly hereafter.

XXXIV. 10. Hearken to me, ye men of understanding:
Far be iniquity from GOD,
Yea far be injustice from the ALMIGHTY.
11. For *He shall render unto man*, [according to] *his work*,
And cause every man to find according to his ways:
12. Yea surely GOD will not do wickedly,
Neither will the ALMIGHTY pervert judgment.——
21. For his eyes are upon the ways of man,
And he seeth all his goings:
22. There is no darkness nor shadow of death,
Where the workers of iniquity can hide themselves.
XXXIII. 13. But God giveth no account of any of his proceedings.—

There is a remarkable passage in *Elihu's* speech, which seems to allude to *Job's* faith in his REDEEMER, and even obscurely to predict his approaching *temporal* deliverance, and justification by GOD. It is introduced with much solemnity, as an *oracular* declaration; and gives a lively description of a person supposed to be chastised for his *pride*, with the most excruciating pains; abhorring all manner of food, wasted away to a skeleton, and nearly at the point of death; and then suddenly restored by a redeeming *angel* or *intercessor*, to health, prosperity, and the favour of God. Than which nothing can be more apposite to *Job's* particular case.

XXXIII. 14. GOD speaketh once for all,
And will not repeat it twice,
15. In a *dream*, in a nightly *vision*,
When deep sleep falleth on man,
In slumbers upon the bed.

16. Then He openeth the ears of men,
And sealeth their instruction.
17. To withdraw man from his [foolish] doings,
And to hide *pride* from man:
That He may save his soul from death,
And his life from perishing by the dart.
19. [Therefore] is he chastened with pain upon his bed.
And the cry of his bones is strong,
20. So that his life abhorreth bread,
And his soul, dainty meat,
21. His flesh wasteth away from view,
And his bones that were not seen, stick out;
22. Yea his soul draweth nigh unto the pit,
And his life, unto the *destroyers*.
23. If then, there be over him an *angel* *,
An *intercessor* *, one of a thousand,
To represent, in man's behalf, his uprightness,
24. Then will [GOD] be gracious unto him, and say,
"*Deliver him from going down to the pit:*
I have found an atonement *."

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* The word מלאך, (*Malach,*) rendered *Messenger* in the English Bible, may more correctly be rendered *Angel*, signifying "*the angel* who *redeemed Job*, as well as *Jacob*, from all evil," Gen. xlviii. 16, who was indeed "one of a thousand," or the most excellent: whom *Isaiah* called "the *Angel of God's presence*," lxiii. 9; in whom "*God* placed *his name*," or reposed his authority, according to *Moses*, Exod. xxiii. 20, 21; whom *Malachi* called "*the Angel of the Covenant*," iii. 1, and who was CHRIST, "anointed with oil of gladness above his fellows," Psalm xlv. 7, Heb. i. 5.

The epithet מליץ, (*Melits,*) is rendered "*Interpreter*," Gen. xlii. 23, and "*Ambassador*," 2 Chron. xxxii. 31, and critically corresponds to the titles of CHRIST, "*Intercessor*," Isa. lix. 16. "*Mediator*," 1 Tim. ii. 5, Heb. xii. 24; and "*Advocate* with the Father," 1 John ii. 1.

The word כפר, (*Caphar,*) literally signifies "*a covering*," and in a religious sense, an "*atonement*," Exod. xxix. 36, Numb. xvi. 46; or "*propitiation*." Such was CHRIST for the sins of the whole world, 1 John ii. 2, Rom. iii. 25; whose precious blood, as "*the Lamb of God*," virtually sacrificed "from the *foundation of the world*," Rev. xiii. 8, had a retrospective efficacy to all preceding times, under the *Patriarchal* covenants, as to future, under the *Christian*. In whom, therefore, "GOD found an *atonement* for *Job's* sins;" and restored him to that *original righteousness*, which had been lost by *Adam's* transgression. A transgression which *Adam* vainly endeavoured to cover, or *hide* in concealment, and to remedy by his own imperfect contrivance, *Job* xxxi. 33.——Such views of the *mediatorial* scheme of *salvation*, through the blessed *seed* of the woman, in so early an age, and in a Heathen country, are really surprising. But that such subsisted, we learn from *apostolical* authority, in the following passage of *Peter*.

"Concerning which *salvation*, the [ancient] *prophets* enquired and searched diligently; who prophesied concerning the *grace* [of THE GOSPEL] communicated unto you, [*Gentile* as well as *Jewish* converts:] searching what [time,] and what manner of time, the *spirit of* CHRIST, *which was in them*, pointed out; when it testified, beforehand, concerning the *sufferings*, and the ensuing *glories* of CHRIST. To whom it was revealed, that they ministered not to *themselves*, but to *us*, these things," or foretold, by

25. His flesh shall become fresher than a child's;
    He shall return to the days of his youth;
26. He shall beseech God, and He will accept him;
    He shall see his face with joy,
    And [GOD] will restore to the man his righteousness.
27. He shall sing among men, and say,
    "*I have sinned, and have done amiss,*
    But [GOD] *hath not retaliated on me:*
28. *He hath delivered my soul from going into the pit,*
    And my life, that it may behold the light!"
29. Lo, all these worketh God with man,
30. *Oft-times,* to bring back his soul from the pit,
    To enlighten him with the light of the living.

And in this view *Job* himself appears to have considered it, for when he was called upon "to answer, if he had any thing to say," by his youthful but friendly monitor, who, unlike the rest, "desired to *justify* him," where he was right, and to "*teach* him wisdom," where he was wrong, xxxiii. 31—33, he held his peace, and listened, in respectful silence, to his sage admonitions, though rather severe, without attempting any reply. And he also exactly followed the course prescribed to him, and humbled himself before God. And now the ALMIGHTY put an end to the debate, and spoke to *Job*, out of the whirlwind, in a most sublime and magnificent speech, chap. xxxviii—xli, the substance of which is nearly a counterpart to *Elihu's*, though more splendid in its ornaments and amplifications; dwelling chiefly on the points noticed by *Elihu*, namely, the *omnipotence* of GOD, and man's utter *ignorance* of His ways and works of creation and providence.

Indeed, this argument of *Omnipotence*, when duly considered, (as *Peters* justly remarked, p. 184,) includes in it a full, perfect, and sufficient vindication of the ways of God with man. For if He can *do all things*, and *nothing is impossible with God*, He can have no temptation to do wrong; for "GOD *cannot be tempted with evil, neither tempteth He any man*," James i. 13. Though for wise and salutary purposes, for correction, for discipline, for purification of heart and life, and preparation for a better, he tries the best men, like *Job*, and *proves them* in the

divine inspiration, *mysteries* which were not to be accomplished in their times, but in ours. *Mysteries* "into which *angels* are desirous to pry," 1 Pet. i. 10—12.

Among these ancient prophets *Job* seems to be included by the apostle, by a marked reference immediately before, to the *sufferings* of the converts, designed, like those of *Job*, "for the *proof* of their faith, a proof much more precious than that of *gold* which perisheth, though proved by fire," ver. 7. Compare *Job* xxiii. 10.

furnace of affliction, that *they may come forth like gold!* While He restrains the craft and subtilty of the *devil* or *man*, working against them, to shake their faith, and "sift them as wheat," by his all-governing and all-controuling providence; saying to the former, as to the ocean originally, *Hitherto shalt thou come and no further, and here shall thy proud waves be stayed!*—At the same time, of his infinite *mercy* and *goodness*, He is not severe to mark what they have done amiss, upon their hearty repentance and true faith, for HE *knoweth whereof they are made, He remembereth that they are dust!*

That transcendant speech, too long to be inserted, and too sublime to be abridged, begins with this animated interrogation:

XXXVIII. 2. *Who is this that darkeneth counsel*
By words without knowledge?——
XL. 2. *Let him that contendeth with the* ALMIGHTY *reply;*
Let him that reproveth GOD *answer.*
3. Then *Job* answered the LORD, and said,
4. Behold I am vile, what shall I answer Thee.
I will lay my hand upon my mouth.
5. Once have I spoken, but I will not answer;
Yea twice, but I will not proceed.
6. Then the LORD answered *Job* out of the whirlwind—
7. *Gird now thy loins like a man:*
I will demand of thee, and declare thou unto Me:
8. *Wilt thou supersede My judgment?*
Wilt thou condemn Me, to justify thyself?——
XLII. 1. Then *Job* answered THE LORD, and said,
2. I know that Thou art *all powerful,*
And that no device can be withholden from Thee.
3. *Who is this* [saidst Thou] *that hideth counsel without knowledge?*
Therefore I uttered what I did not understand!
Wonders above me which I did not know!
4. Hear I beseech Thee, and I will speak,
I will inquire of Thee, and instruct Thou me;
5. By the hearing of the ear have I heard of Thee,
But now mine eye seeth Thee!
6. Wherefore I *abhor* myself,
And *repent* in dust and ashes.

This humble confession and self-abasement of *Job* was graciously accepted. It covered all his imperfections: his passionate *complaints*, wrung from him by the extremity of sufferings, corporeal and mental; his *despair* and *weariness* of life; his often wishing for death; his eagerness to come upon his trial; his earnest requests, and even *expostulations* with his Judge, to bring him to it, or at least to acquaint him with the

reasons of such severe afflictions. Such shades and blemishes in the character of this illustrious patriarch, argue somewhat of *impatience* in this heroic pattern of patience *. But God is ever ready to pass over the frailties and infirmities of human nature, where there is a tried and resolute integrity, determined to adhere to GOD in all trials and temptations, whatever may be the result.

Nec Deus intersit, nisi dignus vindice nodus
Inciderit. HOR.

The fullest exculpation of *Job*, and condemnation of his three friends, is furnished by THE ALMIGHTY himself, in the following historical conclusion.

XLII. 7. "THE LORD said to *Eliphaz*, the Temanite, My wrath is kindled against thee, and against thy two friends, because *ye have not spoken rightly of Me, as hath my servant Job.* Therefore take unto you now seven bullocks and seven rams, and offer up for yourselves a burnt offering, and my servant *Job* shall pray for you (for him will I accept), lest I deal with you according to your folly, in that *ye have not spoken rightly of Me, like my servant Job.*

9. "So *Eliphaz* the Temanite, and *Bildad* the Shuhite, and *Zophar* the Naamathite, went and did according as the Lord commanded them.

10. "And the LORD accepted *Job:* and the Lord turned the captivity of *Job when he prayed for his friends.*

"And the LORD gave *Job* twice as much as he had before."

The three friends, as we have seen, endeavoured to vindicate

* As a singular curiosity, the reader is presented with the following character of *Job*, and of his book, sketched with a masterly hand, by the witling *Paine;* the only one in the whole range of the Bible, which his jaundiced imagination has not caricatured: furnishing the most unequivocal proof of that excellence, which extorted even his applause!

"The book of *Job* shews itself to be the production of a mind cultivated in science.—The allusions to objects of *natural philosophy* are frequent and strong.—It is full of the meditations of a mind strongly impressed with the *vicissitudes* of human life, and by turns sinking under and struggling against the pressure. It is a *highly wrought* composition, between willing submission and involuntary discontent, and shews *man*, as he sometimes is, *more disposed to be resigned than he is capable of being. Patience* has but a small share in the character of the person of whom the book treats; on the contrary, *his grief is often impetuous*, but he still endeavours to keep a guard upon it, and seems determined, in the midst of accumulating ills, to impose upon himself *the hard duty of* contentment."——O SI SIC OMNIA!

the ways of PROVIDENCE, by contending for an *exact* distribution of good and evil in this world; that the righteous are never afflicted without remedy, nor the wicked, upon the whole, prosperous here, which is a wrong representation of the fact; and they falsely and uncharitably represented *Job's* sufferings as *judgments* from God for his wickedness. Their opinion, therefore, (like the *Stoic* philosophers in after ages, that *virtue is its own reward,)* tends, in its consequences, to sap the foundation from reason, of the belief of a *future state;* which would be superfluous on this supposition. They therefore spoke unworthily of God. On the other hand, *Job* asserted that *God destroyeth the perfect and the wicked,* ix. 22, which is the argument upon which he all along insists; that the righteous are sometimes afflicted here indiscriminately, and that without remedy, and the wicked prosper; whence evidently follows the necessity of that *future judgment* in which he rests his hope, to redress all these seeming irregularities, when ultimately the righteous should be rewarded and the wicked punished. *Job* therefore spoke worthily of God, as *the righteous Judge of all the earth.*

The charity of *Job* was as conspicuous as his piety. GOD appointed him the *priest* to make atonement for his repentant friends. And it is truly remarkable, that it was not until the display of his charity in "*praying for his friends,*" that "THE LORD *turned the captivity of Job,*" or restored him to health and prosperity; and "*gave him twice as much as he had before.*"

With this simple conclusion the author of the book seems to have ended. The six remaining verses, particularizing the encrease, the number of his sons and daughters, and the names of the latter, who, according to primitive usage, were made coheiresses with their brothers; and the number of years that *Job* survived his trial, form an *appendix,* which, probably, was added in later times from tradition, either by *Moses,* who resided so long in his neighbourhood, *Samuel,* or whoever introduced the book into the sacred canon.

At the end of the book, after the account of *Job's* death, xlii. 16. the *Alexandrine* Greek version adds, γεγραπται δε, παλιν αναστησεσθαι αυτον, μετ' ὠν ανιστησιν ὁ Κυριος. "*But it is written, that he shall rise again, along with those whom the Lord raiseth up.*" Where it was so written concerning *Job,* is not easily to be found; unless in his own celebrated confession,

"*I know that my* REDEEMER *is living*," &c. The remark, however, is so far of importance, as it proves the *popular belief* of the doctrine, before the coming of CHRIST: a belief, to which this inestimable book, we may rest assured, contributed not a little.

It is remarkable that *Job's* substance was doubled in every respect, except his children; for "*he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses;*" but only "*seven sons and three daughters.*" For this, the following excellent reasons are assigned by that early and learned Father of the Christian Church, *Basil*, in his Homily on the trials of *Job*, xxiii. p. 565, &c.

"When the *Devil* was foiled, his disease fled away also, having assaulted him in vain, and gained no ascendancy over him. He first began to be renewed with a second youth; he flourished also in his substance, which was restored to him with encrease; for riches flowed so plentifully into his house, that they became double of what he had before: First, that he might be no loser by his affliction; and secondly, that he might have a gracious reward of his patience under it. Therefore it was, that his horses, and mules, and camels, and sheep, and all the rest of his income, were doubled; only his children were not more than equal to the number he had before, seven sons and three daughters. The reason was, *because his cattle perished entirely; but the better part of his children still survived*, when they were taken from him. And, therefore, being again adorned with as many sons and daughters as he had formerly possessed, *he had a double portion of them also: these, who were present with him here, and those who expected him in the next world.*

"Behold then," proceeds this pious and enlightened divine, "what good things this just man, *Job*, heaped up for himself, by his *patient* submission to God! and do thou, therefore, if thou hast suffered grievously in this fire, which the malice of the devil hath kindled, bear it with constancy, and mitigate the affliction with these better thoughts: *Cast all thy care upon* THE LORD, *and He will support thee.*" See the whole of this admirable Homily, in *Patrick's* Commentary, Vol. III. Appendix, p. 61.

Job's trial, altogether, probably did not last a year; as we may collect from "*the months of vanity*," of which he complains, vii. 3, compared with "*the months past*," of his prosperity, xxix. 2.

THE FAITH OF JOB.

III. It now remains to ascertain the nature and extent of the *faith* of *Job;* a curious and important disquisition, involving the state of religion and morality in his age and country.

The two prime articles of *patriarchal* faith, from the earliest days, according to St. *Paul*, were, Heb. xi. 6.

1. *That there is a* GOD.
2. *That He is a rewarder of them that diligently seek Him.*

These articles are comprised in *Job's* famous declaration,

> *I know that my* REDEEMER *is living,*
> *And at the last day shall arise* [in judgment] *upon dust.*

And, indeed, are inculcated throughout the whole book.

What exalted and sublime conceptions *Job* entertained of THE DEITY, and how firmly he trusted in Him, under all the pressure of his accumulated trials, may appear from the following specimens, selected out of many, stating his *omnipresence*, and *spirituality* or *invisibility.*

> " Canst *thou* by searching find out God?
> Canst *thou* find out the ALMIGHTY to perfection?
> Higher than heaven——what canst *thou* do!
> Deeper than hell——what canst *thou* know!
> Longer than the earth, is His measure,
> And broader than the sea."———xi. 7—9.

> " O that I knew where I could find HIM,
> That I might go, even to his throne!——
> Lo, I go eastward, but He is not found,
> And westward, but I cannot perceive Him,
> Northward, where He worketh, but I behold Him not,
> He covereth Himself southward, and I cannot see:
> But he knoweth the way that I take,
> *He hath tried me; I shall come forth as gold!*"———xxiii. 3—10.

But *where* could *Job* expect to "come forth as gold," purified and refined in the fire, and perfected by sufferings? Surely not in this life, in which he repeatedly despaired of his recovery; xvii. 1, xxx. 23, &c. and, from the beginning, wished for death to relieve him from his sufferings, iii. 21, vi. 9, vii. 21, x. 20, &c. It must have been, therefore, in the next, as intimated by the whole tenor of his argument; and especially in this and in the following passages, before and after his confession of faith, perfectly harmonizing therewith; such as vi. 8—10,

xiii. 15, 16, xiv. 12—15, xvi. 19, &c. where he expected to be comforted and justified; and the wicked to be tormented, xxi. 30, xxvii. 8—19.

To this it has been objected, that in several passages *Job* speaks as if he had no hope beyond the grave, or considered death as an eternal sleep; such as vii. 8—21, x. 21, xvi. 22, xvii. 13—16; but surely these are to be limited, and to be interpreted in unison with the preceding *, that after death, he expected *no return to this world;* since he did not look for his "*change*," or resurrection, until the general judgment at the end of the world. At the same time, it is by no means necessary to suppose, that this sage heathen was fully acquainted with the doctrine of the *resurrection*, as illustrated in the *Gospel*, and exemplified by CHRIST, "the first fruits." It was to *Job*, as "*a light shining in a dark place, until the day should dawn*," or rather, "*shine forth in full splendour*," (διαυγασῃ,) 2 Pet. i. 19, involved in some degree of doubt and obscurity, John i. 5. Still, however, it was sufficient to guide his *steps*, to support his *patience*, in the main, and to animate his *faith* and *hope*, under the pressure of such accumulated trials, with the cheering prospect of being *gathered to his fathers*, and of *seeing* GOD, as *He is*.

Indeed, as observed before, the death of the pious *Abel*, immediately after his acceptance by GOD, was an argument for a future state, addressed to the *reason* of mankind; as the translation of the righteous *Enoch* afterwards, without tasting death, was more palpably addressed to their *senses*. With great propriety, therefore, are they placed in the fore-ground of the noble catalogue of the *faithful*, furnished by St. *Paul*, Heb. xi.

And this may account for the prevalence of the belief of a *Providence*, and of a *future state*, in the earliest and purest ages of the heathen world. Mankind received it first by *tradition;* they obscured, or lost it afterwards, by the speculations of *vain philosophy*, affecting to be wise above what was delivered by the ancients.

"If," says *Sir William Jones*, in the foregoing discourse,

* If *popular* expressions were to be understood literally and rigidly, our Christian poet, *Gray*, might be charged with infidelity, in his celebrated Elegy in a *Country Church-yard:*

> "Each in a narrow cell *for ever* laid,
> The rude forefathers of the hamlet *sleep!*"

"an inscription, said to have been found on marble in *Yemen*, be authentic, the ancient inhabitants of that country preserved the religion of *Eber*, and professed a belief of *miracles* and a *future state*."——"We may safely pronounce, that before the *Mahommedan* revolution, the noble and learned *Arabs* were *Theists*;——because we have Arabian verses of unsuspected antiquity, which contain pious and elevated sentiments on the *goodness* and *justice*, the *power* and *omnipresence* of GOD:—— but that a stupid *idolatry* prevailed among the lower orders of the people."

How nobly *Job* protested against the growing idolatry of his age and country, will appear from the following passage:

XXXI. 26. If I beheld the light [of the sun] when shining,
Or the *moon* advancing in splendour,
27. And my heart were enticed in secret,
Or my hand kissed by my mouth;
28. Even this would be a *judicial crime*,
For I should have lied unto GOD ABOVE.

In *Job's* time *idolatry* was a capital offence*, cognizable by

* The propriety of this procedure is ably vindicated against the charge of *intolerance* or *religious persecution*, by the profoundly learned Bishop *Butler*, in his Occasional Sermon on the *thirtieth* of *January*, p. 363, sixth edition.

"Whenever the book of *Job* was written, the scene of it is laid at a time when *idolatry was in its infancy*, an acknowledged *novelty*, essentially destructive of true religion; arising, perhaps, from mere *wantonness of imagination*, [Eccl. vii. 29.]

"In these circumstances, *this greatest of all evils*, which afterwards laid waste true religion over the face of the earth, might have been *suppressed at once*, without danger of mistake or abuse. And one might go on to add, that if *those to whom the care of it belonged*, instead of serving themselves of *prevailing superstitions*, had, in all ages and countries, opposed them *in their rise*, and adhered faithfully to that PRIMITIVE RELIGION which was received *of old, since man was placed upon earth*, (Job xx. 4,) there could not possibly have been any such difference of opinion concerning the ALMIGHTY GOVERNOR OF THE WORLD, as could have given any pretence for *tolerating the idolatries* which overspread it; on the contrary, HIS *universal monarchy* must have been universally recognized; and the general laws of it more ascertained and known, than the municipal ones of any particular country can be.

"In such a state of religion, as it could not but have been acknowledged by all mankind, that *immorality* of every kind was *disloyalty* to THE HIGH AND LOFTY ONE, *that inhabiteth eternity, whose name is holy*, (Isa. lvii. 15,) so it could not but have been manifest, that *idolatry*, in these determinate instances of it, was plain *rebellion* against HIM; and, therefore, might have been punished as an offence of the highest sort against the Supreme Authority in Nature.

"But this is in no sort applicable to the *present state of religion* in the world: for if the principle of *punishing idolatry*, were now admitted among the several different *parties* in religion, the *weakest* in every place would run a great risk of being convicted of it; or, however, *heresy* and *schism* would soon be found crimes of the same

the *Pelilim*, or *Judges*, who were *arbitrators*, consisting of the heads of tribes or families, appointed by common consent, to try offences against the community, and to award summary justice. Such was the case of the *Transjordanite* tribes, suspected of *apostasy*, and threatened with extirpation by the heads of the ten tribes on the western side of *Jordan*; Josh. xxii. 16—22. *Adultery* was also cognizable by them, xxxi. 10, 11; and punishable with death, as in the case of *Thamar*, Gen. xxviii. 34.

How admirably does this sublime poem strike at the root of the *Zabian* superstition, which idly imagined that the *stars* and *constellations* were the residences of certain spiritual intelligences, regulating, by their occult influence, the various seasons of the year; in the following passages, proving that they were all mere machines, guided and directed by the *almighty* Creator and Governor of the universe.

IX. 2. "How can *man* be justified with GOD!——
7. Who commandeth the *sun*, and it riseth not,
And sealeth up the *stars*, [with clouds;]——
9. Who made *Aish*, *Chesil*, and *Chimah*,
And the recesses of the *south*."
XXXVIII. 31. Canst *thou* shut up the delightful teemings of *Chimah*?
Or the contractions of *Chesil*, canst *thou* open?
32. Canst *thou* draw forth *Mazaroth* in his season?
Or *Aish*, with her sons, canst *thou* guide?

1. The Septuagint, Syriac, Arabic, and Vulgate versions, all agree that *Chimah* denotes the *Pleiades*, or principal cluster of stars in the constellation *Taurus*. And the name, signifying "*charming*," admirably corresponds to the delightful season of *spring*, of which *Taurus* was the cardinal constellation in *Job's* time; when the earth *expands* her bosom to the genial warmth of the sun, and all Nature blooms *.

2. The learned *Abraham ben Ezra* says, that *Chesil* denoted *Antares*, or the *Scorpion's* heart. Its name signifying "*be-*

nature, and equally deserving punishment. Thus *the spirit of persecution* would rage, without any stop or controul.

"But *our religious establishment* disclaims all principles of this kind, and desires not to keep persons in its communion, or gain proselytes to it, by any other methods than CHRISTIAN ones, of *argument* and *conviction*."

* Nunc omnis ager, nunc omnis *parturit* arbos,
Nunc *frondent* sylvæ, nunc *formosissimus* annus. *Virg.*

כימה, *Chimah*, is derived from כמה, *Chamah*, "*desideratus est*." Hence *Cama*, the Indian *Cupid*, armed with bow and arrows. *Asiat. Research.* Vol. I. p. 255. Fig.

numbed *, or *torpid* with cold," aptly represents the chill season of *autumn*, of which *Scorpio* was then the cardinal constellation, when the earth *contracts* her bosom at the approach of cold weather, in the month *Chisleu*, or *November*, when fires begin to be lighted, Zech. vii. 1, Jer. xxxvi. 22.

3. *Suidas* has happily determined the meaning of *Mazaroth*, in his second signification of Μαζουρωθ, namely, τον αστρωον κυνα, "the constellation *Canis*;" belonging to the mighty hunter "*Orion*," or "the *Giant*" *Nimrod*, as it is expounded by the Septuagint, Vulgate, Chaldee, Syriac, and Arabic versions. It signifies "*raging*, or *furious*†," and aptly represents the sultry heats of summer during "the *dog days*;" when the *dog star* is drawn or dragged forth, by an *Almighty* Hunter, "from the recesses of the *south*," in the parallel passage, where he is poetically supposed to have lain hid, during the *winter* and *spring*; "in his proper season," which begins at the heliacal rising or emersion of *Sirius* from the sun's beams, and lasts for forty days until his sitting, or occultation.

4. With this southern constellation, is finely contrasted *Aish*, signifying "a *group* or *assemblage*‡," and aptly denoting, ac-

* כסיל, *Chesil*, from כסל, *Chasal*, "*frigus*," in Arabic.

† מזרות, *Mazaroth*, from מזר, *Mazar*, "*inebrians, potens*," Syriac; or "*fortis* ac *validus fuit*," Arab. And this derivation is confirmed by the Latin epithets of *Sirius*, and προκυων, *canicula*;—"*Rubra* canicula"—"*Æstus* caniculæ"—"*flagrantis* atrox hora caniculæ"—"Jam Procyon *furit*"—"*Insana* canicula"—"*Rabiem* canis."—"*Sirius ardor*"—"*Torrens* sitientes Sirius *Indos*," &c. in *Virgil, Horace, Columella*.

‡ עיש, *Aish*, from עוש, *Aush*, "*congregavit*."—Our English Bible, through inattention to the feminine affix בניה, "*her sons*," and from ignorance of astronomy, renders, "Canst thou guide *Arcturus* and *his sons?*" It is remarkable, that *Job* and *Homer* both agree in representing the bear as female: as observed before in the article of *Nimrod*. *Dathè*, by a blunder unpardonable at the present day, calls *Aish*, "*Ursus Major!*"

N.B. This *astronomical* analysis was first published in the *Inspector*, 1799, 8vo. *White*. It was occasioned by the blundering ignorance of the witling *Paine*: who, from the Greek names of the constellations, "*Pleiades, Orion*, and *Arcturus*," in our public translation of those passages, idly imagined, that the book of *Job* was originally written in *Greek*, by some Heathen philosopher, and translated from thence into Hebrew: the *Jewish* translator, being ignorant of astronomy, (as he supposes the Jews in general were,) and retaining the *Greek* terms! Thus betraying his ignorance of *Greek* as well as *Hebrew*; since the fourth constellation, *Mazaroth*, by its Hebrew or Egyptian termination, (like *Naboth, Thoth, Behemoth*, &c.) could not otherwise have been overlooked by him; for it was discreetly left untranslated, from ignorance of its meaning, in the English Bible. In the *Syriac* dialect, by a usual change of kindred consonants, it is written *Mazaloth*, 2 Kings xxiii. 5, and unskilfully rendered "*the planets*;" as if it were plural. The Septuagint there, correctly restores the Hebrew Μαζουρωθ.—The

cording to *A. ben Ezra*, the northern constellation of *Ursa Major*, supposed to preside over the *winter* frosts, from its contiguity to the north pole. The ancient versions all connected it with *Arcturus* or *Arctophylax*, the *Almighty* "keeper of the Bear;" who is here supposed to "guide her and her sons," in their never-setting diurnal rotation.

The whole drift of the argument, in these two most sublime, but difficult passages of *Job*, may thus be summed up:

GOD IS ALL POWERFUL———
Constantly regulating the appearance of the *sun*,
And of the *stars*, and the *seasons* of the year,
And canst *thou*, puny and presumptuous mortal!
Reverse the distinguishing characters of *spring* and *autumn*;
Or produce the sultry *summer*-heats, and *winter*-frosts;
Each in their proper season?

The *morality* of *Job* was not less excellent than his *theology*. He thus expresses his undeviating obedience to the laws of GOD, and his delight therein.

XXIII. 11. "My foot hath held in HIS steps,
I have kept His way, and not turned aside,
12. Neither have I gone back from the commandment of His lips.
I have esteemed the words of His mouth,
More than my necessary food."

It is evident from this passage, and others, that there was some collection of *written* precepts, or rules of religion and morality, in use among the patriarchs; such were the precepts of the *Noachidæ*, or sons of *Noah*; and there is great reason to believe, that the substance, at least, of the Decalogue, given at Sinai, was of primitive institution. The decree of the first council, held at *Jerusalem* by the apostles, seems to refer to such, Acts xv. 28, 29. Compare Gen. ix. 1—6.

How well he observed the duties of morality, may appear from the following:

XXIX. 11. "When the ear heard, it blessed me,
When the eye saw, it witnessed for me,
12. Because I delivered the poor, that complained,
And the orphan, and him that had no helper.

Egyptian title of the dog star, was *Chiun*, (whence was derived the Greek κυων,) *Amos* v. 26; which, in the citation of this prophecy, is rendered *Raiphan* or *Remphan*, Acts vii. 43. Another Egyptian epithet of this star, signifying "*verdant*," from רוּף, *Raiph*, "viridis fuit." *Castellus*. Whence *Egypt* is called by the *Arabs* at present, *Raif* or *Rif*; from its verdure and fertility, occasioned by the inundation of the *Nile*, beginning with the *dog days*.—Et *Viridem* Ægyptum, nigrâ fœcundat Arenâ. *Virgil.*

13. The blessing of him that was ready to perish came upon me,
And I caused the widow's heart to sing for joy.
14. I put on righteousness, and it clothed me,
And justice, as a robe and a diadem,
15. I was eyes to the blind, and feet to the lame,
16. I was a father to the needy,
And the cause of the stranger, I searched out.
17. I also brake the jaws of the wicked,
And plucked the prey out of his teeth!"

XXXI. 16. "If I withheld from the poor their desire,
Or caused the eyes of the widow to fail;
17. If I ate my morsel by myself, [alone,]
And the *orphan* did not eat thereof;
18. If from his youth, I brought *him* not up as a father,
And guided *her*, from her mother's womb;
19. If I saw any perishing for want of clothing,
Or any poor without covering,
20. If his loins did not bless me,
And he were not warmed with the fleece of my sheep;
21. If I lift up my hand against the orphan,
When I saw my assistance in the gate,
22. Then let my shoulder fall from the blade,
And mine arm be broken from the socket.

XXXI. 1. "I made a covenant with mine eyes,
That I would not look upon a *maid*.
2. For what would be [my] share in GOD ABOVE,
Or, my inheritance with the ALMIGHTY ON HIGH?
3. *Is not destruction* [reserved] *for the wicked,*
And estrangement [from GOD] *for the workers of iniquity?*
4. *Doth not* HE *see my ways,*
And count all my steps?"——

Such was *Job's* "*religion pure and undefiled,*" who "visited the *orphan* and *widow* in their affliction, and kept *himself* "unspotted from the world;" no wonder, then, that it was accepted "before GOD, even THE FATHER," James i. 27.

This surely is *gospel faith.*—And the apostle *James*, in his excellent practical epistle, seems particularly to allude to the case of *Job*, whose "*patience*" he expressly celebrates, in the following marked passages also, i. 2—26.

"My brethren, count it all joy when ye fall into various *trials:* knowing that the proof of your *faith* worketh *patience:* Let patience, then, have her perfect work; that ye may be perfect and complete, deficient in nothing.——

"Blessed is the man that endureth *trial:* for when he is proved, he shall receive the crown of life; which THE LORD hath promised to them that love him.

"Let no man say, when *tempted,* '*I am tempted by* GOD:'

for God cannot be tempted by evil, neither temptelh He any one, HIMSELF: But every man is tempted, when he is *drawn out*, by means of his peculiar *appetite*, and *ensnared** (δελεαζομενος) [by the *Devil*; that wicked 'fisher of men:'] Then *the appetite* having conceived, *produceth* (τικτει) *sin*; and sin when perfected, bringeth forth (αποκυει) *death*."——

"If any seem to be religious among you, who *bridleth not his tongue*, but deceiveth his heart; this man's *religion* is vain."

OUR LORD also, has set his seal to the integrity of *Job*, by marked allusions to his *continence*, in abstaining from "the lust of the eye," in his Sermon on the Mount, Matt. vi. 28, 29. And to his *charity*, in feeding the hungry, clothing the naked, &c. at the representation of the general judgment, Matt. xxv. 34—46.

There is a remarkable reference in the book of *Job*, to the former destruction of the world by *water*, and to its final dissolution by *fire*; which was prophesied by *Enoch* before the deluge, as we have seen in the foregoing pages; whence it must have been known to *Noah*; and no doubt, transmitted by him to his family; and so might be communicated to *Job* and his friends. It occurs in the last speech of *Eliphaz*, the most intelligent of the three.

XXII. 15. Dost [not] *thou* keep the *old way*,
Which wicked men have trodden?
16. Who were cut off, before their time,
The flood overthrew their foundation:
17. Who said unto GOD, '*Depart from us*:'
And, '*What can* THE ALMIGHTY *do for us*?'
18. Yet He filled their houses with good,
Though the counsel of the wicked was far from Him,

* The finest comment on this passage of *James*, (more critically translated from the original,) is furnished by *Shakspeare*, in that inimitable soliloquy of a libidinous and hypocritical Judge, *caught* by the charms of a fair and virtuous maiden, when supplicating for an offending brother's life:

"O cunning *Enemy!* that to *catch a Saint*,
With *Saints* dost *bait thy hook*: Most dangerous
Is that *temptation*, that doth goad us on to *sin*,
In loving VIRTUE!"——
"*Hooking* both right and wrong to *the appetite*,
To follow as it *draws!*"——

Measure for Measure.

This is exquisite *moral* painting, drawn from NATURE, or from the GOSPEL, in the original.—Quere, Did *Shakspeare* understand *Greek*?

19. The righteous saw, and were glad,
And the innocent [*Noah*] derided them:
20. '*Is not their substance cut down?*
And the fire shall consume the remnant of them!'

As if *Noah* had said, Though this judgment by *water*, however universal, may not so thoroughly purge the earth, as that iniquity shall not spring up again, and wicked men abound: yet know that a final judgment by *fire*, will utterly consume *the remnant* of such sinners as shall then be found alive, along with the earth itself.

This surely is a more rational interpretation of the last clause, furnished by the very intelligent *Peters*, p. 411, (who has seized the *spirit* of the original, in many places, where tamer commentators "weary themselves to find the *letter*;") than that of *Heath* and others, who refer it to the destruction of *Sodom* and *Gomorrah*.—For, as *Peters* justly objects, "How could the destroying a little city or two, be said, with any propriety, to consume *the remnant*, that is, the whole remainder of wicked men; when, at the same time, *Chaldea*, and perhaps the greatest part of the world, was overrun with *idolatry*?"

Of this final judgment, *Moses* has given no obscure intimation, in his *Divine Ode*, Deut. xxxii. 22.

For a fire is kindled in mine anger,
And it shall burn to Hades beneath;
It shall consume the earth and her productions,
And set on fire the foundations of the mountains.

"*Hades beneath*," or "*the lower Hades*," ἑως Ἀιδου κατω, as rendered by the Septuagint, is what St. Peter called *Tartarus*, in the parallel passage, noticed before; ταρταρωσας, 2 Pet. ii. 4.

The *Chaldee* Paraphrast has given a very bold exposition of the *whirlwind*, out of which the Lord is said to have answered *Job*, xxxviii. 1. understanding it figuratively, as a "whirlwind of *grief*," or amidst the tumult of *Job's* sorrows.

But the generality of expositors agree in understanding it to denote a visible and miraculous interposition of the VISIBLE LORD, appearing in a cloud, the symbol of his presence, or the ANGEL OF THE COVENANT, speaking in GOD'S name. Such divine manifestations and communications to favoured mortals, were not infrequent in the purer patriarchal ages; and are plainly intimated in some remarkable passages of the poem, by *Eliphaz*, iii. 12—21. *Elihu*, xxxii. 8—16, xxxiii. 14—17.

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And by *Job*, viii. 5. It may, therefore, best be understood literally. The Divine argument, on the *Omnipotence* of God, displayed in the works of the Creation, is transcendently sublime; furnishing, indeed, internal evidence the most irresistible, that it must have proceeded from immediate inspiration; like the *Divine Ode* of *Moses;* which, perhaps, is the only part of the sacred writings that may admit of comparison therewith, except our Lord's divine Sermon on the Mount, his parables and discourses. But like the ALMIGHTY himself, it is vailed in clouds and darkness, and fraught with difficulties and obscurities, arising out of the subject itself, and the majesty, energy, and conciseness of the style; abounding in short and animated interrogations, crowding thick upon each other in rapid succession; and operating on the imagination, like flashes of lightning, with a suddenness and force impossible to be resisted. Such are the sublime passages respecting the *creation of the world*, and the *cardinal constellations;* amidst a multitude.

There is a part of this speech especially, that seems as if it were designed to *humble the pride of the learned;* namely, the pompous descriptions of the *Behemoth* and *Leviathan*, with which it concludes.

One good use may result from these and the like difficult passages of Scripture: they will lead us to know our own *mediocrity;* that we must not hope to understand every thing in the *word* of God, any more than in his *works*. *Peters*, p. 441.

From a careful and critical comparison of the Hebrew Text with the Ancient Versions and the best modern commentators; and by availing myself of the *various readings*, furnished by these Versions, the *Septuagint* and *Vulgate* especially, I have endeavoured to render more justice both to the translation and to the argument, than is possible, from the present *Masorete* text alone. Still, however, adopting the apology of his ablest expositor, *Peters;* "*whoever attempts to write on the book of Job, must be a happy man indeed, if he does not commit some errors. My own may form, perhaps, the subject of another's observation*," p. 173.

VINDICATION OF JOB.

Before I close this long and important article, it is a debt of justice due to this venerable and enlightened patriarch, to vin-

dicate his fame from some calumnies of later date, with which it has been assailed by injudicious friends or concealed enemies.

1. By a mischievous misconception, founded upon incorrect translation of the original, and want of sufficient attention to the whole tenor of the argument, the learned orientalist, *Schultens* *, has idly imagined, that *Job* had the rashness and folly to challenge the ALMIGHTY himself to trial, as a party, when he only appealed to Him as a judge between him and his accusers. And he has been followed by several expositors. The passages on which he founded it, are principally xiii. 19—22, xvii. 3, xxiii. 3—7, and xxxi. 35. In all which, it is evident, that the *adversary* whom *Job* challenged to a trial before the Divine tribunal, was *Eliphaz* chiefly, the eldest and most pertinacious of his accusers. Indeed *Job* himself expressly declares, ix. 32, 33, early in the debate, that "he, as a *man*, could not contend with GOD;" for that there was no *umpire* to arbitrate between them both. Consequently, to challenge *God*, would not only be foolish and absurd, but ruinous also; as tending to provoke the ALMIGHTY to render his condition still worse, for such daring arrogance and presumption: which is the very argument adduced by *Schultens* himself, from *Mercerus*, in his note on another passage, ix. 17, vol. I, p. 246.—*Si a Deo non lacessito, non provocato, tam graviter adfligar; quid non paterer, si Eum in jus trahere, atque lacessere, auderem?*

2. The later Jewish Rabbi's, *Ben Maimon*, (or *Maimonides*, as he is called by Christian writers,) *David Kimchi*, &c. have defamed *Job*, no less than his immediate friends. They accuse him of denying the *resurrection*, and a *future state*; of *blaspheming God*, as if he asserted, that "GOD made no distinction between the just and the unjust, by reason of the *baseness* of the human race:" and they accordingly load him with maledictions;

* *Schultens* published an elaborate Commentary on *Job*, in two volumes, 4to, 1737, which contains several useful and ingenious remarks, amidst a multitude that are irrelevant or nugatory. His predilection for Arabic literature led him, on many occasions, to adopt fanciful derivations from the *Arabic*, when better could be found in the *Hebrew*; and his Latin translation is rugged, and frequently unintelligible. It is given, with a selection from his notes, in *Grey's* useful edition of *Job*, in 8vo. *Dathè* has given a freer Latin translation, better expressing the meaning and spirit of the original: and a generally close and correct English Translation, by that early prodigy of genius and learning, Miss *Elizabeth Smith*, was published, after her decease, by the Rev. Dr. *Randolph*, 8vo. 1810, Bath.

Terra super os Jobi; &c. "Let *Job's* mouth be stopped with earth," &c. *More Nevochim*, p. 403.

That *Job* did not deny a *resurrection*, is evident from the preceding analysis of the general argument. And perhaps we may trace the slander to their own pride and self-sufficiency: they were persuaded that "*salvation* was of the *Jews*;" that the doctrine of the resurrection was first revealed to *Moses* and their nation only; and they could not brook, nor bring themselves to grant, that an "*alien* from the commonwealth of *Israel*," or a foreigner, like *Job*, could have been acquainted therewith, from different and independent sources of tradition or revelation. And the REDEEMER of *Job*, bore too striking a resemblance to the SAVIOUR of the Christians.

Upon all these accounts, they set themselves to depreciate a book so highly esteemed in the earlier and purer ages of their Church, long before the time of CHRIST, if not from the age of *Moses*.

Unhappily, the imposing weight of their authority in *Hebrew* literature, influenced several learned and ingenious *Christian* writers to imagine, that *Job* looked only to a *temporal* deliverance, or to a miraculous restoration of his former health and prosperity. In this class we may rank *Le Clerc*, *Grotius*, *Patrick*, *Warburton*, *Heath*, *Dathe*, *Stock*, &c. At first, adopting the opinion of the *Jews*, and afterwards, following each other. To them, however, we may oppose authorities of no less weight and erudition, equally skilful and industrious to "search the *original* Scriptures," without respect of persons or parties: such as *Mercerus*, *Schultens*, *Houbigant*, *Spanheim*, *Lowth*, *Michaelis*, *Sherlock*, *Grey*, *Scott*, *Parkhurst*, &c. and *Peters*, who is himself a host; maintaining, and upon the strongest grounds, that *Job* looked beyond the grave to a *future resurrection*. An opinion, which now, I trust, is placed beyond the reach of further controversy.

The grand moral of the book is to show, 1. that GOD sometimes permits the best men to be afflicted by *Satan*, and that most grievously, in this life, to try or prove their *faith*, *patience*, *humility*, and *resignation* to his will: that 2. this world is not a *perfect* state of retribution for virtue and vice: but that 3. all the *inequalities* that are to be found here, will be completely redressed in a future state, at the general judgment, in which the good will be finally rewarded, and the wicked punished.

Job indeed, was one of the best men that ever lived; but he was not exempt from the frailties and infirmities of human nature; and he failed, in some measure, under his last and sorest trial. Still, with all his imperfections, he will shine forth to the end of time, an *admirable example*, and a *heroic pattern* of *piety* and *patience:* to be exceeded only by THAT inimitable *standard* of perfection, who was "*meek* and *lowly* of heart;" who was "*tried* in all respects as we are," and that "by the *Devil*," but yet did "*no sin*," nor was *guile* found in his mouth; and who was "perfected by sufferings," in this life, that HE might be "transcendently exalted at the right hand of GOD,"—the "blessed seed of the woman," THE MAN CHRIST JESUS.

"There is, methinks," says *Peters*, p. 118, "a pleasure in observing the accomplishment of that passionate wish of his, chap. xix. 23, and that in a *higher* and *better sense* than *Job* himself could possibly have hoped for when he made it.

"Had *his words been graven upon a rock*, they might have remained some few ages; but in this *divine poem* they will live for ever. And how could this good man better employ the remainder of that life which God had so miraculously restored and lengthened out to him, than in the composing such a noble work as this! A thing so agreeable to his own most ardent wishes, and for which none could be so well qualified as he:—to write his own story, and to leave it as an instruction for the *Church of God* in all succeeding ages."

THIRD PERIOD.

FROM THE BIRTH OF ABRAHAM TO THE RETURN OF THE ISRAELITES TO CANAAN, 545 YEARS.

	Y.		B.C.
1. *ABRAHAM*	60	.....	2153
		75	
——— goes to *Charran*..	15	.....	2093
——— *Canaan* ..	25	.....	2078
——— visits *Egypt*		.....	2077
——— rescues *Lot*		.....	2070
Ishmael		.....	2067
Destruction of *Sodom*		.....	2054
——— visits *Gerar*		.....	2054
		215	
2. *Isaac*	60	.....	2053
—— his intended *sacrifice* ..		.....	2028
3. *Jacob*	82	.....	1993
—— goes to *Charran*		.....	1916
4. *Levi*.....	48	.....	1911
Joseph Governor of *Egypt*....		.....	1872
5. *Kohath*.....	60	.....	1863
Jacob's family go to *Egypt* ..		.....	1863
6. *Amram*	75	.....	1803
		215	
Joseph's death.....		.....	1792
7. *Moses*	80	.....	1728
Exode of the *Israelites*	40	40	1648
Their return to *Canaan*	545	.....	1608

With this period the *Mosaical* history properly commences. All the preceding part of *Genesis* is only *introductory* to the birth of *Abraham*, the illustrious ancestor of the *Israelites*, and of the *Jews;* the father of the faithful, and by the highest of all titles, "*the friend of* GOD," 2 Chron. xx. 7, Isa. xli. 8, James ii. 23, and "*a blessing*" to the world, Gen. xii. 2; as being the privileged ancestor of CHRIST, in whom, "*all the nations of the earth are blessed*," Gen. xxii. 18.

"Now these are the generations of *Terah* [or the history of his family]. *Terah* begat *Abram*, *Nahor*, and *Haran*." &c. Gen. xi. 27.

The chronology of this period has been considerably embarrassed by the vulgar error, that *Abram* was the eldest of *Terah's* sons, because he is named first; and the date of *Abram's* birth has been usually assigned to the seventieth year of *Terah*, because it is said that "*Terah* lived seventy years, and begat *Abram*, *Nahor*, and *Haran*." But this is the date of the birth of *Haran*, who was unquestionably the eldest son, because his daughters, *Milcah* and *Iscah* (the latter surnamed *Sarai* and *Sarah*) were married to their uncles, *Nahor* and *Abram*, respectively, and *Sarah* was only ten years younger than her husband, Gen. xvii. 17; *Abram* was probably the youngest son, born by a second wife, Gen. xx. 12, when *Terah* was 130 years old, Gen. xi. 32. xii. 4, as proved in Vol. I. p. 229, &c.

From this rectification of the time of *Abraham's* birth, in the year B.C. 2153, according to the genuine system of *Josephus*, (see Vol. I. p. 297,) the outline of this period is easily adjusted, for *Abram* was 75 years old when he went to *Canaan*, and the exode of the *Israelites* from *Egypt* happened 430 years after, Gen. xii. 4, Exod. xii. 41, Gal. iii. 17, amounting to 505 years. We learn also from *Josephus*, that from *Abraham's* migration to *Canaan*, until the settlement of *Jacob's* family in Egypt, was 215 years, and from thence to the *exode* 215 years more; thus subdividing the 430 years, Ant. II. 15, 2. And it was foretold to *Abraham* by the divine ORACLE, that "*his seed* should *sojourn* in a land, not their own" [*Canaan*], and *serve* [in *Egypt*] 400 years, in round numbers, and should return again to *Canaan* in the *fourth generation* after they left it, Gen. xv. 13—16, which was accordingly fulfilled; for from the birth of *Isaac*, the promised seed, to the exode was 405 years, and *Moses*, who led the Israelites out of *Egypt*, was the fourth in descent from *Levi*, whose son, *Kohath*, was born in the year of their migration to *Egypt*, shortly before it; and from the exode of the *Israelites*, under *Moses*, till their arrival in *Canaan*, under *Joshua*, was 40 years more.

But there are some *chasms* in the sacred history which render it difficult and embarrassing to fill up the outline, and give the particular dates in detail. 1. The stay of *Abraham's* family at *Charran*, until the death of *Terah*, is not noticed in Scripture; and 2. The years of the births of *Levi*, *Kohath*, and *Amram*, are also omitted, though the lengths of their lives are given in their genealogy, Exod. vi. 16—20. Fortunately these chasms are

supplied by the judicious *Abulfaragi*, and by him only, with critical accuracy. He informs us, 1. that *Abraham* was 60 years old at the time of his first migration to *Charran*, where he staid with his household *fourteen* years complete, or fifteen years current, p. 13; and 2. that *Levi* was born when *Jacob* was 82 years old, p. 15; *Kohath* when *Levi* was 47*, p. 17; and *Amram* when *Kohath* was 75, ibid. These numbers accurately harmonize both with the outline and with the detail, and by so doing, demonstrate their correctness.

We shall now proceed to explain the leading events of this period.

ABRAHAM.

Terah's family were originally idolaters, and "served other gods," Josh. xxiv. 2. According to tradition, *Terah* himself was a statuary, or maker of images, *Suidas* voce Σερουχ. Such were the *Teraphim*, or "images" of divination, probably, in his grandson *Laban's* days, used in *Mesopotamia*, Gen. xxxi. 19. But they were converted to the true faith by special revelation to *Abraham*, Acts vii. 2, and forced to fly from *Chaldea*, to avoid the persecution of their countrymen, for adhering to "THE GOD whom they *knew*, THE GOD OF HEAVEN;" because "they would not follow *the gods of* their fathers," Judith v. 6—8. In obedience to the divine oracle, *Terah*, his two sons *Abraham* and *Nahor*, and their wives, and *Lot*, the son of *Haran*, went from the family settlement, "*Ur*, of the Chaldees," in the eastern, to *Charran*, in the western part of *Mesopotamia*. Compare Gen. xi. 31, with xxiv. 10, where *Charran* is called "the city of *Nahor*," and xxvii. 43, the residence of *Laban*, his son.

FIRST CALL.

This first call, omitted in the *Old Testament*, is fortunately recorded in the *New;*

"THE GOD OF GLORY appeared to our father *Abraham* while he was [at *Ur* of the *Chaldees*] in *Mesopotamia*, before he dwelt in *Charran*, and said unto him, Depart from *thy land* and from *thy kindred*, and come hither to *a land* (γην) which I

* In the foregoing Table, *Levi's* generation is reckoned 48 years current, in order to complete 215 years to the migration of *Jacob's* family to Egypt, and to complete the remaining 215 years from the birth of *Kohath*, shortly before, to the exode; therefore *Kohath* was the youngest son of *Levi*, Gen. xlvi. 11.

will shew thee. Then departing from the land of the *Chaldees*, he dwelt in *Charran*," Acts vii. 2—4. Compare Nehem. ix. 7.

Charran, as it is called still by the *Arabian* geographers, was *Carrhæ*, a city in the north-west part of *Mesopotamia*, famous in after times for the defeat of *Crassus*, the Roman general, by the *Parthians*; it was seated upon a river of the same name, which ran into the *Chaboras*, and thence into the *Euphrates*, and was about 150 miles distant from *Ur*, lying in the road to *Canaan*. See *Bochart's Phaleg*, map, p. 78, and p. 95. This then was a convenient resting place for the aged *Terah*, and there they all "sojourned *many days*," Judith v. 8, or *fourteen* years, till his death, aged 205 years, Gen. xi. 32.

"From thence, after his father's death, GOD removed him to the land of *Canaan*," Acts vii. 4.

SECOND CALL.

This is recorded in the *Old Testament* only.

"'Then THE LORD said unto *Abram*, 'Depart * from *thy land*,' and from *thy kindred*, and from *thy father's house*, unto *the land* (הָאָרֶץ, *την γην*, *Sept.*) which I will shew thee †," Gen. xii. 1.

The difference of the two calls (more carefully translated from the originals) is obvious; in the former, the *land* is indefinite, which was designed only for a temporary residence; in the latter, it is definite, intimating his abode. A third condition is also annexed to the latter, that *Abram* shall now separate himself from *his father's house*, or leave his brother *Nahor's* family behind at *Charran*. This call *Abram* obeyed, still "*not knowing whither he was going*," but trusting implicitly to the Divine guidance, Heb. xi. 8 ‡.

"So *Abram* departed, as THE LORD had spoken unto him; and *Lot* went with him: (and *Abram* was seventy-five years old when he departed from *Charran.)* And *Abram* took *Sarai* his wife, and *Lot*, his brother's son, and all their substance that

* Heb. לֶךְ, לֶךְ. "*Go, go.*"

† This call is injudiciously confounded with the former, in the English Bible; incorrectly rendering the Hebrew, "*Now* the Lord *had* said unto *Abram*, Get thee out of *thy country*," &c. Gen. xii. 1.

‡ This distinction of the two calls is not novel: I have since found that it was made by the sagacious *Lightfoot*, on Acts vii. 3, and noticed from him in *Poole's Synopsis*.

they had gathered, and *the souls that they had gotten in Charran;* and they departed to go to the land of *Canaan*, and came to the land of *Canaan*," Gen. xii. 3—5.—" The *souls* that they had gotten" during their sojournment of *fourteen* years in *Charran*, were " the *little ones* of their household," (עוילים) which formed part of the riches of the primitive patriarchal times; see *Job* xix. 18; xxi. 11; and compare Gen. xiv. 14.

When *Abram* arrived at *Shalem*, or *Sichem*, in the plain of *Moreh*, and northern part of *Palestine*, then inhabited by the *Canaanite* tribes, as distinguished from the rest, the *Hivites*, *Perizzites*, &c. GOD was pleased, in reward of his faith and obedience, to appear unto *Abram* a third time, and to enter into a covenant with him, ratifying the promise He had made him before he left *Charran*, which was both of a temporal and spiritual nature.

FIRST COVENANT.

" And I will make of thee a *great nation*, and I will bless thee and make thy name great, and thou shalt be *a blessing;* and I will bless them that bless thee, and curse them that curse thee: and *in thee shall all the families of the earth be blessed*," xii. 2, 3.

—" Unto *thy seed* will I give *this land*," xii. 7.

The *temporal* part was the promise of prosperity; that he should be blessed himself, and be the founder of a great nation, which should inherit that land: the *spiritual*, that he should be the chosen ancestor of the promised REDEEMER, and, thereby, the means of " blessing all the families of the earth."

From this covenant, so understood, the Apostle *Paul* dates the commencement of the 430 years, Gal. iii. 14—17.

The implied condition on *Abraham's* part, was that he should publicly profess the worship of the TRUE GOD in this more tolerant land. And accordingly, *Abram* built here an " *altar* unto THE LORD, *who appeared unto him;*" and again, in his progress southward, another altar, at *Luz*, or *Bethel;* where " *he called upon the name of* THE LORD," xii. 7, 8.

VISIT TO EGYPT.

Abram's visit to Egypt was occasioned by a sore famine in the southern part of *Palestine*, towards which he still proceeded. *Egypt* at this time was under the iron yoke of the *Arabian*, or *Cushite shepherds*, who had invaded and conquered it, in the

time of *Timaus*, or *Thammuz*, under *Salatis*, about B.C. 2159, or seventy-two years before this visit; which the generality of chronologers place in the year after his arrival in *Canaan*, B.C. 2077. See the ensuing rectification of *Egyptian* chronology.

Here *Abram* appears to have laboured under a temporary suspension of faith, and to have stooped to the mean and foolish prevarication of denying his wife, and making her pass for *his sister* *: apprehending that the *fear of God* was not in that country, and that he should be killed on account of her great beauty, if she was known to be his wife. And had not the Lord miraculously interposed to punish *Pharaoh*, "the king," (as the name signified in the *Egyptian* tongue,) and his household "with *great plagues*, because of *Sarai*, *Abram's* wife," whom he withheld; and to reveal to him the truth; and to compel him with a high hand to restore her, and dismiss him with all his substance, *Abraham* must have sunk under his timidity, and forfeited his title to the covenant which God had so recently made with him, Gen. xii. 11—20.

What is still more extraordinary is, that *Abraham* failed, a second time, under the same trial, twenty-three years after; when he again denied his wife to *Abimelech*, the king of *Gerar*, whose character, and that of his people, was the reverse of that of the *Egyptian* court: for he took her in the "*innocency of his heart*," and *his nation* was then "*righteous;*" God therefore dealt more gently with him than with the Egyptians; and removed the plague of barrenness from him and his household, on *Abraham's* intercession, Gen. xx. 1—18.

The beauty of *Sarah* at that time, when she was in her *ninetieth* year, and pregnant with *Isaac*, seems to have been miraculous; and the latter circumstance especially, renders *Abraham's* conduct still more unaccountable. But he nobly retrieved his character in his last and sorest trial; his faith increasing, as he had further proofs of the divine aid and veracity.

After his return from *Egypt*, *Abraham* advanced northwards, as far as *Bethel*, his first station in the land of *Palestine;* where he again *called on the name of* THE LORD, xiii. 1—4. Some time after, a separation took place between him and his nephew *Lot*, because their substance was too great for them to dwell

* "She was the daughter (grand-daughter) of his father, but not of his mother," Gen. xx. 12. He called her "*sister*," therefore, by the same latitude as *Lot* his "*brother*," Gen. xiv. 14.

together in that land. *Abraham* kindly gave *Lot* his choice, what part of the vacant country to occupy. So *Lot* chose *Sodom*, in the fertile plain watered by the river *Jordan*, eastward; while *Abraham* remained in the land of *Canaan;* and after the separation, he pitched his tent in *Hebron*, about twelve miles to the south of *Jerusalem*, and built there also an *altar to* THE LORD: who was pleased to signify the exclusive inheritance of the whole land to *him* and to *his seed* for ever; rejecting *Lot's* family, xiii. 5—18.

RESCUE OF LOT, AND DEFEAT OF THE ASSYRIANS.

About eight years after *Abraham's* migration to *Canaan*, the cities of the plain, *Sodom*, *Gomorrah*, *Admah*, *Zeboim*, and *Bela*, afterwards called *Zoar*, rebelled against *Chedorlaomer*, king of *Elam*, (or a part of *Persia*, called by Heathen writers, *Elymais,)* after having served him as tributaries twelve years. He therefore invaded their territories, assisted by his neighbouring allies, the kings of *Shinar*, or *Babylonia*, *Ellasar*, and *Goim*, or "nations" which lay between *Elam* and them, defeated the confederate cities in a pitched battle, after reducing in their route*, the *Rephaims*, *Zuzims*, *Emims*, *Horites*, *Amorites*, and *Amalekites;* and carried away much spoils and many captives; and among them *Lot* and his goods. Hearing of this disaster, *Abraham* armed three hundred and eighteen trained servants of his household, pursued the invaders, and, according to *Josephus*, overtook them on the *fifth* night, encamped at *Dan*, one of the springs of the river *Jordan;* and dividing his small force into two parties, attacked them on opposite sides, secure and careless, and buried in sleep and wine, defeated them with great slaughter, and recovered all the goods and captives; and among them his brother *Lot* †: and he generously refused any recompense for his services from the king of *Sodom:*

"And *Abraham* said, I have lift up my hand [or sworn] unto THE LORD, the MOST HIGH GOD, the CREATOR OF HEAVEN AND EARTH, that I will not take any thing that is thine, from a thread to a shoe-latchet; lest thou shouldst say, I have made *Abraham* rich," xiv. 1—23.

* See their route, traced on the Map, Vol. I. p. 397.

† See Vol. I. p. 287.

MELCHIZEDEK.

On this occasion, *Abram*, returning from the slaughter of the *Assyrians*, in his way to *Hebron*, was met at *Shaveh*, or "King's dale," (afterwards the valley of *Jehoshaphat*, between *Jerusalem* and Mount *Olivet*,) by *Melchizedek*, king of *Salem*, (the most ancient quarter of *Jerusalem* *,) and priest of THE MOST HIGH GOD; who gave him a *eucharistic* feast of *bread* and *wine*; and blessed him in the name of THE MOST HIGH GOD, CREATOR OF HEAVEN AND EARTH. To whom *Abram*, in return, piously gave *tythes*, or the tenth part of all the spoils, as an offering to GOD: thus acknowledging his sacerdotal office, Heb. vii. 2, *Joseph*. Ant. i 10, 2.

This *Canaanitish* prince was early considered as a type of CHRIST, in the *Jewish* Church;—"THOU *art* PRIEST *for ever*, after the order of *Melchizedek*!" Psalm cx. 4, who resembled CHRIST in the following particulars: 1. in his name, *Melchizedek*, "King of Righteousness;" 2. in his city, *Salem*, "peace;" 3. in his offices of *king* and *priest* of the Most High God; and 4. in the omission of the names of his *parents* and *genealogy*, the time of his *birth*, and length of his *life*; exhibiting an indefinite reign and priesthood; according to the Apostle's exposition, Heb. vii. 5. And from whom, perhaps, OUR LORD adopted the symbols of bread and wine in the *Eucharist*, as of primitive institution.

A leading reason, we may presume, which influenced *Abraham* to settle at *Hebron*, was its vicinity to *Salem*, and to the public worship of the true God there. For the religion of *Abraham* and *Melchizedek* were evidently the same; from their joint use of the same epithets, or attributes of the DEITY; which were introduced, or designed to counteract the *Zabian* idolatry. That this idolatry had crept from *Chaldea*, where it began, into the northern borders of *Palestine*, before *Abraham's* days, is evident, among other reasons, from the names of places: thus, the *Rephaims*, or "giants," who were smitten by the *Assyrian* confederates in their march, xiv. 5, worshipped the *moon* in particular; as we may collect from the name of their district, *Ashteroth-Karnaim*, signifying "the shining cow two horned †."

* See the Map of *Jerusalem*, Vol. I. p. 437.

† *Ashtaroth*, from עשת, (*Asht*,) "to *shine*;" תורה, (*Torah*,) "a *cow*," or "*heifer*," in Chaldee; and *Karnaim*, the dual of קרן, (*Kern*,) "a *horn*." Hence

And the idolatrous worship of "*Baalim*," or of "*Baal* and *Ashtaroth*," (the *sun* and *moon*,) was that into which the northern tribes of *Israel* fell the soonest; these being "the principal gods of the people that were round about them," Judges ii. 12, 13. The tribe of *Naphthali*, in particular, which afterwards occupied the country of the *Rephaims*, worshipped "the heifer *Baal*," before the *Assyrian* captivity, Tobit i. 5. The southern districts of *Palestine*, were, at that time also, a more religious people; as in the case of the *Avims*, the ancient inhabitants of *Gerar*, and the people of *Abimelech*; who were then "a righteous nation," as pleaded by *Abimelech* to God; and God admitted the plea; though afterwards they were expelled or subdued by the *Philistines*, or "shepherds," who fled from *Caphtor*, or lower Egypt, in *Jacob's* days, when they grew corrupt, Gen. xx. 1—4, Deut. ii. 23, Gen. xxvi. 1, as will be shewn in the ensuing rectification of *Egyptian chronology*.

THE WORD OR ORACLE * OF THE LORD.

"After these things," or after this eminent display of *brotherly kindness*, *generosity* and *piety*, (and we may reasonably conclude,

the *Sidonians* called the moon *Astarte*; and "queen of the stars," or "queen of the heavens," Jer. vii. 18; and the *Phœnicians* called the sun *Beelsamen*, "master of the heavens," whom the *Ammonites* and *Moabites* called *Baal*, Numb. xxii. 41; and *Moloch*, or *Melech*, "king," i. e. "of the heavens," 1 Kings xxi. 7, Jer. xi. 5, xxxii. 35. *Orpheus* called the moon ταυρόκερως μηνη; and *Horace*, "*Siderum regina bicornis*;" both renderings of *Ashtaroth Karnaim*.

* The original expression, דבר יהוה, DABAR IAHOH, is rendered here, and throughout the work, THE ORACLE OF THE LORD, or THE ORACLE, in preference to the WORD OF THE LORD, or THE WORD, for the following reasons:

1. To avoid ambiguity, by discriminating the PERSONAL WORD from the *written word*.

2. The term *Oracle* is familiar in Scripture. It is applied to the *inner Sanctuary*, whence the divine responses were given from the *Mercy-seat*, 2 Sam. xvi. 23, 1 Kings vi. 5—16, &c. And the divine responses, and revelations to the *prophets*, are frequently rendered Λογια, in the New Testament, and translated *Oracles*, in our Bible, Acts vii. 38, Rom. iii. 2, 1 Pet. iv. 11, &c.

3. St. *Paul* has sanctioned the use of the term, by his rendering of the original expression, ὁ χρηματισμος, Rom. xi. 4, which *Macrobius*, a competent judge of the Greek language, renders *Oraculum*, in Latin. And there seems to be a peculiar propriety in this rendering, which so pointedly describes "THE TRUE ORACLE," reclining on THE FATHER'S bosom; who *expounded* (εξηγησατο) his *spiritual nature* and *true worship* to mortals, (John i. 18, Matt. xi. 27) and revealed his "*lively oracles*" to the *Patriarchal*, *Jewish*, and *Christian* world, as THE SAVIOUR OF MANKIND; thus pointedly contrasted with the *false Oracle*, *Apollo*, *the destroyer of mankind*; the *Abaddon* of the eastern

soon after,) a signal manifestation of Himself was made to *Abraham* by the personal WORD OF THE LORD, or ORACLE OF THE LORD, for the first time that this expression is used in the Old Testament: "who came to *Abram*, in vision, and said, "Fear not, *Abram, I am thy shield, thy exceeding-great reward.*" Thus promising him protection and abundant recompence:—an *heir* that should proceed from his own loins,—not *Eleazar* of *Damascus*, his household steward,—as *Abram* complained; and *a seed* as numerous as the stars of heaven,—"*And he believed, (*or *trusted) in* THE LORD, *and it was counted to him for righteousness,*" xv. 1—6. This is that *faith* of *Abraham*, which is so highly celebrated in the New Testament, Rom. iv. 3, Gal. iii. 6, James ii. 23, and which consisted in a firm belief or persuasion, that the divine promises, both *temporal* and *spiritual*, would be fulfilled in their season; and a conduct suitable to that persuasion; which were counted meritorious in the sight of God.

On this solemn occasion, The ORACLE OF THE LORD announced Himself to *Abram*, as the same God who had brought him out of *Ur* of the *Chaldees*, to give him the *inheritance* of the land of *Canaan*. And He was pleased to gratify *Abram*, after a sacrifice which He prescribed, in a vision, with a prophecy of the wanderings and servitude of his posterity in *Canaan* and *Egypt*, four hundred years; their return to Canaan, *when the iniquity of the Amorites*, (and other inhabitants,) *should come to the full*, in the fourth generation, after the descent to *Egypt*; and to fix the boundaries of the land promised to his seed, xv. 7—21. See the *Elements of Ancient Geography*, Vol. I. p. 413.

ISHMAEL.

After *ten* years' residence in the land of *Canaan*, *Abram*, by the persuasion of his wife, who had been barren heretofore, and now despaired of bearing children herself, when she was se-

world, and the βασιλευς απολλυων, or αναξ απολλων, of the western; who was the *Old Serpent*, the *Devil*, or *Satan*, deceiving the whole world.

These reasons, the Author humbly trusts, will be sufficient to justify him for the use of a term which he dares not surrender, without incurring the imputation of "*handling the word of* GOD *deceitfully*," through that "*fear of man* which bringeth a *snare*."—To please all sorts and conditions of readers, is indeed impossible; he wishes *to sacrifice to* THE TRUTH *alone*.

venty-five years old, took as a second *wife*, or concubine, her handmaid, *Hagar*, an Egyptian. And when *Hagar* conceived, she despised her mistress; who dealt hardly with her, *Abram* giving her up to his wife's discretion; so that she fled towards *Egypt* from the face of her mistress; but was stopped in her flight by the ANGEL OF THE LORD, who foretold that she should bear a son called *Ishmael*, because "THE LORD *heard*" her affliction, and that his race should be numerous, rapacious, and unconquered; so remarkably fulfilled in the *Ishmaelites*, or *Arabs*, even to the present day! And *Abram* was eighty-six years old when *Hagar* bare *Ishmael*, chap. xvi.

ISAAC PROMISED.

Thirteen years after, when *Abram* was ninety-nine years old, THE LORD appeared to him by the name of ÆL SADI, "GOD ALMIGHTY;" changed his name from *Ab-ram*, signifying "*a high father*," to *Abraham*, "*a father of a multitude of nations* *." And solemnly renewed the covenant, to "be A GOD *unto him and to his seed*;" and instituted the rite of *circumcision* in token thereof, for an *everlasting covenant*. He also changed his wife's name from SARAI, signifying "*my princess*," to SARAH, "*the princess*," promised him a son by her, and declared that she should be "a *mother of nations*." And when *Abraham* laughed inwardly with joy at the prospect of a son, when he was a hundred years old, and *Sarah* ninety; and prayed for a blessing on *Ishmael*: the LORD promised that *Ishmael* should beget twelve princes, and be the founder of a great nation: but that His peculiar covenant should be limited to the son which *Sarah* should bear that time twelvemonth; and who should be called *Isaac*, "he laughed," to record the foregoing circumstance.

The self-same day, in obedience to the Divine ordinance, *Abraham* himself, his son *Ishmael*, and his household servants, and slaves, were all circumcised, xvii. 23—27.

About three months after, THE LORD was pleased to renew the promise to *Abraham* that *Sarah* should bear a son; when HE and two attendant angels, in human form, to make trial of *Abraham's* hospitality, visited, conversed, ate and drank with

* From אב, (*Ab,*) "a *father;*" רב, (*rab,*) in Chaldee, "*great;*" and הם, (*Ham,*) the abridgment of המון (*Hamun,*) "*multitude;*"—*Abraham, Ab-rab-ham,* "a father of a great multitude."

him. *Sarah* also laughed inwardly at the good tidings; which at first she disbelieved, on account of her great age, and that it had "ceased to be with her after the manner of women." But THE LORD rebuked her, and said, "*Is any thing too hard for* THE LORD? at the time appointed I will return to thee, *according to the time of life*, and *Sarah* shall bear a son." The original term which this Divine Person here applies to himself, is the awful and venerable name, יהוה, (IAHOH,) usually rendered "THE LORD," xviii. 1—14.

The *faith* of both *Abraham* and *Sarah* on this occasion, are celebrated in the New Testament, in the following passages, more closely translated.

"*Abraham*, against hope, believed in hope, that he should become *a father of many nations*, according to the saying, *So shall thy seed be.* And not being *weakened* in faith [by the increase of his age,] he considered not his own body, now *deadened*, (νενεκρωμενον,) when he was about a hundred years old, nor the *deadness* of Sarah's womb; and staggered not, through unbelief, at the promise of God, but was *strengthened* in faith, giving glory to God; being fully persuaded, that *what* HE *had promised, He was able to perform:* and therefore, it was imputed to him for righteousness," Rom. iv. 18—22.

"By faith *Sarah* herself also received strength to conceive seed, and bore [*Isaac*] when she was past the seasonable age, because she accounted HIM faithful who had promised."

"Therefore there sprang from one, and he too *deadened*, (νενεκρωμενου,) in these respects, [a seed] like the stars of heaven for multitude, and as the sand on the sea shore innumerable," Heb. xi. 11, 12.

DESTRUCTION OF SODOM, &c.

The enormous wickedness of these cities of the plain, now ended in their total overthrow. Unmindful of the merciful warning they had recently received in their defeat and captivity by their *Assyrian* masters, and their deliverance by the valour and generosity of *Abraham*, principally for *Lot* his brother's sake, they persisted in their evil courses; and so universally had they corrupted their ways, that when *Abraham* was informed by his divine guest, immediately after the preceding transaction, of his intention of punishing their wickedness, if the report of it were well founded; mindful of *Lot*, he ventured to intercede with the

righteous Judge of all the earth, with much humility, for the devoted city of *Sodom;* and emboldened by the Lord's gracious acceptance of his repeated intercessions for sparing the city, at first if there were *fifty* righteous, and at last if there were only *ten* found therein; his conduct on this occasion furnishes a powerful instance of the efficacy of well-directed prayer; and an encouragement to the faithful at all times, to *continue instant in prayer, watching thereunto with all perseverance; without fainting* indeed, but *with all humility of mind.* Though *Abraham* did not succeed for the guilty *Sodom,* his intercession was powerful to save *Lot* and the righteous part of his family; for "it came to pass, when God destroyed the cities of the plain, that GOD *remembered Abraham,* and sent *Lot* out of the midst of the overthrow." And one of the five cities, *Zoar,* was saved from the general destruction, by the sole intercession of *Lot;* and, by a gracious impossibility, *Sodom* itself, the largest and the guiltiest could not be destroyed, while one righteous person remained therein.—"See, I have accepted thee," said THE LORD to *Lot,*—"that I will not overthrow this city for which thou hast spoken: Haste thee, escape thither, *for I cannot do any thing till thou be come thither.*"

These are remarkable and comfortable instances of the mighty efficacy of intercession before the throne of grace: "*Much availeth the energetic supplication of the righteous,*" James v. 16, not only for themselves, but for their families and friends, and for their country, and even for strangers: while the destruction of *Sodom,* because there were not *ten* righteous found therein, furnishes a most awful and awakening example, that every obstinate and incorrigible sinner, is not only an enemy to himself, but an enemy to his family and to his country; by contributing to swell the tide of national guilt, which will not fail to end in national calamity, whenever the measure of the iniquity of the individuals that compose the community, shall come to the full! —The *inhospitality* of the inhabitants of *Sodom* to the two attendant *angels,* who went thither while *Abraham* was pleading their cause before THE LORD, who designedly remained behind to give him this opportunity; and their *ingratitude* to their benefactor *Lot,* to whom they owed their deliverance from captivity, completed their complicated crimes, and hastened their catastrophe.

"GOD having consumed to ashes the cities of *Sodom* and

Gomorrah, condemned them with an overthrow; making them an ensample to the ungodly in future, and delivered righteous *Lot*, afflicted with the filthy conduct of the lawless: (for this righteous man, dwelling among them, afflicted his righteous soul from day to day, with seeing and hearing their unlawful deeds,") 2 Pet. ii. 6—8.

The fate of *Lot's* wife, who, for "*looking back* *" wistfully towards *Sodom*, in their flight, contrary to the divine command, was turned into "a pillar of *salt*," furnishes an awful warning of the dangers of irresolution, and relapse into unbelief † and disobedience. So it is perhaps applied by our SAVIOUR: "No man having put his hand to the plough, and *looking back*, is fit for the kingdom of GOD," Luke ix. 63. And in that most awakening representation of the dreadful catastrophe that is to come upon the *Christian* world, about the time of his next approaching advent; the example of the people of *Sodom*, and of *Lot's* wife, is forceably adduced by our Lord:

"Likewise, as it was also in the days of *Lot*, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that *Lot* went out of *Sodom*, [the LORD] rained fire and brimstone from heaven, and destroyed them all: so shall it be in the day when the SON OF MAN *is to be revealed*."

"*In that day*, whosoever shall be on the house [top,] and his furniture in the house, let him not descend to take it away; and whosoever shall be in the field, let him likewise *not return back* [to his house.] *Remember Lot's wife*, Luke xvii. 28—32.

And in his instructions to his *Apostles*, and to the seventy *disciples*, to preach repentance through the cities of *Judea* and *Galilee*, he repeatedly declares, that "it shall be more tolerable for the land of *Sodom* and *Gomorrah*, than for that city, [which should refuse their preaching,] in a *day of judgment*," or visitation by *temporal* calamities, Matt. x. 15, Mark vi. 11, Luke x. 12.

The following most tender and affecting apostrophe of the tutelar God of *Israel*, to that backsliding people, drawn from the fate of the two remaining cities of *Admah* and *Zeboim*,

* Hence probably was derived the *Grecian* fable of the descent of *Orpheus* to hell, or *hades*, to recover his wife *Eurydice*, whom he lost again, for "*looking back*" at her on the way.

Immemor, heu, victusque animi, *respexit!* Virg. Georg. IV. 491.

† "A standing pillar of salt, is a monument of an *unbelieving* soul." Wisd. 10, 7.

which shared in the general overthrow, is furnished by the Prophet *Hosea:*

> How shall I give thee up *Ephraim!*
> How shall I deliver thee up *Israel!*
> How shall I make thee as *Admah!*
> How shall I set thee as *Zeboim!*
> My heart is turn d within me,
> My bowels are moved together;
> I will not execute the fierceness of mine anger,
> I will not return to destroy *Ephraim:*
> For I am GOD, and not *man,*
> THE HOLY ONE in the midst of thee, x. 8, 9.

Yet notwithstanding *God's* reluctance to punish that most highly cherished people, when they obstinately persisted in their ingratitude and disobedience, and abusing his indulgence and forbearance, grew more and more corrupt and licentious, He saw it expedient to execute his long threatened judgments upon them, even to the utter subversion of their kingdom, and desolation of their country; which ever since the *Babylonian* and *Roman* captivities, has been subject to a foreign yoke.

In the account of the overthrow of *Sodom*, there is a distinction of persons in the Godhead, marked in the original, which is ambiguous in the English Bible:

"The sun was risen upon the earth, when *Lot* entered into *Zoar.* Then the Lord (יהוה) rained upon *Sodom* and upon *Gomorrah*, brimstone and fire * from THE LORD (את יהוה) out of heaven," xix. 24. The former was the *visible* Lord, "THE

* Though this shower of fire and brimstone, or sulphureous lightning, was unquestionably miraculous, from its beginning at the precise time that *Lot* entered into *Zoar*, that "little" city of refuge, yet it may not be improper to observe, that such showers have sometimes fallen, even in *Europe.*

The Abbé *Richard*, in his entertaining *Histoire Naturelle de l' Air*, Vol. V. p. 370, records the following, as happening in one of the sea-port towns of *Spain.*

"In the month of November, 1741, a cloud of this sort, driven by a very violent *east* wind, struck several times against the mountains above the town of *Almeria*, in the kingdom of *Grenada*, in *Spain*, near *Capdegate*, in 31 deg. 51 min. latitude; and then burst, and discharged *a shower of burning sparks, (une pluie d'etincelles ardentes,)* which not only set fire to all the country in the environs, and especially to the brambles with which the mountains called *Alpuxarras*, are covered, which stopped the cloud, but even to a part of the squadron then in the harbour of *Almeria*, commanded by *M. De Court.* The ships *le Saint Esprit*, commanded by *M. de Piolenk*, *le Tigre*, by *M. de la Galissoniere*, and *l'Eole*, by *M. le Chevalier d'Albert*, were damaged by the fall of these fires. This fact has been certified to me by *M. le Marquis de Bataille*, governor of *Flavigny;* who was at that time an officer in the squadron."—Some other instances, of a similar nature, may be found in a former publication of mine, *De Sonis et Modificationibus Atmosphæræ*, 1778, p. 85.

IMAGE," or representative, of " THE INVISIBLE," whom " no man *hath seen*, at any time, nor *can see;* nor ever *saw* his shape, nor *heard* his voice;" as we learn from the former; who only could *expound* to mortals, the nature and the will of the FATHER: for " no man *intimately knoweth* (επιγινωσκει) the FATHER, save the SON; and he, to whomsoever the Son is willing to *reveal* [HIM*."] Compare Coloss. i. 15, John i. 18, v. 37, 1 Tim. vi. 16, Matt. xi. 27.

LOT'S POSTERITY.

The failings of *Lot* and his daughters, are impartially related in the same chapter which records their miraculous deliverance. From their incestuous commerce sprang two sons, whose descendants, the *Moabites* and *Ammonites*, soon relapsed into the idolatry of the neighbouring nations. And mindful, it should seem, of their origin, by the usual association of *fornication* and *idolatry*, they afterwards seduced the *Israelites* in the plains of *Moab:* which gave rise to that severe law of *Moses*, that an *Ammonite* or *Moabite* should not enter into the congregation of the Lord, [as a citizen,] even to his tenth generation, Deut. xxiii. 3. In order to preclude any intermarriages with them.

St. *Paul* is supposed by some to have alluded to this transaction, in his prohibition against drunkenness, the sin under which *Lot* fell. " Be not *drunk* with wine, wherein is *dissoluteness* (ασωτια): but be filled with THE SPIRIT," Ephes. v. 18.

ABRAHAM VISITS GERAR.

The time of this visit is ascertained by its happening between the destruction of *Sodom* and the birth of *Isaac*, the next year. It probably took place the same year, shortly after the former

* That the visible LORD was the SON OF GOD, was the doctrine of the primitive Church:

FILIUS est qui ab initio *judicavit:* turrim superbissimam, (*Babel,*) elidens, linguasque disperdens; orbem totum *aquarum* violentiâ puniens; pluens super *Sodomam* et *Gomorram* ignem et sulphurem, DOMINUS a DOMINO. *Tertullian.*

Philo has a fine remark, applicable to the deliverance of *Lot* and the destruction of *Sodom:*

" When THE ORACLE OF GOD, (ὁ του Θεου λογος,) comes from [Heaven] to visit our mundane system, he aids and assists the friends of virtue, and such as are disposed to virtue; so as to grant them complete succour and safety; but on the adversaries he inflicts incurable loss and destruction."

This coincidence of the primitive *Jewish* and *Christian* Churches, respecting the *person* and *character* of CHRIST, is most satisfactory.

catastrophe, which naturally struck great terror all around. To this, perhaps, *Abimelech's* expostulation with the Lord, obliquely referred,—" Wilt THOU also destroy a *righteous* nation!" xx. 4. *Sarah's* pregnancy would, in the next year, naturally have discovered the imposition put upon the king by *Abraham;* which was noticed in the former article, of his visit to *Egypt. Abraham* now settled at *Beersheba,* in the neighbourhood of *Abimelech,* xxi. 14—34.

ISAAC BORN.

Sarah not only bore *Isaac,* when she was *ninety* years old, but she also suckled him. In the joy of her heart she said, " GOD hath made me to *laugh;* so that all that hear, will laugh with me;" or rejoice at this miraculous dispensation of Providence, xxi. 6.

When *Isaac* was weaned, *Ishmael,* the son of *Hagar,* who was now about fifteen years of age, offended *Sarah* by some mockery or ill-treatment of *Isaac;* the original word signifies elsewhere, " to skirmish, or fight," 2 Sam. ii. 14. And St. *Paul* represents *Ishmael* as *persecuting* him, Gal. iv. 29. *Sarah* therefore complained to *Abraham,* and said, " Cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son *Isaac.* And the thing was very grievous in *Abraham's* sight, because of his son *Ishmael;*" but God approved of *Sarah's* procedure, and again excluded *Ishmael* from the special covenant of Grace; " for *in Isaac shall thy seed be called:* Nevertheless, the son of the bond-woman will I make *a nation* also, because he is thy seed." And GOD renewed this promise to *Hagar,* during her wanderings in the wilderness of *Beersheba,* when she despaired of support;—" Arise, lift up the lad, and hold him in thine hands; for I will make him *a great nation.* And GOD was with the lad, and he grew, and dwelt in the wilderness of *Paran,* and became an archer. And his mother took him a wife out of the land of *Egypt,*" xxi. 8—21.

" And *Abraham* planted a grove, [or place of worship,] in *Beersheba,* (signifying " the well of the oath," from the convention into which he there entered with *Abimelech,)* and called there on the name of THE LORD, THE ETERNAL GOD," or his " EVERLIVING REDEEMER," in the language of *Job.*

ABRAHAM'S LAST TRIAL.

After a residence of many days at *Beersheba*, xxi. 34, when *Isaac* was come to the age of twenty-five years, according to *Josephus*, Ant. I. 13, 2. *God* was pleased to *prove Abraham*, by the last and greatest trial of his faith and obedience, after he had passed through nine trials, according to the Jewish doctors, 1. in quitting his native country, *Chaldea;* 2. his flight to *Egypt* from famine in *Canaan;* 3. the first seizure of *Sarah* in *Egypt;* 4. the war for the rescue of *Lot;* 5. his taking *Hagar* to gratify *Sarah;* 6. his circumcision; 7. the second seizure of *Sarah* in *Gerar;* 8. the expulsion of *Ishmael;* 9. the expulsion of *Hagar.*

XXII. 2. "And *the Lord* said unto *Abraham*, Take now thy son, thy *only* * son, whom thou lovest, *Isaac*, and get thee unto the land of *Moriah*, and offer him there for a *burnt offering* upon one of the mountains which I shall tell thee."

3. "And *Abraham* arose early in the morning and saddled his ass, and took two of his young men with him, and *Isaac* his son, and clave the wood for the burnt offering, and rose up, and went towards the place which God told him."

4. "And on the third day [of the journey], *Abraham* lift up his eyes, and saw the place [Mount *Calvary*] afar off. And *Abraham* said unto his young men, Abide ye here with the ass, while I and the lad will go yonder and worship, and return again to you. So *Abraham* took the wood of the burnt offering, and laid it upon *Isaac* his son; and he took the fire in his hand, and a knife, and they went both of them together."

7. "And *Isaac* spake unto *Abraham* his father, and said, My father: and he said, Here am I, my son: and he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And *Abraham* said, GOD * *will see* (or *provide*) *for*

* *Isaac* was not the "*only* son," as in the English Bible. The Hebrew יחיד, *(Jehid)* is rendered by the Septuagint here, μονογενης, "*only begotten*," which is adopted by St. Paul, Heb. xi. 17. "*Only*," is the literal translation of the Hebrew; and in the usual latitude of speech, frequently "*pre-eminent*," or "*excellent.*" In this sense, THE FATHER is styled the ONLY TRUE GOD, John xvii. 3; without excluding THE SON from being THE TRUE GOD also, 1 John v. 19. And in the concluding Hymn of the *Communion Service*, THE SON is invoked in a similar sense, "Thou *only* art HOLY; thou *only* art THE LORD; thou *only*, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD THE FATHER. *Amen.*"

* From the name given to this place by *Abraham*, *Jahoh Jireh*, "THE LORD *will*

himself a lamb for a burnt offering, my son. So they went both of them together."

After this ambiguous answer, *Abraham* probably unfolded to *Isaac*, on the way to the top of the hill, that he was himself the victim *provided* by GOD. When this pious and dutiful youth voluntarily submitted to become a sacrifice, in obedience to the will of God, and the desire of his father. It could not be an act of compulsion; for how could his aged father, of 125 years, alone, without assistance, have compelled a youth of 25 years, in full strength and vigour, and who was able to carry the whole of the wood, from a considerable distance? It must, therefore, have been with *Isaac's* own consent.

9. "And they came to the place of which God had told him, and *Abraham* built an altar there, and laid the wood in order, and bound *Isaac* his son, and laid him on the altar, upon the wood: and *Abraham* stretched forth his hand, and took the knife to slay his son."

"11. "And THE ANGEL OF THE LORD called to him out of heaven, and said *Abraham! Abraham!* and he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou any thing to him: for now *I know that thou fearest* GOD, *seeing thou hast not withheld thy son, thy only son, from Me.*"

13. "And *Abraham* lifted up his eyes, and looked, and behold, behind him a *ram* caught in a thicket by his horns; and *Abraham* went and took the ram [which GOD thus unexpectedly *provided,*] and offered him up for a burnt offering, in the stead of his son. And *Abraham* called the name of that place JAHOH* JIREH, ("THE LORD WILL SEE,") according as he

see," afterwards, Gen. xxii. 14, *Kennicott*, with much probability, infers, that the original reading here was *Jahoh*; which was changed into *Ælohim*. Dissert. Vol. I. p. 510.

* The true ancient pronunciation of "this glorious and awful name, יהוה," was lost, by the superstitious scruples of the Jews to utter it, perverting the meaning of Deut. xxviii. 58; and substituting for it, *Jehovah*, formed by the vowels of *Ælohim*, &c. But the primitive pronunciation has been fortunately preserved in several of the Heathen Classics, according to the pronunciation of those foreigners who had early intercourse with the *Israelites*, and afterwards the *Jews*. Thus the *Clarian Oracle*, (founded before the *Trojan war,*) in answer to the enquiry, "*Which of the Gods is he to be reckoned, who is called* IAΩ?" uttered a remarkable response, preserved by *Macrobius*, of which this is a part:

Φραζεο τον παντων ὑπατον Θεον εμμεν' IAΩ.

"Learn, that THE GOD SUPREME OF ALL, is IAΩ."

See my Dissertations, p. 192, and the Hymn of *Eupolis*.

said that day, on the Mount, "THE LORD *will see*," &c. alluding to his ambiguous answer, "GOD *will see*," &c.*.

It is most highly probable, that GOD, on this occasion, revealed to *Abraham*, that great future sacrifice of *the Lamb of God, which taketh away the sins of the world:* for so may we most easily and naturally interpret our Lord's observation to the unbelieving *Jews*, those unworthy children of *faithful Abraham*, who boasted that they were not born of fornication, (like the *Ishmaelites*, &c.) but were *Abraham's* legitimate children: "Your father *Abraham* longed to see *my day;* and he *saw it*, and was glad;" or he *foresaw* it, in *prophetic* vision, John viii. 56, like *Balaam*, the *Chaldean* diviner, afterwards. "I *see* Him, but not *now:* I *behold* Him, but not *nigh*," &c. Numb. xxiv. 17.

And *Isaac* was a remarkable type of Christ, in his voluntary devotement of himself, in the prime of life, and in his carrying the wood for the burnt sacrifice on his shoulders, as Christ, his cross †, the beloved son of his father, as CHRIST, of GOD.

We may, therefore, reasonably conclude, that *Abraham* also, was among those ancient prophets, to whom the SPIRIT OF CHRIST, which was in them, revealed the *sufferings* of CHRIST and his ensuing *glories*, 1 Pet. i. 11; Luke xxiv. 25—27.

On this last trial, GOD was pleased to renew and ratify by an *oath*, his special covenant with *Abraham*.

XXII. 15. "And the ANGEL OF THE LORD called unto *Abraham* the *second* time out of heaven, and said, *By* MYSELF *have I sworn* saith THE LORD, because thou hast done this thing, and hast not withheld thy son, thy only son, That *in blessing I will bless thee, and in multiplying I will multiply thy seed* as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and *in thy seed shall all the nations of the earth be blessed*, because thou hast obeyed my voice."

* The received translation of this passage: "As *it is said* [*to*] this day, *In the mount of the Lord* [*it*] *shall be seen;*" is scarcely intelligible, and is also ungrammatical: for the verbs יֵאָמֵר and יֵרָאֶה, should be rendered actively, in *Kal*, "*dixit*," and "*videbit*;" not passively in *Niphal*, *dicitur* and *videbitur;* contrary to their acceptation in the rest of the chapter, and to the obvious analogy of the case. The *Vulgate* and *Syriac* Versions have rightly rendered the latter clause, "*Dominus videbit.*"

† This is not the observation of *Christian* divines only, the *Jews* themselves have so understood it: the *lesser Bereshith*, on the passage, "and *Abraham* took the wood of the burnt offering, and laid it upon his son:" observes in a note—"*as a man carries his cross upon his shoulders.*" *Pearson* on the Creed, p. 200.

By the latter "*seed*" St. *Paul* understood a single person, and "that *seed* is CHRIST," Gal. iii. 16.

This last and greatest trial of *Abraham's* faith and obedience has given occasion to the enemies of the Lord to blaspheme, as if unworthy of GOD to propose, and of *Abraham* to obey, being repugnant, say they, to the fundamental principles of religion and humanity, which both prohibit *human* sacrifices, especially of the *innocent:* it may not be amiss, therefore, to vindicate the Divine command, and *Abraham's* implicit obedience thereto, by considering, with all due humility, the motives which may have led to both.

The horrid custom of human sacrifices, introduced by the gradual corruption of the primitive religion, had probably, by this time reached *Palestine*, and *Moloch*, the *Sun*, and his bloody sacrifices, in *Canaan*, either accompanied, or soon followed, we may presume, the worship of *Ashteroth Karnaim*, or the *Moon*, and were prevalent throughout *Phœnicia*, *Egypt*, and the coasts of *Asia* and *Africa*, colonized by the gloomy and superstitious race of *Cush* and *Ham*. *Diodorus Siculus* relates that it was an ancient usage of the kings of *Egypt*, especially of the *shepherd* dynasty (founded soon after *Abraham's* birth) to sacrifice men to *Typhon*, at the tomb of *Osiris*, particularly in the *dog days*, when those *Typhonian* victims, as they were called, were burnt alive, and their ashes scattered in the air! And *Philo* remarks, that "the Barbarian nations had *long* reckoned the sacrifice of their children as a work holy and acceptable unto God; it being the most valuable and precious offering in their power to present." Following early ages, we may presume, the *Sepharvites*, in later times, burnt their children in the fire to their gods, *Adram-Melech* and *Anam-Melech*, 2 Kings xvii. 31. And the king of *Moab*, when pressed in battle, "took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the walls," 2 Kings iii. 27. *Balak* proposed the same, Micah vi. 7. See the following article of *Balaam's Prophecies*.

Hence *Philo*, conjectures, and not unreasonably, that God proposed to *Abraham*, as a test of his zeal for the true God, that usual sacrifice by which the Heathen manifested theirs to their false gods. And this seems to derive weight from the requisition itself:—"Take now thy *son*, thy *only* son, whom thou *lovest*, *Isaac*," the terms rising in their value, by an admirable

climax, from the first to the last, according to the order of the original. GOD, therefore, in kindness to *Abraham*, knowing the strength of his faith, designed to make him an illustrious example, as the *Father of the Faithful*, to all future ages, that when proved, like *Job*, he might come forth as gold; thus proportioning the greatness of the trial to the firmness of his faith *.

And as God was pleased to grant *Abraham*, at his request, a *sacrificial* sign of the temporal branch of the covenant, in the *heifer, she-goat*, and *ram*, which he divided asunder, and the *turtle-dove* and *pigeon*, which he divided not, Gen. xv. 8—12: so, from analogy, we may conclude, that this was a *sacrificial* sign also of the spiritual branch, in consequence of a request of *Abraham*, not noticed in the Old Testament, but intimated by our Lord, that "*Abraham longed* to see *his day*;" and in other passages, as where He declared to his disciples, that "many *prophets* and *kings* had *desired* to *see* those things that they saw, and did not see them," &c. Luke x. 24. And, perhaps, after the sacrifice of the *ram*, substituted by THE LORD, instead of his son, the great mystery of the future sacrifice of Christ, on that very spot, was graciously revealed to him; to which also he seems to have alluded in the name of the place, JAHOH JIREH.

We may then naturally account for *Abraham's* readiness to obey the divine command, however revolting to human nature and a father's feelings, if it was in consequence of his own requisition of a sign. While he was careful to guard against this transaction being brought as a precedent for *human* sacrifices †, by cautiously excluding his attendants from witnessing it. He

* Some years since, a lady in *Italy*, who had lost an only and a darling son, at confession, could not forbear repining at her loss. Her confessor endeavoured to console her, by reference to *Abraham's* case: "*True father*," said she, "GOD *knew what Abraham was able to bear, but He would not have laid so heavy a trial upon Sarah!*"

† By preventing the sacrifice of *Isaac*, GOD testified his rejection of human sacrifices. *Sanchoniatho*, in his *Phœnician* History, strangely metamorphosed this transaction; he represented *Saturn*, whom the Phœnicians call *Il*, as sacrificing his only son, *Icud*, by the nymph *Anobret*, adorned in royal attire, upon an altar which he had made. *Euseb. Præp. Evangel.* 4, 16.

Here the Phœnician *Il* is evidently from the Hebrew אל, *Æl*, "*God*;" *Anobret*, from חן עוברת. *Han-obreth*, by "*grace conceiving*," as intimated of *Sarah* in Scripture; and *Icud*, from יחיד, *Ichid*, "*only*," the epithet of *Isaac*.

The learned *Poole*, in his excellent *Synopsis*, observes, "Such is the relation of *Sanchoniatho* and *Porphyry*: the *Devil* wishing that the matter might be so understood, as to be made a precedent, which happened accordingly, for they sacrificed their children, through a false and vicious desire of imitating *Abraham*."

designed to have offered up his son, indeed, but in the presence of God alone; and the *intention* * was accepted by God, as equivalent to the *actual* sacrifice, "Because thou hast *done* this thing, and hast *not withheld* thy son," &c. For *Isaac* was *virtually dead* from the time of his intended sacrifice. Hence the apostle remarks, that *Abraham* "received him from the *dead*, εν παραβολη, in a *parable, figure*, or *similitude*."

But how did *Abraham* reconcile the required sacrifice and death of his son with GOD's promise, that in "*Isaac should his seed be called?*"

He was assured that the command came from that GOD who had so often appeared to him personally; he was likewise persuaded that GOD could neither *lie* nor *do wrong;* therefore depending upon the promise, he implicitly obeyed the command, though he could not comprehend the reason of it. And he still *hoped* even *against hope*, in this instance also, that the same ALMIGHTY, who gave him this son, out of the usual course of nature, would again raise him from the dead, or restore him to life, after he should be sacrificed. And this is the Apostle's solution, "By *faith*, *Abraham*, when he was tried, offered up *Isaac*, and he that had received the promises offered up his only son; *accounting that* GOD *was able to raise him even from the dead.* From whence also he received him, in a *figure*" [or resemblance of the resurrection from the dead], Heb. xi. 19.—*Isaac* was figuratively "offered up," and therefore figuratively "received again" by his joyful father, who might well say, *This my son was dead, and is alive again! and was lost, and is found!* And surely *Isaac* must have been more endeared to him than ever, by this signal proof of pious resignation and filial duty.

Twelve years after the last transaction, *Sarah* died at *Kiriath Arba*, or *Hebron*, to which place *Abraham* returned from *Beersheba:* her age was 127 years. *Isaac* was then 37 years old, having been born when his mother was 90. ...Gen. xxiii.

FAITH OF THE PATRIARCHS.

Abraham's declaration, that "he was only a *stranger* and *sojourner* in that land," and his *purchase* of a burial-place for his deceased wife and his family from the proprietors, the

† A Heathen philosopher has justly observed, Ea quæ proficiscuntur a virtute, *susceptione prima*, non *perfectione* recta sunt judicanda.—This was the *Stoical* doctrine.

Hittites, or sons of *Heth*, Gen. xxiii. 3—20, is finely introduced by St. *Paul*, to prove how well he and the Patriarchs understood that the grant of the land of promise gave them no present title, or immediate *possession* of it, that it was only designed for a future *inheritance*.

"By faith *Abraham* sojourned in the land of promise, as in a *strange* country, dwelling in tents, with *Isaac* and *Jacob*, the heirs with him of the same promise. For he looked unto the city that hath [lasting] foundations, whose builder and framer is GOD, Heb. xi. 9, 10.

"All these died in faith*; not having received [the fulfilment

* These important passages lead us to a more correct rendering of St. *Paul's* celebrated definition of *faith*, at the beginning of this chapter.

"*Faith* is a *subsistence* of things *hoped for*; a *conviction* of things *not seen*," Heb. xi. 1. The original term ὑποστασις, literally signifying a "*foundation*," is often understood figuratively for a *firm assurance*, or a *confident expectation*. It is the rendering of the Septuagint for the Hebrew תחלות, "*patient expectation*," Psalm xxxix. 8; and for תקוה, "*earnest expectation*," Ruth i. 12, Ezek. xix. 5. And *Diodorus Siculus* contrasts ὑποστατικος, a *confident* person," with ανηλπισας, one "*without hope*." In the second clause, ου, "*not*," may be put for ουπω, "*not yet*," corresponding to *Noah's conviction* of the approaching deluge, μηδεπω βλεπομενων, though "*not yet seen*," ver. 7; and to the Patriarchs' *conviction* of the truth of the Divine promises, though *seen afar off*, verse 13. But although the subjects of Faith are for the most part *future* "things *not yet* seen;" yet the *past* is by no means excluded; as in the first instance of the "*creation of the worlds*:" therefore the general expression in the definition ου βλεπομενων, "*not seen*," is to be retained.

Chrysostom has furnished an admirable commentary thereon:

Η πιστις τοινυν εστιν οψις των αδηλων, φησι, και εις την αυτην τοις ὁρωμενοις φερει πληροφοριαν τα μη ὁρωμενα.—— Επειδη γαρ τα εν ελπιδι ανυποστατα ειναι δοκει, ἡ πιστις ὑποστασιν αυτοις χαριζεται· μαλλον δε, ου χαριζεται, αλλ' αυτο εστιν ουσια αυτων. Οιον δε αναστασις ου παραγεγονεν, ουδε εστιν εν ὑποστασει, αλλ' ἡ ελπις ὑφιστησιν αυτην εν τῃ ἡμετερᾳ ψυχῃ.

"*Faith*, then, is *vision of things unseen*. And it brings the things that are not seen to the same *fulness of assurance* as the things that are seen. For when the things hoped for seem to be unsubsisting, faith bestows on them a *subsistence*, or rather, not bestows, but constitutes itself their existence. Thus *the resurrection* is *not yet* come, nor is it already in subsistence, but *hope* makes it subsist in our mind."

This is a happy illustration of the transition from the literal sense of the word ὑποστασις, "*foundation*," to the figurative πληροφορια, "*fulness of assurance*," with which it is here considered as synonymous. And the familiar, but most important instance of the *resurrection* is well chosen, which OUR LORD represents as already present to the *faithful*, by a beautiful and lively anticipation of the event: "Verily, verily, I say unto you, that whosoever *heareth my discourse*, and *believeth on Him that sent me*, *hath* (εχει) eternal life, and is not to come into judgment, but *is already passed* (μεταβεβηκεν) from death unto life." John v. 24.

And so St. *Paul*: "But *ye are already come to* (προσεληλυθατε) Mount *Sion*, and the city of the living God, the *heavenly Jerusalem*, and to myriads of *angels*, to the assem-

of] the promises, but *seeing them afar off*, having been persuaded of, and embracing them, and confessing 'that they were *strangers* and *sojourners* in the land.' For they that speak thus, indicate that they seek a country [of their own;] and, truly, if they had been mindful of that from whence they came [*Chaldea*], they had opportunity to return thither. But now they desire a better, that is, a *heavenly*; wherefore God is not ashamed to be called THEIR GOD, for He hath prepared for them a city"—"the *Heavenly Jerusalem*," Heb. xi. 13—16; xii. 22.

ISAAC'S MARRIAGE.

In his fortieth year *Isaac* married *Rebecca*, the grand-daughter of *Nahor*, *Abraham's* brother, by his son *Bethuel*; who had remained behind with his family at *Charran*, when *Abraham* removed to *Canaan* from thence, Gen. xxii. 20—23, xxiv. 15, xxv. 20.

ABRAHAM'S SECOND MARRIAGE.

Soon after his son's marriage, *Abraham* married *Keturah*, when he was turned of 140 years of age; by whom he had six sons, *Zimram*, *Jokshan*, *Medan*, *Midian*, *Ishbak*, and *Shuah*; and before his death, thirty-seven years after, he settled her sons, in the east country of *Arabia*, near the residence of *Ishmael*. Whence the *Ishmaelites* and *Midianites* are mentioned promiscuously afterwards, when *Joseph* was sold to them by his brethren, Gen. xxv. 1—10, xxxvii. 28.

Some chronologers, Bishop *Clayton*, *Hallet*, &c. thinking it improbable that *Abraham* should marry again at such an advanced age, have dislocated the chronology of this period, by supposing that *Abraham* took *Keturah* as a concubine, in consequence of his wife *Sarah's* barrenness, even before he left *Charran*; and that *Keturah's* children were among the souls that were born to him and *Lot* during their residence there.

But it is evident from the whole tenor of the history, that *Abraham* was "childless" until the birth of *Ishmael*, Gen. xv. 2, 3; that he had no other son but *Ishmael* when he received the promise of *Isaac*, Gen. xvii. 18; and that *Isaac* and *Ishmael*, jointly, as his eldest sons, celebrated his funeral, Gen. xxv. 9. That he should marry again, at 140 years of age, shews his faith

blage and Church of the *first born*, registered in heaven, and to GOD the Judge of all, and to the spirits of *just men* perfected, and to JESUS the Mediator of the new covenant," &c. Heb. xii. 22.

in the divine promise, that he should be " a father of *many* nations:" for which purpose his constitution might have been miraculously renovated, like *Sarah's*. Besides, *Abraham* himself was born when his father *Terah* was 130 years of age. " The souls gotten in *Çharran*," denoted the joint increase of the households of *Abrahăm* and *Lot*. Even after their separation in the land of *Canaan*, *Abraham* took with him, in the pursuit of the *Assyrian* confederates, " 318 trained servants, *born in his own house*," about eight or nine years after his arrival in *Canaan;* several of these, therefore, must have been born at *Charran*, in order to be then able to bear arms, Gen. xiv. 14.

ESAU AND JACOB.

After *Isaac* and *Rebecca* had been married twenty years, *Esau* and *Jacob* were born, Gen. xxv. 26. Their fortunes were predicted, before their birth, by the Oracle of the Lord, which *Rebecca* went to consult, (at *Debir*, perhaps, signifying " *the Oracle.*") *Abulfaragi*, from ancient tradition, reckons that the response was given by *Melchizedek*, p. 15.

The Oracle foretold that " *Rebecca* should bear twins, and that the *elder* brother should serve the *younger*," which was afterwards fulfilled in the days of *David*, who subdued *Edom*, and put garrisons in all the country, 2 Sam. viii. 14, 1 Chron. xviii. 12, 13.

From the adoption of *Jacob's* family in preference to *Esau's*, before their birth, *when they had neither done good nor evil*, St. *Paul* infers, that the purpose of God's election was not derived from *works*, but from his sole will and pleasure; as strongly expressed by *Malachi* the prophet, " *Jacob have I loved, but Esau have I hated*," Rom. ix. 10—13, Mal. i. 2.

After *Abraham's* death, the Lord blessed his son *Isaac*, and made him to prosper greatly, Gen. xxv. 11. And he twice solemnly renewed the *Abrahamic* covenant with him in its full extent, during his residence in *Gerar*, Gen. xxvi. 2—5; and again, after his removal to *Beersheba*, Gen. xxvi. 23, 24.

During his residence in *Gerar*, *Isaăc* denied his wife, as his father *Abraham* had done, in the same country, and for the same reason; for which he also was reproved by the reigning king, *Abimelech;* who likewise was a just prince, and feared God; and renewed with *Isaac* the convention that had been formerly made with *Abraham*, Gen. xxvi. 6—31.

Esau, the elder son of *Isaac*, was guilty of two offences, by which he forfeited his title to the blessing of *Abraham*. First, "he *despised* his birthright," and sold it to his brother *Jacob* for a mess of pottage, to relieve his hunger, Gen. xxv. 29—34. That this birthright meant more than the *temporal* rights of primogeniture, namely, a double portion of the father's estate, Gen. xlviii. 22, and authority over the younger brethren, Gen. iv. 7, is noticed by the Jewish *Targums* on the place, "Thus *Esau* despised the birthright, *and the portion in the world to come*"—*Jonathan Ben Uzziel.* "Thus *Esau* despised the birthright, *and spurned his portion in the world to come, and renounced the resurrection of the dead.*" *Jerusalem.* And this interpretation seems to be warranted by the NEW TESTAMENT, which styles *Esau* "*profane*," Heb. xii. 16.

Next, when he was forty years old, (the age at which his father *Isaac* married, and which seems to have been the established age of manhood, till *Moses*' days; compare Exod. ii. 11, Acts vii. 23.) he took two wives of the *Hittites*, one of the devoted nations of *Canaan;* "which were a grief of mind to *Isaac* and *Rebecca*," Gen. xxvi. 34, 35, and for which he is also called a "*fornicator*" in the New Testament, Heb. xii. 16. Still "*Isaac* loved *Esau*, because he did eat of his venison: but *Rebecca* loved *Jacob*," who declined such prohibited intermarriages.

ISAAC'S BLESSING TO HIS SONS.

Thirty-seven years after, when *Jacob* was seventy-seven years old*, according to *Abulfaragi*, p. 15, and *Isaac* 137, "when he was old, and his sight had failed, and he expected soon to die, his partiality for *Esau* led him to attempt to set aside the oracle, and the cession of *Esau's* birthright to *Jacob*, by conferring on him the blessing of *Abraham*, in reward for bringing him savoury venison to eat, before his death. In this design, however, he was disappointed by the artifice of *Rebecca*, who dressed her favourite *Jacob* in his brother's cloaths, and made him personate

* His age at this time, may thus be collected from SCRIPTURE. When *Jacob* had been fourteen years at *Charran*, *Joseph* was born, Gen. xxxi. 25. *Joseph* was thirty years old when made Regent of *Egypt*, xli. 46; and in the ninth year of his regency, brought his father and family to settle in Egypt, xli. 53, 54, xlv. 6. The amount of these sums, $14 + 30 + 9 = 53$ years from the time that *Jacob* went to *Charran;* which, being subducted from 130 years, his age when he stood before *Pharaoh*, xlvii. 9, leaves seventy-seven years for his age when he went to *Charran:* thus confirming the account of *Abulfaragi*, and also of *Demetrius*, an earlier writer, according to *Polyhistor*.

Esau, and thereby surreptitiously obtained for him the blessing: "Let people serve thee and nations bow down to thee: Be *lord* over thy brethren, and let *thy mother's sons* bow down to thee: *Cursed be every one that curseth thee, and blessed be he that blesseth thee!*" Gen. xxvii. 1—29.

It is remarkable, that notwithstanding the agitation of *Isaac*, when "he trembled very exceedingly," at the detection of the fraud, he did not attempt to rescind the blessing, nor transfer it to *Esau*; but on the contrary, confirmed it on *Jacob*; "*yea, and he shall be blessed**!" His wishes were overruled and controlled by that higher Power, which he vainly endeavoured to counteract; and that he spoke as the Spirit gave him utterance, appears from his prediction respecting *Esau's* family;—"And it shall come to pass, when *thou* shalt have *the dominion*, that thou shalt break *thy brother's yoke* from off thy neck," Gen. xxvii. 40, which was fulfilled in the days of *Jehoram*, king of *Judah*, "when the *Edomites* revolted from under the dominion of *Judah*, and made themselves a king—unto this day!" 2 Chron. xxi. 8—10.

In this transaction all the parties were to be blamed. *Isaac*, for endeavouring to set aside the oracle in favour of his younger son, to which he pointedly alluded in the second clause of his blessing, and especially in the invidious expression, "*thy mother's sons*;" the last clause contained the first blessing of *Abraham*, Gen. xii. 3. *Esau*, for wishing to deprive his brother of the blessing which he had himself relinquished; and *Rebecca* and *Jacob*, for wishing to secure it by fraudulent means; not trusting wholly in THE LORD.

That their principal object, however, was the *spiritual* blessing, and not the *temporal*, was shewn by the event. For *Jacob* afterwards reverenced *Esau*, as his elder brother, and insisted on *Esau's* accepting a present from his hand, in token of submission, Gen. xxxiii. 3—15. *Esau* also appears to have possessed himself of his father's property, during *Jacob's* long exile; 1. from his coming to meet him, in his return homewards, with so large a retinue as four hundred men; 2. from his saying that "*he had enough*," when he wished to decline *Jacob's* present; 3. from *Jacob's* making no claim on him for a division of the patrimony, saying, that *he* also *had enough*; and 4. from *Esau's*

* St. *Paul* cites these blessings as a proof of *Isaac's* faith, Heb. xi. 20.

removal to Mount *Seir*, with all his substance which he had got in the land of *Canaan;* thus relinquishing to his brother's family, all *future* title to the possession of that land, by establishing himself elsewhere, Gen. xxxiii. 3—14, xxxvi. 6, 7.

But though the intention of *Rebecca* and *Jacob* might have been good, and free from worldly or mercenary motives, they should *not have done evil that good may come*, according to the maxim of Scripture, Rom. iii. 8. And they were both severely punished in this life for their pious fraud: which destroyed the peace of the family, and planted a mortal enmity in the breast of *Esau* against his brother:—"Is not he rightly named *Jacob*, ('a *supplanter*,') for he hath *supplanted* me these two times: he took away my birth-right, and lo, now he hath taken away my blessing:"——"The days of mourning for my father are at hand, then will I slay my brother *Jacob*," Gen. xxvii. 36—41. And there can be little doubt of his intention of executing this threat, when he came to meet him on his return, with such an armed force; which strongly alarmed *Jacob's* fears; had not GOD changed the spirit of *Esau* into mildness; so that "he ran to meet *Jacob*, and fell on his neck, and they wept," Gen. xxxiii. 4.

Rebecca was deprived of the society of her darling son, whom "she sent away for *one year* *," as she fondly imagined, "until his brother's fury should turn away," Gen. xxvii. 42—44, but she saw him no more; for she died during his long exile of twenty years, though *Isaac* survived, Gen. xxxv. 27. Thus was "she pierced through with many sorrows," and according to the Apostle's inference, from the foregoing maxim, "*her punishment was just.*"

Jacob also had abundant reason to say, "*Few and evil* have been the days of the years of my *pilgrimage!*" Gen. xlvii. 9. Though he had the consolation of having "the blessing of *Abraham*" voluntarily renewed to him by his father, before he was forced to fly from his brother's fury, Gen. xxviii. 1—4, and had the satisfaction of *obeying* his parents in going to *Padan Aram*, or *Charran*, in quest of a wife of his own kindred, Gen. xxviii. 7, yet he set out on a long and perilous journey of 600 miles and upwards, through barren and inhospitable regions, seemingly unattended and unprovided; like a *pilgrim* indeed, with only his *staff* in his hand, Gen. xxxii. 10. And though he was sup-

* See the phrase explained, Vol. I. p. 35, note.

ported with the assurance of the Divine protection, and the renewal of the blessing of *Abraham* by God himself, in his remarkable vision at *Bethel;* and solemnly devoted himself to his service, wishing only for *food* and *raiment;* and vowing to profess the worship of God, and pay *tythe* unto Him, should he return back in peace, Gen. xxviii. 10—22; yet he was forced to engage in a tedious and thankless servitude of seven years, at first for his daughter *Rachel*, with *Laban*, who retaliated upon him the imposition he had practised on his own father; and substituted *Leah*, whom he hated, for *Rachel*, whom he loved; and thereby compelled him to serve seven years more; and changed his wages several times during the remainder of his whole servitude of twenty years; in the course of which, as he pathetically complained, "the drought consumed him by day, and the frost by night, and the sleep departed from his eyes," in watching *Laban's* flocks, Gen. xxxi. 40; and at last he was forced to steal away, and was only protected from *Laban's* vengeance, (as afterwards from *Esau's,*) by Divine interposition. Add to these his domestic troubles and misfortunes; the impatience of his favourite wife—"*Give me children, or I die!*"—her death in bearing her second son, *Benjamin;* the rape of his daughter *Dinah;* the perfidy and cruelty of her brothers, *Simeon* and *Levi*, to the *Sechemites;* the misbehaviour of *Reuben:* the supposed death of *Joseph*, his favourite and most deserving son; were, all together, sufficient to have "*brought down his grey hairs with sorrow to his grave!*" had he not been divinely supported and encouraged throughout the whole of his pilgrimage.

JACOB'S MARRIAGES.

Whether *Jacob* married at the beginning or the end of his first seven years of stipulated service for *Rachel*, is a question which has divided and embarrassed chronologers. *Demetrius* and *Josephus*, followed by *Petavius*, *Jackson*, *Kennicot*, &c. suppose the latter; founding their opinion on *Jacob's* declaration to *Laban*, "Give me my wife, *for my days are fulfilled*," &c. Gen. xxix. 21. On the other hand, *Usher*, *Lloyd*, *Clayton*, &c. contend that his marriage with *Leah* took place about a month after his arrival at *Charran*, at the beginning of the seven years; and his marriage with *Rachel* the week after. And this is the more probable opinion, For, 1. *Jacob's* demand, "Give me my wife, for *my days are fulfilled*," Gen. xxix. 21, seems rather to

relate to the expiration of the days of *courtship*, which, by a decorous usage, were a *month:* during which a bride, though betrothed, might put off the consummation of her marriage. This privilege was extended by the *Mosaic* law afterwards, even to a female *captive*, who was granted this respite before her marriage, "to bewail her father and mother," Deut. xxxi. 13. And when *Saul* promised his daughter *Michal* to *David* in marriage, requiring as a dowry, the fore-skins of a hundred *Philistines*, *David*, in his impatience "to be the king's son-in-law," furnished double the amount required, "in full tale, *before the days were fulfilled*," or "*expired*," 1 Sam. xviii. 25—27. For the phrase in the original is precisely the same in both cases; but in the latter, it can only relate to the days of courtship, which in *Jacob's* case were included in *Laban's* agreeing to *Jacob's* proposal, after he had spent *a month* with him, of serving him seven years for *Rachel*. "*It is better that I should give her to thee than to another: Abide with me*," verse 19. The next verse, ("So *Jacob* served seven years for *Rachel;* and they seemed to him but *one year*, for the love he bare unto her,") is plainly parenthetical, stating, by anticipation, the performance of the agreement: then naturally follows *Jacob's* demand, in the 21st verse, "*Give me my wife*," &c.

2. It is admitted, that the second seven years were subsequent to his marriage with *Rachel;* and why not the first seven years subsequent to his marriage with *Leah?* which was only a week earlier than *Rachel's*.

3. Is it to be imagined, that *Jacob*, at the advanced age of seventy-seven, as we have seen, when he went to *Charran*, would have patiently waited seven years before he married? And would not the policy of the selfish *Laban* have rather wished to secure his attachment and his services, by a speedy connexion with his family?

4. That he married at the beginning of the first seven years of service, is demonstrated by the birth of his third son, *Levi*, in his eighty-second year, as rightly stated by *Abulfaragi*, or in the fifth year of his service.

The following Table gives the birth of *Jacob's* children, by his wives and concubines.

JACOB'S CHILDREN.

		Y.	B. C.
1. *Reuben*		78	1915
2. *Simeon*		80	1913
3. *Levi*	*Leah*	82	1911
4. *Judah*		83	1910
5. *Dan*		84	1909
6. *Nephthali*	*Bilhah*	85	1908
7. *Gad*	*Zilpah*	86	1907
8. *Asher*		87	1906
9. *Issachar*		88	1905
10. *Zebulon*	*Leah*	89	1904
11. *Dinah*		90	1903
12. *Joseph*		91	1902
13. *Benjamin*	*Rachel*	104	1889

This table of the years of *Jacob*, at the birth of each, is constructed from the date of *Jacob's* marriages, in his seventy-seventh year, soon after his arrival in *Charran;* from the birth of *Levi*, in his eighty-second year; and of *Joseph*, in his ninety-first, at the end of his fourteen years of service. Compare Gen. xxx. 25, xxxi. 41. For by these known dates, those of the intermediate births are easily adjusted from the history, in the twenty-ninth and thirtieth chapters. The birth of *Benjamin*, the youngest, followed the rape of *Dinah*, when she was about her fifteenth year, according to the *Testament of the twelve Patriarchs, Jackson*, Vol. I. p. 131, and probably in the same year; for *Jacob* was obliged to remove from *Shalem*, where he had resided for some years, after his return from *Charran*, in consequence of the massacre of the *Shechemites* by his sons, *Simeon* and *Levi*, Gen. xxxiii. 18, xxxiv. 30, xxxv. 1. And *Rachel* died on the journey, near *Bethlehem*, after being delivered of *Benjamin*, xxxv. 16—20. And her monument is still subsisting, about three miles from *Bethlehem*, midway between it and *Jerusalem*, according to *Hasselquist.* It was surnamed *Ephrath*, or *Ephratah*, from *Caleb's* wife, 1 Chron. ii. 19—50. She called him, when dying, *Ben-Oni*, "*Son of my sorrow;*" but *Jacob* called him *Ben-jamin*, "*Son of days,*" in the Syriac dialect; because he was "the son of his old age," Gen. xxxvii. 3, xliv. 20.

Isaac survived *Jacob's* return home to *Hebron*, sixteen years; and died at the advanced age of 180 years; five years older

than his father *Abraham:* and was buried by his sons *Esau* and *Jacob,* Gen. xxxv. 27—29.

JOSEPH.

The history of this illustrious Patriarch, is one of the most interesting and instructive recorded in ancient history, and is inimitably told by *Moses.*

When he was seventeen years old, his father's partiality for him above all his children, indiscreetly dressed him in a gaudy coat of *many colours.* This excited the *jealousy* and *hatred* of his brethren in general, so that they "could not speak peaceably to him;"—and he had particularly offended the sons of *Bilhah* and *Zilpah,* "by reporting to his father their evil discourse," Gen. xxxvii. 2—4.

In addition to these causes of dislike and hatred, two remarkable dreams, signifying his dominion over them, and over his whole family, not only increased their hatred, but the latter especially, drew on him a rebuke from his father:—"Shall *I,* and *thy mother,* and *thy brethren,* indeed come to *bow ourselves to thee to the earth?*" for so his father interpreted the obeisance of the *sun, moon,* and eleven *stars,* (or constellations of the *zodiac)* to him, the twelfth. "And his *brethren envied* him, but *his father observed the saying,*" verses 5—11.

To defeat the accomplishment of his dreams a convenient opportunity soon offered, when *Joseph* was sent by his father to enquire after the welfare of his brothers, and their flocks. As soon as he came in sight, they resolved to kill him, but were prevented by *Reuben,* who wished to deliver him out of their hands; and persuaded them to cast him into an empty pit. Afterwards, by the advice of *Judah,* they sold him to a company of *Ishmaelitish* and *Midianitish* merchants, going to Egypt, for twenty pieces of silver; who again sold him to *Potiphar,* captain of the guard to the king of Egypt. *Pharaoh,* in Egyptian, signifies "*king,*" verses 12—36.

After he had served *Potiphar,* with great fidelity, for ten years, and had obtained his unbounded confidence; upon a false accusation of his lustful mistress, who solicited him in vain, and whom he nobly and piously repulsed, alleging that he could not *violate his trust,* nor *sin against God;* he was thrown into prison by his master, and remained there for three

years; whence he was unexpectedly liberated, at the age of thirty years, and raised to the rank of governor, or regent, of the kingdom of Egypt, in reward for his interpretation of two remarkable dreams, which *Pharaoh* dreamed, signifying seven years of plenty to be succeeded by seven years of famine. And *Pharaoh* called *Joseph, Zaphnath Paaneah*, signifying, in the Egyptian dialect, "*a revealer of secrets**:" and gave him to wife *Asenath*, the daughter of *Potipherah*, priest of *On*, in order to ennoble him, by the highest alliance in the kingdom, Gen. xli. 1—46.

During the seven years of plenty, this enlightened statesman, justifying the wise choice of the king and his council, providently stored up all the redundant provisions of the country, in the *cities* adjacent, Gen. xli. 48; and when the famine began, he opened all the storehouses, and sold to the *Egyptians* and to *all countries*, for it was universal, xli. 54—57.

In the second year of the famine, when the money and the cattle of the *Egyptians* failed, *Joseph*, by their own desire, bought all their *lands* for the Crown, in return for supplying themselves with provisions, and he then removed the people into *the cities*, from one end of the borders of Egypt even to the other, xlvii. 15—21. That is, he brought the people, who were scattered throughout the open country, into the cities wherein the provisions were stored, for the greater ease of distribution: he did not, as idly imagined by some, transplant the people to cities remote from their residence; but consulting their convenience, only to the cities adjacent: the people round about every store-city, brought he into that city; and this he did throughout the whole extent of the country. And the lands thus voluntarily sold, he farmed to the occupiers again, at the moderate and fixed crown rent of a *fifth* part of the produce. Thus did he provide for the liberty and independence of the people, while he strengthened the authority of the King, by rendering him sole proprietor of the lands. And to secure the people from further exaction, "*Joseph* made it a law over the land of *Egypt*, that *Pharaoh* should have only the fifth part;" which law subsisted to the time of *Moses*, xlvii. 21—26. By this wise regulation, the people had four-fifths of the produce of the lands for their

* Derived from the Hebrew, סָפַן, (*Saphan,*) "*Texit,*" and פָּנָה, (*Panah,*) "*Aspexit.*"

own use; and were exempted from any further taxes; the King being bound to support his civil and military establishment out of the crown rents. Whereas, by the original constitution, settled by *Menes* and his prime minister, *Thoth*, or *Hermes;* (as we learn from *Diodorus,)* the lands had been all divided between the *King*, the *Priesthood*, and the *Soldiery;* who possessed each a separate third part, to support their respective establishments. The revenues of the crown, therefore, were rather abridged than encreased by this regulation; while *Joseph* respected the primitive usage, and bought not "the lands of the *priests;*" but during the continuance of the famine, he fed them at the King's expence: so that by the royal bounty, "they sold not their lands." Thus was this consummate statesman so truly "wise and discreet," because he was guided by the SPIRIT OF GOD,—"a *father* to *Pharaoh*" and his people, and a blessing to the world; whom GOD, in kindness, raised up, to preserve life to *many nations*, by a great deliverance! beside his *own family*, as he piously observed, xlv. 5—7.

How totally groundless then, is the censure of *Larcher:*— "When *Pharaoh*, king of Egypt, possessed himself of the *money*, *cattle*, and *lands* of his subjects, by the *barbarous counsel of a stranger*, whom he had made his minister, and who had espoused the daughter of the high priest of the *sun;* he touched not the possessions of the *priests:* and while *the people* chose rather to make *themselves slaves*, than perish with famine; the *ministers of the altars* felt nothing of the public miseries, and were furnished with corn in abundance!" *Herodote*, Tom. II. p. 237, first edit.

And how different from this *barbarous criticism* of a professed *Christian*, is the character of this matchless prime minister, drawn by an unprejudiced *Heathen*, *Justin*, in his General History, lib. xxxvi. 2.

"*Joseph* was *very dear (percarus)* to the king himself: for he was most sagacious in explaining prodigies, and first framed the interpretation of dreams, and nothing in divine and human jurisprudence, seemed to be unknown to him. Insomuch that he even foresaw a barrenness of the grounds, many years before it happened; and all *Egypt* would have perished with famine, had not the king, by his counsel, ordered the fruits to be preserved for several years. And *so excellent were his regulations, (tantaque experimenta ejus fuerunt,)* that they seemed rather

to be *oracular responses (responsa)* not given by *man*, but by GOD."

Among the many who were fed by the provident stores of *Joseph*, his brethren, all but *Benjamin*, came down to *Egypt*, to buy corn, in the first year of the famine, or the eighth of his regency. And here, at their first interview, they fulfilled those dreams which they vainly endeavoured to frustrate: for "*they bowed themselves before him with their faces to the earth*," not knowing him in his present dignity, though he knew them perfectly. Not seeing his own brother, *Benjamin*, among them, and apprehending, perhaps, that they had destroyed him also, out of jealousy, because he was his father's remaining favourite; and "*remembering his dreams*," and their cruelty in consequence of them, "he spake *roughly* to them," and charged them with being "*spies*, come to see the *nakedness* of the land."

To conceive the full force and heinousness of this charge, it is necessary to state briefly the situation of *Egypt* at the time.

In the reign of *Timaus*, or *Thamuz*, about B.C. 2159, *Egypt* had been invaded and subdued by a tribe of *Cushite* shepherds, from *Arabia*, who cruelly enslaved the whole country, under a dynasty of six kings, until, at length, the native princes, weary of their tyranny, rebelled, and after a long war of thirty years, shook off the yoke, and expelled the *shepherds* to *Palestine*, where they became the *Philistines;* (from *Pallisthan*, "the shepherd land," in the Sanscrit, or primitive Syriac,) about B.C. 1899, or twenty-seven years before *Joseph's* administration. But the memory of their tyranny was still fresh in the minds of the *Egyptians;* so that "*every shepherd* was an abomination to the *Egyptians*," Gen. xlvi. 34; and "they could not endure to eat bread with the *Hebrews*," because they were shepherds, and came from the neighbourhood of *Palestine*. And they were justly apprehensive, that the *Philistines*, who were a warlike people, might attempt to regain a footing in *Egypt*, weakened, as it had been, by so long a war; and when the land of *Goshen*, which had been their principal settlement, the best pasture land in Egypt, was now in great measure waste; as will be shewn more fully in the ensuing analysis of *Egyptian Chronology*.

Such a charge, to strangers especially, coming from a suspicious quarter, was natural and well contrived; and when in their anxiety to repel it, they entered into a particular detail of the circumstances of their family, and observed that their

youngest brother was at home with their father, the policy of *Joseph* made his appearance the test of their sincerity.—"Hereby shall ye be *proved:* By the life of *Pharaoh*, ye shall not go from hence, except your *youngest brother* come hither. Send one of you, and let him fetch your brother; and ye shall be kept in prison, that your words may be proved, whether there be truth in you: or else, by the life of *Pharaoh*, surely ye are spies."—These repeated asseverations indicated strong emotions of resentment, at the remembrance of their cruelty; and his conduct at the time proved it, for "he put them all together into ward, three days."—He made them taste, for three days, the sufferings he had undergone for three years, and probably in the very same state prison!

But the third day his anger cooled, and he reversed the former sentence; and dismissed them all but one, *Simeon*, whom he kept as a hostage, for the appearance of *Benjamin;* and "bound before their eyes." From the tried cruelty of *Simeon's* disposition in the perfidious massacre of the *Shechemites*, he had probably been the most active against *Joseph* himself.

The remorse of conscience, and compunction of mind, which they felt on this occasion, and not only felt, but expressed in his hearing, interpreting this procedure into a divine judgment for their ill-treatment of himself, disarmed *Joseph's* resentment.—"And they said one to another, *We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us!* And *Reuben* answered them saying, *Spake I not unto you saying, Do not sin against the child, and ye would not hear! therefore behold also his blood is required!—And he turned about from them and wept;*" and as a delicate token of his good-will, privily restored their money in their sacks, and also gave them provision for the way.

Their artless relation of what had befallen them to their father, his refusal at first to send *Benjamin;* his reluctant consent to let him go, at length, in the second year of the famine, after blaming his sons, "*Wherefore dealt ye so ill with me as to tell the man that ye had yet a brother?*"—the offer of *Judah* to be responsible for his return; the tenderness of *Jacob* at their departure, and of *Joseph* at their meeting, *when his bowels did yearn upon his brother Benjamin;* his ingenious contrivance to prove their attachment to *Benjamin*, by offering to keep the

person in whose sack his cup should be found, and to dismiss the rest; their speechless grief at the detection; *Judah's* noble and generous offer to be a bondman in his stead—*Joseph's* disclosure of himself to his brethren, and his kind endeavours to relieve their confusion—" *I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for* GOD *did send me before you to preserve life.*"—*Jacob's* disbelief of the news, that " *Joseph was alive, and governor over all the land of Egypt,*" through excess of joy,—the revival of his spirit at the sight of " the *waggons* sent to convey him;" his alacrity to go and see *Joseph*;—the tenderness of their meeting;—the settlement of his family in the vacant land of *Goshen*, providentially prepared for their reception, and best accommodated to their profession as shepherds; all together furnish a *dramatic* composition of the most unrivalled excellence; whether we consider the chaste simplicity of the language, the accurate description of manners, the appropriate delineation of character, the conduct and developement of the plot, and the fortunate and gratifying issue of the catastrophe; all under the guidance and direction of PROVIDENCE; adopting this chosen family to be " a peculiar treasure to himself," and " the repository of his oracles," when the whole world beside had become immersed in the corruptions of *polytheism*, and abominations of *idolatry*.

And the policy of the *Egyptian* court in giving "a *possession*," or establishment, to *Jacob's* family in the land of *Goshen* especially, was wise and liberal. This country stretched along the *Bubastic* or *Pelusiac* branch of the *Nile*, and formed the eastern barrier of *Egypt*, towards *Palestine* and *Arabia*, the quarters from which they most dreaded invasion: whose " *nakedness*" was now covered, in a short time, by a numerous, a brave, and an industrious people; amply repaying, by the additional security and resources which they gave to Egypt, their hospitable reception and *naturalization*.

JACOB'S HOUSEHOLD IN EGYPT.

There is a numerical difficulty in the account of *Jacob's* household which settled in Egypt. The *Old Testament* mentions seventy souls, Gen. xlvi. 27, the *New* seventy-five souls, Acts vii. 14. The difference, however, is only apparent, and

they can be satisfactorily reconciled together by critical comparison of both passages.

Moses states, that " all the souls that came with *Jacob* into Egypt, *which issued from his loins*, (except his sons' *wives*,) were sixty-six souls," Gen. xlvi. 26, and this number is thus collected :

Jacob's children, eleven sons and one daughter	12
Reuben's sons	4
Simeon's sons	6
Levi's sons	3
Judah's three sons and two grandsons	5
Issachar's sons	4
Zebulun's sons	3
Gad's sons	7
Asher's four sons and one daughter, and two grandsons	7
Dan's son	1
Naphthali's sons	4
Benjamin's sons	10
	66

If to these sixty-six children, grandchildren and great-grandchildren, we add *Jacob* himself, and his two sons born in Egypt, or four more, the amount is seventy, the whole number of *Jacob's* family which settled in Egypt.

In this statement, the *wives* of *Jacob's* sons, who formed part of the household, are omitted; but they amounted to nine: for of the twelve wives of the twelve sons, *Judah's* wife was dead, Gen. xxxviii. 12, and *Simeon's* also, as we may collect from his youngest son, *Shaul*, " by a *Canaanitess*," xlvi. 10; and *Joseph's* wife was already in Egypt. These nine wives, therefore, added to the sixty-six, gave seventy-five souls, the whole amount of *Jacob's household* that went down with him to Egypt: critically corresponding with the statement in the New Testament, that " *Joseph* sent for his father *Jacob*, and *all his kindred*, amounting to seventy-five souls." The expression " *all his kindred*," including the wives, who were *Joseph's* kindred not only by affinity, but also by consanguinity; being probably of the families of *Esau*, *Ishmael*, or *Keturah*. Thus does the New Testament furnish an admirable comment on the Old.

From this list, compared with that of the births of *Jacob's* sons, it appears that some of them must have married remarkably early.

Judah was about forty-seven years old when *Jacob's* family settled in Egypt. He could not, therefore, have been more than fifteen at the birth of his eldest son, *Err;* nor *Err* more than fifteen at his marriage with *Thamar;* nor could it be more than two years after *Err's* death, till the birth of *Judah's* twin sons, by his daughter-in-law, *Thamar;* nor could *Pharez*, one of them, be more than fifteen, at the birth of his sons, *Hezron* and *Hamul*, supposing they were twins, born just before the departure from *Canaan*. For the aggregate of these numbers, $15+15+2+15=47$ years, gives the age of *Judah*. Compare chap. xxxviii with xlvi. 12.

Asher was about forty-three years at that time. He therefore must have married under twenty, and his fourth son, *Beriah*, also, under twenty, (supposing him to be the youngest,) in order that the latter should then have two sons.

Benjamin was about twenty-six years at that time. And he could not have married later than fifteen, to have had then ten sons, unless some of them were twins.

Joseph's sons and grandsons must also have married early. He lived eighty years after his marriage, and, before his death, saw *Ephraim's* children of the third generation, and *Manasseh's* children of the second, Gen. l. 23. *Ephraim*, therefore, the younger brother, who was born during the seven years of plenty, and probably near their end, Gen. xli. 50; his sons, and his grandsons, could not have been much above twenty when they married, in order that he should have great-grand-children, in the course of seventy-three years *.

From such early marriages, in a fruitful country, finely watered, and a warm climate, like *Egypt*, joined to the prolific blessing of Providence, the children of *Israel*, in the course of 215 years, till their exode, multiplied exceedingly; insomuch that the men above twenty years old then amounted to 600,000, beside women and children, Exod. xii. 37, Numb. i. 3. And supposing the men able to bear arms in a given district, amount to about a fourth part of the whole community, (according to *Templeman's* Tables, and *Rennel's Herod.* p. 400, note,) the whole

* How rapidly the tribe of *Ephraim* increased in its population, we may judge from the pedigree of *Joshua*, 1 Chron. vii. 20—27, who was in the tenth generation; and was born about B.C. 1692, or 270 years after the settlement of *Jacob's* family in Egypt; which gives twenty-seven years to a generation.

of the *Israelites* who went out of *Egypt*, must have exceeded two millions. A prodigious increase.

In the list of *Jacob's* family, it is remarkable that there were only two women; his daughter *Dinah*, and *Asher's* daughter, *Sarah*. Providence, by this deviation from the ordinary course of nature, in which the equality of males and females is nearly preserved, laying the seeds of an immense population, in so extraordinary a stock of males, as went down to *Egypt*. It is further observable, that at the first muster in the wilderness, the number of the tribe of *Benjamin*, from ten sons, was 35,400 men, the least of all; and that of the tribe of *Dan*, from one son, 62,700; the greatest of all, next to *Judah*, 74,600; as if on purpose to confound the calculations of *political arithmeticians*, and the speculations of human reason. GOD'S *ways are not as our ways, nor his thoughts as our thoughts!* Numb. i. 17—46; and at the second muster, thirty-nine years after, while these tribes had increased, the tribes of *Reuben* and *Simeon* had dwindled; and the whole amount diminished, about 200,000 men. Compare Numb. xxvi. 1—51. This may be accounted for by their rebellions and chastisements in the wilderness, which fell heaviest on the *Reubenites*, in the rebellion of *Korah*, Numb. xvi. 1; and on the *Simeonites*, in the whoredoms of *Shittim*, Numb. xxv. 1.

The tribe of *Dan*, at first so flourishing, was one of the first to fall into idolatry, soon after *Joshua's* death, Judges xviii. It is, therefore, we may presume, omitted in the general registry of the first nine chapters of *Chronicles*. And not one of that tribe are represented as sealed among the 144,000 true *Israelites!* Rev. vii. 3. *Ephraim* also, the head of the northern tribes, which led the revolt of the ten tribes under *Jeroboam*, is likewise excluded from the Apocalypse, for its earlier idolatries, Judges xvii. Their places are supplied by the true Israelites of the tribes of *Levi* and *Joseph* in general, Rev. vii. 7, 8.

Another remarkable instance of the adoption of the younger son in preference to the elder, so frequent in Scripture, was shewn in *Jacob's* election of *Ephraim*, the younger, before *Manasseh*, the elder of *Joseph's* sons; when, as his eldest son by *Rachel*, he invested *Joseph* with the double prerogative of furnishing two tribes; thus putting *Ephraim* on a footing with *Judah*, the prerogative tribe of *Leah's* sons, in consequence

of the forfeiture of his three elder brothers, *Reuben*, *Simeon*, and *Levi*, for their misconduct, Gen. xlviii. 1—20. To *Joseph*, also, the most deserving of all his sons, he left an additional portion of land above his brethren, Gen. xlviii. 22.

JACOB'S BLESSING, OR PROPHECIES.

At the close of his life, after he had lived seventeen years in the land of Egypt, and was 147 years old, Gen. xlvii. 28, *Jacob* assembled his sons, to tell them "what should befall them or their tribes, in the *last days*;" or to foretel their future fortunes, by Divine inspiration, Gen. xlix. 1.

XLIX. 2. Gather yourselves together and hear, ye sons of *Jacob*,
And hearken unto *Israel* your father.
3. *Reuben*, thou art my first born,
My might, and the beginning of my strength,
Excelling in dignity and excelling in power;
4. Unstable as waters, thou shalt not excel,
Because thou wentest up to thy father's bed,
Then in going up, thou didst defile my couch.
5. *Simeon* and *Levi* are brethren,
They accomplished the iniquity of their purpose,
6. O my soul, enter not into their privy council,
Mine honour be not united to their assembly;
For in their anger, they slew an [honourable] *man*,
And in their wilfulness, they destroyed a *prince!*
7. Cursed be their anger, for it was fierce,
And their wrath, for it was cruel:
I will divide them in *Jacob*,
And will scatter them in *Israel*.
8. *Judah* art thou; thy brethren shall "*praise*" thee,
Thy hand shall be on the neck of thine enemies:
The sons of thy father shall bow down to thee.
9. *Judah* is a *lion's* whelp,
From the prey, my son, art thou come up—
He lieth down, as a *lion*,
He coucheth as a *lioness*:
Who shall rouse him up?
10. The *Sceptre* shall not depart from *Judah*,
Nor a *Teacher* of his offspring;
Until SHILOH shall come;
And [until] to Him, a congregation of peoples *;

* In this 10th verse, there is an alternation, frequent in *Hebrew* poetry; of the first and third, and of the second and fourth lines; which should be read thus:

The *Sceptre* shall not depart from *Judah*,
Until SHILOH shall come;
Nor a *Teacher* of his offspring,
[Until] to Him, a *congregation of peoples*:

11. [HE,] binding his *fole* to the vine,
Even his *asses colt* to the [choice] vine of *Sorek*,
Shall wash his garments in *wine*,
And his clothes in *the blood of grapes;*
12. His eyes shall be red with *wine*,
And his teeth, white with *milk*.
13. *Zebulon* shall dwell at the haven of the sea,
And shall be for a haven of ships,
And his border shall be unto *Zidon*.
14. *Issachar* is a strong *ass*,
Couching between two burdens,
15. And he saw that the resting place was good,
And that the land was pleasant,
And he inclined his shoulder to the load,
And became a servant to tribute.
16. *Dan* shall "*judge*" his people,
As one of the tribes of *Israel*.
17. *Dan* shall be a *serpent* by the way,
An *adder* by the path,
That shall bite the horse-heels,
And his rider shall fall backwards.
18. *I have waited for thy salvation, O Lord!*—
19. A "troop" shall invade *Gad*,
But he shall invade their rear.
20. *Asher's* bread shall be fat,
And he shall yield royal dainties.
21. *Naphtali* is a spreading *oak*,
Which produceth goodly branches.
22. *Joseph* is a fruitful plant [*vine*],
A fruitful plant beside a well,
His branches spread over the wall;
23. The *archers* sorely grieved him,
They shot at him, and hated him;
24. But his *bow* remained in strength,
And his hands bended its arms;
By the hands of the mighty [GOD] of *Jacob*,
By the name of THE SHEPHERD, the ROCK OF *Israel*,
25. By the GOD *of thy Father*, who helped thee,
By the ALMIGHTY, who blessed thee.
May the blessings of heaven from above,
The blessings of the deep lying beneath,
The blessings of the breasts and of the womb,
26. (The blessings of thy father *) prevail,
Unto the blessings of the eternal mountains,
The desirable things of the everlasting hills;
May they be on the head of *Joseph*,
Even on the crown of the head of the *prince* of his brethren!
Benjamin is a ravening *wolf;*
In the morning he shall devour the prey,
And in the evening he shall divide the spoil."

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* See the blessing of *Jacob*, Gen. xxvii. 28, 29.

In this sublime, but highly figurative and obscure prophecy *, (the translation of which I have endeavoured to amend in some places, where the *Samaritan* text, the ancient versions, and parallel passages furnish various readings, more eligible than those of the present *Masorete* text,) *Jacob* begins with his eldest son,

REUBEN.

After stating his privileges as such, he proceeds to the offence for which he lost them, Gen. xxxv. 22. And accordingly, the tribe of *Reuben* never rose to eminence, and with the other *transjordanite* tribes, was the first that was carried into cap-

* When *Joseph* told his remarkable dream of the *sun*, *moon*, and *eleven stars*, or constellations of the *Zodiac*, bowing down to him, the twelfth; it is said that "his father *observed the saying*," Gen. xxxvii. 11; and the learned *Origen* supposed that he alluded thereto in his predictions on this occasion:—Legite in *tabulis cæli*, quæcunque accident vobis et filiis vestris. "Read, in the *cælestial tables*, the fortunes of yourselves and of your children." My respected antiquarian friend, Gen. *Vallancey*, has endeavoured to trace the analogy, in his *Collectanea*, Vol. VI. Part ii. p. 344, from which the following scheme is taken, with some alteration:

1. *Reuben*—"Unstable as *waters*,"—*Aquarius*.
2. *Simeon* and *Levi*—"*Brethren*,"—*Gemini*.
3. *Judah*—"A *lion*,"—*Leo*.
4. *Asher*—"His *bread* shall be fat,"—*Virgo* and her ears of corn.
5. *Issachar*—"A strong *ass*," or an *ox*, both used in husbandry,—*Taurus*.
6, 7. *Dan*—"An *adder* biting the horse-heels,"—*Scorpio*.

N. B. On the celestial sphere, the *Scorpion* is actually represented as biting the heel of the horse of the archer *Sagittarius*. And *Chelæ*, "his claws," originally occupied the space of *Libra*.

8. *Joseph*—"His *bow* remained in strength,"—*Sagittarius*.
9. *Naphtali*—By a play on his name, טלה, *Teleh*, the latter part of it signifies the constellation *Aries*. See *Buxtorf's* Rabbinisms.
10. *Zebulon*—"A *haven* for ships,"—*Cancer*.
11. *Gad*—"A *troop*." The name also reversed, *Dag*, signifies "a *fish*,"—*Pisces*.
12. *Benjamin*—"A ravening *wolf*,"—*Capricornus*;—which, on the *Egyptian* sphere, was represented by a *goat*, led by *Pan*, with a *wolf's* head.

In Gen. *Vallancey's* scheme, *Asher* and *Gad* are omitted; he thinks that *Joseph* is likened to *Virgo*, with her ears of corn, as an elegant allegory of his chastity, and of his care of *Egypt*, p. 347. But *Virgo* corresponds better to *Asher*, and *Sagittarius* exclusively to *Joseph*, to whom and his persecutors he assigns both signs.

"This knowledge of the *Zodiac*," says he, "might have descended in the family of *Abraham*, who dwelt in *Chaldea*." And to strengthen this conjecture, it is highly probable that the primitive *Zodiac* was invented in *Chaldea*, prior to the dispersion of the families of *Noah's* sons, and that the Asterisms were formed to record the leading events from the creation to the deluge. See Vol. I. p. 204, &c.

In addition to the six Asterisms there explained, we may, perhaps, reckon two more, *Scorpio* and *Sagittarius*, as recording the first covenant made after the fall of our first parents, Gen. iii. 15.

tivity, 1 Chron. v. 26. His birth-right, or double portion, was given to *Joseph*, Gen. xlviii. 49; 1 Chron. v. 1.

SIMEON AND LEVI.

These "brethren," in disposition as well as in blood, are next excluded for their cruelty and treachery in the matter of *Shechem*, who was "prince of the country," and "more honourable than all the house of his father," Gen. xxxiv. 2—19. And the tribe of *Simeon* was always inconsiderable, lying on the outskirts of the promised land, and an appendage to *Judah*, until the revolt of the ten tribes. The tribe of *Levi*, though it afterwards recovered its character by its zeal for the Lord, and was honoured with the exclusive privilege of the priesthood, had no landed portion, but was scattered throughout the tribes of *Israel* and *Judah*, and thus the two tribes were as remarkably separated from each other, as their heads had been united in conspiracy.

JUDAH,

The fourth son of *Leah*, by the misconduct of his elder brothers, and by his own merit, in generously offering to redeem *Benjamin* by his own captivity, was set over their heads, and honoured with the high distinction of being the ancestor of CHRIST: "*Judah prevailed above his brethren*, for out of him came He that was to be LEADER," (לנגיד, εις ἡγουμενον, *Sept.*) 1 Chron. v. ii. Compare Micah v. 2, Matt. ii. 6.

The prophecy begins with his name, *Judah*, signifying "the praise of THE LORD," which was given to him at his birth by his mother *Leah*, Gen. xxix. 35. It then describes the warlike character of this tribe, to which, by the divine appointment, was assigned the first lot of the promised land, which was conquered accordingly by the pious and heroic *Caleb*, the first who "laid hand on the necks of his enemies," and routed and subdued them, (Josh. xiv. 11; xv. 1; Judges i. 1, 2,) and led the way for their total subjugation under *David*, who, in allusion to this prediction, "*praises* GOD," and says, "Thou hast given me *the necks* of mine enemies, that I might destroy them that hate me," Psalm xviii. 40. In the different stages of its strength, this tribe is compared to a *lion's whelp*, to a full grown *lion*, and to a nursing *lioness*, the fiercest of all. Hence a *lion* was the standard of *Judah*. Compare Numb. ii. 3; Ezek. i. 10. The

city of *Dâvid*, where he reposed himself after his conquests, secure in the terror of his name, 1 Chron. xiv. 17, was called *Ariel*, "*the Lion* of GOD," Isa. xxix. 1. And OUR LORD himself, his most illustrious descendant, "*the Lion* of the tribe of *Judah*," Rev. v. 5.

The duration of the power of this famous tribe is next determined:—"The *sceptre* of dominion," as it is understood, Esth. viii. 4, Isai. xiv. 5, &c. or its *civil* government, was not to cease, or depart from *Judah*, until the birth or coming of SHILOH, (signifying "THE APOSTLE," as CHRIST is styled, Heb. iii. 1,) nor was the native *lawgiver*, or *expounder of the law*, "*teacher*, or *scribe* *," intimating their *ecclesiastical* polity, to cease until SHILOH should have "a congregation of peoples," or religious followers, attached to him.

And how accurately was this fulfilled in both respects!

1. Shortly before the birth of CHRIST, a decree was issued by *Augustus Cæsar*, that all the land of *Judea* and *Galilee* should be *enrolled*, or a registry of persons taken, in which CHRIST was included, Luke ii. 1—7; whence *Julian* the apostate unwittingly objected to his title of CHRIST, or KING, that "He was born a subject of *Cæsar!*" About eleven years after, *Judea* was made a *Roman* province, attached to *Syria*, on the deposal and banishment of *Archelaus*, the son of *Herod* the great, for mal-administration; and an *assessment* of properties, or "*taxing*," was carried into effect by *Cyrenius*, then governor of *Syria*; the same who before, as the Emperor's Procurator, had made the enrolment, Luke ii. 2, Acts v. 37; and thenceforth *Judea* was governed by a *Roman* deputy, and the *judicial* power of life or death taken away from the *Jews*, John xviii. 31.

2. Their *ecclesiastical* polity ceased with the destruction of their city and temple by the *Romans*, A.D. 70, at which time the GOSPEL had been preached throughout the known world by the *Apostles*, "his witnesses in *Jerusalem*, and in all *Judea*, and in *Samaria*, and unto the *uttermost* parts of the earth," Matt. xxiv. 14; Acts ii. 8; Rom. x. 18; and a vast congregation of *Christians* then formed, both among *Jews* and *Gentiles*.

Our Lord's triumphant entry into *Jerusalem*, before his crucifixion, "riding on an *ass*, even a *colt*, the *foal* of an ass," which, by his direction, his disciples brought to him for this purpose—

* See the *Chaldee Paraphrase* and the *Targums* of *Jerusalem* and *Jonathan*.

"Go into the village over against you, and presently ye shall find an *ass tied*, and a *colt* with her, *loose* them, and bring them unto me," Matt. xxi. 2—5, (remarkably fulfilling the prophecy of *Zechariah*, ix. 9,) is no less a fulfilment of this prophecy of *Shiloh*, "binding, or tying, his *foal* to the *vine*, even his *asses colt* to the *choice vine*." In ancient times, to ride upon white *asses*, or *ass colts*, was the privilege of persons of high rank, *Princes*, *Judges*, and *Prophets*, Judges v. 10; x. 4; Numb. xxii. 22. And as the children of *Israel* were symbolized by the *vine*, Psalm lxxx. 8, Hosea x. 1, "and the men of *Judah*" by "the [*choice*] *vine* of *Sorek* *," in the original, both here and in the beautiful allegory of *Isaiah*, v. 1—7; adopted by *Jeremiah*, ii. 21, and by OUR LORD, Matt. xxi. 31, who styled himself "the *true vine*," John xv. 1; so, the union of both these images signified our *Lord's* assumption, as the promised SHILOH, of the dignity of *King of the Jews;* not in a *temporal*, but a spiritual sense, as he declared to *Pilate*, John xviii. 36, as a prelude to his second coming in glory, "to restore again the kingdom to *Israel*," Matt. xxvi. 64, Acts i. 6.

The *vengeance* to be then inflicted on all the enemies of his Church, or "congregation" of faithful *Christians*, is expressed by the symbolical imagery of "washing his garments in *wine*, and his clothes in the *blood of grapes*," which, to understand literally, would be incongruous, and unusual any where; while it aptly represents his garments crimsoned in the blood of his foes, and their immense slaughter, an imagery frequently adopted in the *prophetic* Scriptures. Thus, the evangelical prophet *Isaiah* foretels the triumphant inauguration of the Messiah, and the subsequent slaughter of his foes, after "the divine proclamation to the ends of the earth," announcing his coming:

LXII. 11. "Say ye to the daughter of *Sion*,
Lo, THY SAVIOUR† cometh,
Lo, *his reward is with Him*,
And his work, before Him."

---

* The valley of *Sorek*, Judg. xvi. 4, was in the district of *Judah*, near *Eshcol*, whence the spies sent by *Moses*, brought that extraordinary cluster of grapes, which was borne by two men, on a staff, between them, to *Kadesh Barnea*. Numb. xiii. 23.

† Here ישע, (*Iesha*), "*salvation*," is rendered, by all the versions, "*Saviour*;" put for ישועה, (*Ieshuah*,) as frequently elsewhere; compare Isa. xvii. 10, &c. with Deut. xxxii. 15, &c. From this latter *Jesus* is formed: "For he shall save his people from their sins," Matt. i. 21.

LXIII. 1. " Who is this, coming from *Edom* * ?
With *dyed* garments from *Bosrah?*
This, who is glorious in his apparel;
Advancing in the greatness of his strength?
[' It is] I, *speaking in righteousness,*
[Who am] *mighty to save.*'
2. " Wherefore is thy apparel *red,*
And thy garments as one treading *the wine-vat?*
3. ' *I have trodden the wine-vat alone,*
And of the peoples there was not a man with me,
And I trod them in mine *anger,*
And trampled them in mine *indignation,*
And their blood was sprinkled upon my garments,
And I have stained all my apparel.
4. For the *day of vengeance* was in my heart,
And the year of *my Redeemed* was come.
5. And I looked, and there was none to help;
And I wondered that there was none to uphold;
Therefore my own arm wrought salvation for me,
And my indignation itself sustained me.
6. *And I trod down the peoples in my anger,*
And spilled their blood upon the ground.' "

And such are the representations of CHRIST'S second coming, in the *Apocalypse*, evidently alluding hereunto.

" Lo, I come quickly,
And *my reward is with me,*
To give to every one according to his work †."——Rev. xxii. 12.

" Lo, a *white horse*, and his rider having a *bow;*
And a *crown* was given him, and he went forth
Conquering and to *conquer*."——vi. 2.

" And He was clad in a *garment dipt in blood.*—
And himself treadeth the *wine-vat of the wrath*
And indignation of ALMIGHTY GOD."——xix. 11—15.

" And *the vat was trodden without the city,*
And there came blood out of the vat, even to
the horses' bridles, for 1600 furlongs."——xiv. 20.

The strength and wholesomeness of *Shiloh's* doctrine are next represented, by having "his eyes red with *wine*, and his teeth white with *milk*." And thus the evangelical prophet, in similar strains, invites the world to embrace the GOSPEL:

" Ho *every one that thirsteth,* come to the *waters,*
And he that hath no money, come, buy and eat:

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* *Edom* is put for the land of unbelievers, or infidels, who had been chastised.

† This explains the foregoing obscure passage, "*And his work before Him,*" Isaiah lxii. 11.

Yea, come buy *wine* and *milk*,
Without money and without price."————Isa. lv. i.

On the last day of the feast of *Tabernacles*, it was customary among the *Jews*, for the priests to bring water from the fountain of *Siloah*, or *Siloam*, which they poured upon the altar, singing the words of *Isaiah*, xii. 3. "*With joy shall ye draw water from the fountain of salvation;*" which the Targum interprets, "*With joy shall ye receive a new doctrine, from the Elect of* THE JUST ONE." And the feast itself was also called *Hosanna.* ("*Save, we beseech Thee.*") And *Isaiah* has also described the *apostacy* of the *Jews*, from their tutelar God, IMMANUEL, under the corresponding imagery of their "rejecting the gently flowing waters of *Siloah.*" Isaiah viii. 6—8.

Hence OUR LORD, on the last day of the feast, significantly invited the *Jews* to come unto Him, as "the true and living fountain of waters," Jer. ii. 13. "*If any thirst, let him come to* ME, *and drink,*" John vii. 37. He also compared his doctrine to *new wine*, which required to be put into *new bottles*, made of skins strong enough to contain it, Matt. ix. 17, while THE GOSPEL is repeatedly represented as affording "*milk* for babes," or "the first principles of the Oracles of God," for novices in the faith, as well as *strong meat* [and *strong wine*] for "masters in CHRIST," or adepts, Matt. xiii. 11; Heb. v. 12—14.

And our Lord's most significant miracle was wrought at this fountain, when he gave sight to a man of forty years old, blind from his birth, by sending him, after he had *anointed* his eyes with moistened clay, to wash in the pool of *Siloam*, (which is the Greek pronunciation of the Hebrew שלח, *Siloah*, or *Siloh*, Isa. viii. 6, where the Septuagint Version reads Σιλωαμ;) signifying, according to the Evangelist, απεσταλμενος, "*sent forth;*" and consequently, derived from שלח, *Shalaĥh*, "*to send,*" John ix. 7. OUR LORD thus assuming to himself his two leading titles of MESSIAH, signifying "*anointed,*" and SHILOH, "*sent forth,*" or delegated from GOD; as he had done before, at the opening of his mission:—

"THE SPIRIT OF THE LORD is upon me, because He hath *anointed* Me to preach the Gospel to the poor; He hath *sent* Me *forth,* (απεσταλκε,) to heal the broken-hearted," &c. Luke iv. 18.

And in the course of it he declared, "I was not *sent forth*

(απεσταλην,) but unto the *lost sheep* of the house of *Israel*," Matt. xv. 24, by a two-fold reference to his character in *Jacob's* prophecy of SHILOH, and SHEPHERD OF ISRAEL, Gen. xlix. 10—24;—" This is life eternal, to know Thee, THE ONLY TRUE GOD, and JESUS CHRIST, whom Thou *sentest forth*," (απεστειλας,) to instruct and save *mankind*, John xvii. 3; and He thus distinguishes his own superior mission, from his commission to his Apostles: " AS THE FATHER *hath sent forth* Me, so I *send you*," (απεσταλκε με—πεμπω υμας,) John xx. 21.

Whence St. *Paul* expressly styles " JESUS CHRIST the *Apostle*, (ὁ αποστολος,) and *High Priest* of our profession," Heb. iii. 1. And by an elaborate argument, shews the superiority of his *mission*, above that of *Moses*, and of his *Priesthood* above that of *Aaron*, in the sequel of the Epistle. His *Priesthood* was foretold by *David*, to be a *Royal Priesthood*, after the order of *Melchizedek*, Psalm cx. 4; but where shall we find his *Mission* or *Apostleship* foretold, except in *Jacob's* prophecy of *Shiloh?* which was evidently so understood by *Moses*, when God offered to *send* him as His ambassador to *Pharaoh*, and he declined, at first, the arduous mission: " O MY LORD, send, I pray thee, by the hand of *Him whom Thou wilt send*," or by the promised *Shiloh*, Exod. iii. 10, iv. 13, by whom, in his last blessing to the *Israelites*, parallel to that of *Jacob*, he prayed that " GOD would bring back *Judah* to his people," from captivity, Deut. xxxiii. 7.

Here, then, we find the true meaning and derivation of the much-disputed term, *Shiloh**, in this prophecy of *Jacob*, which

* Instead of שלח, *Shilohh*, ending with ח, *Hheth*, the present *Masorete* text reads שילה; and in the most correct MSS. שלה, ending with ה, *He**: which might easily have been corrupted from the former, by the erosions of age, changing ח, *Hheth*, into ה, *He*; or by the mistake of transcribers, confounding these similar letters, in some early copies.

Of the various derivations of the present reading the most approved by lexicographers and commentators, *Buxtorf*, *Leigh*, the *Robinsons*, *Parkhurst*, *Mede*, &c. is from שלה, *Shalah*, " to be *peaceable*, *quiet*, or *tranquil*." But however applicable this may be to CHRIST after his second coming, as " *the Prince of Peace*," Isai. ix. 6: when peace and harmony will universally prevail; OUR LORD himself rather disclaimed the title at his first coming: " Think ye, that I came to give *peace* upon earth? I tell you nay, but rather *division*," Luke xii. 51, or " the *sword*," Matt. x. 34; " I came to cast *fire*

* See *Kennicott* and *De Rossi's* Collations on the place; and especially in the latter, the *Appendix*, Vol. IV. p. 217, where the rejection of the second letter, י *Iod*, seems to be fully established.

is fortunately preserved by the Vulgate rendering, *Qui mittendus est*, "He that is to be sent;" and also by a Rabbinical comment on Deut. xxii. 7, "If you keep this precept, you hasten the coming of the MESSIAH, who is called SENT."

This important prophecy concerning *Judah*, intimates, 1. the warlike character and conquests of this tribe. 2. The cessation of their civil and ecclesiastical polity, at the first coming of *Shiloh*. 3. His meek and lowly inauguration at that time, as spiritual *King of the Jews*, riding on an *ass*, like the ancient *Judges* and *Prophets*. 4. His second coming, as a warrior, to trample upon all his foes; and 5. to save and instruct his faithful people.

ZEBULON.

The fortune of *Zebulon* is next foretold, not only that he should be a maritime tribe, but that his border should reach to the territory of *Zidon*. This is a remarkably minute *local* prophecy, so many years before the conquest and division of the promised land.

ISSACHAR.

The lot of this tribe was to be in a pleasant land. It is compared to the *ass*, patient of labour, and submissive to tribute; and was the least warlike of all the tribes. They made no attempts to drive out the ancient inhabitants of the land, but settled among them, and submitted to their rule. This may be collected from the silence of the sacred historian respecting *Issachar*, where he records the wars of the other eight and half tribes on the west side of *Jordan*, to subdue the natives, *Judah*, *Simeon*, *Benjamin*, *Ephraim*, *Manasseh*, *Zebulon*, *Asher*, *Nephthali*, and *Dan*, in the first chapter of *Judges*.

upon the earth, and what will I, if it be already kindled?" Luke xii. 49.—"OUR GOD is a consuming *fire*," Heb. xii. 29. "His fan is in his hand, and he will thoroughly purge his floor; He will gather the *wheat*, (the *good*,) into his garner, but he will burn the *chaff*, (the *bad*,) with unquenchable fire," Matt. iii. 12.—And surely *the sword of* THE LORD, which formerly desolated *Judea*, for the rebellions of the Jews, and their rejection and crucifixion of the Lord of Life, is now going through *Christendom*, to punish the lukewarmness and apostasy of the Christian Churches, in this declining age of *faith*, foretold by our Lord: "Nevertheless, when the Son of Man cometh [again] will he find *faith* upon the earth?" or Christianity any where established in purity.—The *signs of the times* are tremendous, and threaten the subversion of all religious *establishments!*

DAN.

Dan was the elder of *Jacob's* sons by *Rachel's* maid. From his name, signifying "*Judge*," he promises him an equal rank among the tribes of *Leah's* and *Rachel's* sons. This was a very numerous and warlike tribe, "A *lion's* whelp," Deut. xxxiii. 22, which, from the craft and stratagems they should use against their enemies, he compares to a *serpent*, biting the horse-heels of the passengers.—When straitened for room, they sent spies to discover what part of their enemies' land was weakest, and most exposed to their attack, and thus surprised and destroyed the careless and secure inhabitants of *Laish*, or *Leshem*, Josh. xix. 47, Judg. xviii. And *Samson*, the Judge, destroyed the *Philistines* by stratagem, Judg. xvi. 30.

A remarkable ejaculation is here introduced by the venerable Prophet.

"*I have waited for thy salvation, O Lord!*"

It was perhaps suggested by the preceding image of the *serpent* biting the heels of the horse, and throwing his rider; which might have reminded him of the *old serpent* bruising the heel of the *blessed Seed* of the woman, or CHRIST, who is frequently represented in Scripture as a *horseman*, going to battle against his enemies, Psalm xlv. 3—5, &c. Rev. vi. 2, xix. 11. And the contemplation of his grand victory over the serpent, "by bruising his head," or finally destroying him and his power, foretold to our first parents, and now more fully unfolded to the Patriarch, in the foregoing signal prophecy of *Shiloh*, near the close of his days, after he had long waited for a clearer disclosure of this mysterious mode of salvation, would naturally have produced such an ejaculation: which was afterwards adopted by the pious *Simeon*, when he actually saw the LORD'S CHRIST, Luke ii. 25—32.

And in this sense it is also understood by the ancient Jewish *Targums* of *Jonathan* and *Jerusalem*, which thus paraphrase it, recording the sense of the primitive *Jewish* Church.

T. *Jonathan.*	T. *Jerusalem.*
"I wait not for the salvation of *Gideon;* I expect not the salvation of *Samson,* because their salvation was a *temporal* salvation; but I wait for and expect thy salvation, O Lord, because thy salvation is an *everlasting salvation.*"	"My soul waits not for the salvation of *Gideon,* son of *Joash,* which is temporal; nor the salvation of *Samson,* which is a transitory salvation; but the salvation which thou saidst by THY WORD should come to thy people, the children of *Israel:* my soul waits for this thy salvation."

GAD.

The prediction concerning this tribe bears an affinity to the foregoing, in the allusion to the name, "a *troop,*" and the mode of deliverance. This was a valiant tribe, and with the *Reubenites* and half tribe of *Manasseh,* settled in the conquered territories of *Sion, Og,* and the *Moabites,* on the east side of *Jordan.*

ASHER,

Whose name signifies "happiness," was fortunate in his lot, which abounded in *oil,* Deut. xxxiii. 24, choice wines, aromatic shrubs, balms, perfumes, &c. "a place where there was no want of any thing that is on the earth," Judg. xviii. 10.

NEPHTHALI.

This tribe was to possess a rich and fertile land*; see *Moses'* description in the parallel place, Deut. xxxiii. 23. When *David* was crowned king of all Israel at *Hebron,* this and the neighbouring tribes supplied meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep, for the entertainment, 1 Chron. xii. 40. It bordered on *Lebanon,* so celebrated for its *beauty* and *fertility,* and especially for its *wine,* Hosea xiv. 5—7.

* *Nephthali* is compared to a "*hind,*" in our English Bible, but אילה also signifies "an *oak,*" as well as אלה; see Isa. i. 29, lxi. 3, lxvii. 5, and שלוח is "a *shoot.*"

JOSEPH.

Jacob having now come to his favourite son, by his beloved wife, and the most deserving of all his children, dwells on him with peculiar tenderness and affection. He compares him to "a *fruitful plant*;" according to the interpretation of the Rabbins *Jonas* and *Jehuda*, (deriving the word פרת from פאר,) meaning thereby "*the vine*," according to the Targums of *Jonathan* and *Jerusalem*; which is usually planted against a wall, or other prop, Psalm cxxviii. 3. And accordingly, the two tribes of *Ephraim* and *Manasseh*, flourished exceedingly, were settled in the finest part of the land of promise, and spread on both sides of the river *Jordan*, to the *Mediterranean* sea, westwards, and eastwards towards the wilderness of *Kedemoth*. See the *Elements of Ancient Geography*, Vol. I. p. 422. He next recounts his sufferings from his brethren, "who hated him, and could not speak peaceably to him," Gen. xxxvii. 4; but "shot out their *arrows*, even bitter words;" and "laid snares for him," and persecuted him, Psalm lxiv. 2—5, and then his deliverance by the mighty God of *Jacob*; for "his *bow* remained in strength, and his hands bended its arms;" when he retorted their own policy against them, and charged them with being *spies*, &c. And "GOD suddenly shot at them with an arrow, and they were wounded; so that their own tongue fell upon themselves," Psalm lxiv. 7, 8. when their conscience smote them, and "they said, *we are verily guilty concerning our brother*," &c. Gen. xlii. 21. His repeated deliverances in *Egypt*-from his mistress, and from prison, and his advancement to the regency, are next aptly represented, I conceive, by the three-fold repetition of the divine titles, "by *the name* of the SHEPHERD, *the* ROCK * of *Israel*," &c. (supposing these to relate, as they do most naturally, to the preceding, rather than to the following sentence; and that משם, should be rendered "by *the name* †," rather than "*from thence*," which easily connects them therewith) and his multiplied blessings form the conclusion: these were, 1. a *fertile* and *extensive* country, stretching to the mountains which formed their northern and eastern

* This title of the "*stone*," or "*rock*," which is frequent in the poetical Scriptures, was probably borrowed from *Jacob's* pillow, Gen. xxviii. 12, 13.

† Instead of מִשָּׁם, the Syriac Translator reads, מִשָּׂם.

barriers; 2. a *numerous progeny* to possess it; which in the joint population of the house of *Joseph*, or two tribes of *Ephraim* and *Manasseh*, considerably exceeded any other tribe; so that they complained to *Joshua*, "Why hast thou given me but one lot and one portion to inherit, seeing I am a great people; because THE LORD hath blessed me hitherto?" Josh. xviii. 14. And 3. *superior authority* * over his brethren. Besides *Joshua*, the successor of *Moses*, *five* of the twelve succeeding *judges* were of the tribe of *Ephraim*, as expressly stated; and probably two of the others, *Deborah* and *Abdon*, Judg. iv. 5, xii. 15. And though the tribes of *Benjamin* and *Judah* furnished the three first kings, *Saul*, *David*, and *Solomon*; after the revolt of the ten tribes, on the accession of *Rehoboam*, *Jeroboam* the *Ephraimite*, was made king of *Israel*, and the crown remained for some generations in his family; and the tribe of *Ephraim* held the lead, until the *Assyrian* captivity. These conclusions seem to be supported by the parallel blessing of *Joseph*, in *Moses'* prophecy; on which the alterations of the translation of this last clause are principally founded, Deut. xxxiii. 13—16.

BENJAMIN.

The last tribe is compared to a *wolf*, for its ferocious and martial disposition, such as was evinced in their contest with all the other tribes, in which, after two victories, they were almost exterminated, Judg. xix. and xx. Its union with the tribe of *Judah* seems to be intimated in their joint conquests, expressed nearly in the same terms; "*Judah* went up from the *prey*;"—"*Benjamin* devoured the *prey*." *Moses*, in his parallel prophecy, confirms this, by signifying that the *Sanctuary* should be fixed in his lot; and that He should continue as long as the existence of the Temple itself.

> "THE BELOVED OF THE LORD shall dwell with him in safety,
> And shall cover him *all the day long*;
> And shall dwell between his shoulders.——Deut. xxxiii. 12.

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* The word נזיר, (*Nazir*,) applied to *Joseph* both by *Jacob* and *Moses*, signifies "*separated*," or "*distinguished*" by superior eminence and dignity. In *Persia*, at present, *Nazir* is the title of the first officer of state, or superintendant of all the demesnes. —*Sir John Chardin.*

This wondrous chain of prophecies, stretching so far into futurity, and including a train of events, as minute and circumstantial, in some particulars, as they are important in others, prove, all together, by their exact accomplishment, that this highly-gifted Prophet spake as "THE SPIRIT *gave him utterance;*" unfolding, especially, in a surprising degree, the fortunes of the *Jewish* nation, still fulfilling; and a more distinct and extensive view of the two-fold character of "the blessed SEED," as an *Apostle* and a *Conqueror*, than had been vouchsafed to any of the preceding Prophets.

Abraham and *Moses* excepted, none of the Prophets appear to have been favoured with such frequent communications with the *angelic* host, and with GOD himself, as *Jacob*, Gen. xxviii. 12—17, xxxii. 1, 2, xxxv. 1—15, &c. But most astonishing was his "*wrestling* with GOD, in a human form, *face to face*,"—when he meditated flight from his offended brother *Esau;* a *symbolical* mode of instruction, to support his spirits, by yielding, as it were, to his might, when his divine antagonist "prevailed not against him" in the struggle; and to disable him from flight, by an unequivocal proof of divine power, in touching and dislocating his thigh, so that he halted thereon; and also to encourage him, by the new name of *Israel*, given to him in consequence of this significant transaction:—"Thy name shall no more be called *Jacob*," ("*the supplanter*," a term of reproach,) but *Israel:* for as a *prince* hast thou power with GOD; and with *men* shalt thou prevail *." And from this high title, his posterity were denominated "children of *Israel*," rather than of *Jacob*, Gen. xxxii. 22—32, xxxv. 1—10; Hosea xii. 4.

JOSEPH'S PROPHECY.

The inspired *Joseph* also, before his death, comforted his brethren with the prospect of the future accomplishment of the divine promises.—"God will surely visit you, and bring you out of this land, unto the land which he sware unto *Abraham*, and *Isaac*, and *Jacob*."—The Apostle cites this as an evidence of his *faith*, Heb. xi. 22. With the death of *Joseph*, at the age of 110 years, the book of *Genesis* ends.

* This is the excellent reading of the *Septuagint:* ὁτι ενισχυσας μετα θεου, και μετα ανθρωπων δυνατος εσῃ, the former is an exact translation of שרית עם אלהים, whence ישראל, *Israel* is derived; the latter is rightly rendered in the future tense, to denote his ensuing success with *Esau*, *Pharaoh*, &c.

EGYPTIAN BONDAGE.

The extraordinary increase of the *Israelites* in *Egypt*, is expressed by a remarkable amplification of terms: and "they were *fruitful*, and *increased abundantly*, and *multiplied*, and *waxed exceeding mighty*, and *the land was filled* with them," Exod. i. 7.

The prodigious increase of their numbers and power, excited the jealousy and apprehension of the court of *Egypt*, when "*a new king arose, who knew not Joseph*," or regarded not his great and important services to the state; and who, in violation of their charter, as a free people, naturalized in the country, in order to check their population, and exhaust their strength, put them to works of hard labour, "*and made them serve with rigour, and made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field*," Exod. i. 9—14.

Beside "the store cities of *Pithon* * and *Raampses* †," which they built for *Pharaoh*, on the confines of the desert of *Arabia*, *Josephus* mentions that they were employed in making canals and embankments, to prevent the overflowing of the river, and also in building pyramids. Perhaps the principal *brick* pyramids found in Egypt, were their work.

The Bible chronology, following *Usher*, dates the commencement of their bondage immediately from *Joseph's* death, or seventy-one years after their settlement in *Egypt*: but this seems to be too soon for the *Egyptians* to forget *Joseph*, and for the *Israelites* to increase to such a degree. We may, therefore, reasonably date it about thirty years, or one generation later, or about a century after their settlement.

The more the Israelites were oppressed, the more they multiplied and grew, and the more were the *Egyptians* alarmed; finding, therefore, this expedient insufficient to check their increase, the *Hebrew* midwives were ordered to destroy all the male children that should be born, but they disobeyed the command; alleging that the *Hebrew* women were more lively than

* פתן, or *Pith-on*, or *Beth-on*, "the house of *On*," or the Sun; was a second *Heliopolis*, near *Babylon*; both built upon the confines of *Arabia*, according to *Ptolomy*.—*Bryant, Plagues of Egypt*, p. 318.

† Instead of *Raampses*, the Sept. reads *Ramesses*; and *Eusebius* says, that *Ramesses*, which gave name to that district of the land of *Goshen*, Gen. xlvii. 11, was built by the Israelites.

the *Egyptian*, and did not require their assistance; upon which that cruel edict was issued by the king, that all the male infants should be destroyed, Exod. i. 12—22.

This decree was in force at the birth of *Moses*, sixty-four years after the death of *Joseph*; and was probably enacted soon after the birth of his elder brother, *Aaron*, three years earlier, who was not subject to the decree. We may date it, therefore, about the thirty-second year of their bondage, and about 133 years after their settlement.

MOSES.

This illustrious legislator of the *Israelites* was of the tribe of *Levi*, in the line of *Kohath* and of *Amram*, whose son he was, and therefore, in the fourth generation after the settlement of the *Israelites* in *Egypt*. The time of his birth is ascertained by the exode of the *Israelites*, when *Moses* was eighty years old, Exod. vii. 7.

By a singular Providence, the infant *Moses*, when exposed on the river *Nile*, through fear of the royal decree, after his mother had hid him three months, because he was a goodly child, was taken up and adopted by *Pharaoh's* daughter, and nursed by his own mother, whom she hired, at the suggestion of his sister *Miriam*. Thus did he find an asylum in the very palace of his intended destroyer;—while his intercourse with his own family and nation was still most naturally, though unexpectedly, maintained; so mysterious are the ways of Heaven.—And while he was instructed "in all the *wisdom* of the Egyptians," and bred up in the midst of a luxurious court, he acquired at home the knowledge of the promised *redemption* of Israel; and "by faith in the REDEEMER CHRIST, refused to be called the son of *Pharaoh's* daughter; choosing rather to suffer affliction with the people of God, than to have enjoyment of sinful pleasures for a season, esteeming the reproach of CHRIST, (or persecution for CHRIST'S sake,) greater wealth than the treasure of Egypt: for *he had respect to the* [future] *recompence of reward*," Exod. ii. 1—10; Acts vii. 20—22; Heb. xi. 23—26; or looked forward to a future state.

When *Moses* was grown to manhood, and was full forty years old, he was moved by a divine impulse, as it seems, to undertake the deliverance of his countrymen, "for he supposed that

his brethren would have understood how that GOD, *by his hand, would give them deliverance*, but they understood not."—For when, in the excess of his zeal to redress their grievances, he slew an *Egyptian*, who injured one of them, and afterwards endeavoured to reconcile two of them that were at variance, they rejected his mediation, and "the man who had done wrong said, *Who made thee a judge and a ruler over us? Intendest thou to kill me, as thou killedst the Egyptian yesterday?*"—So *Moses*, finding it was known, and that *Pharaoh* sought to slay him, fled for his life to the land of *Midian*, in *Arabia Petræa*, where he married *Zipporah*, the daughter of *Jethro*, or *Reuel*, prince and priest of *Midian*, and as a shepherd, kept his flocks in the vicinity of Mount *Horeb*, or *Sinai*, for forty years, Exod. ii. 11—21; iii. 1; xviii. 5; Numb. x. 29; Acts vii. 23—30.

During this long exile, *Moses* was trained in the school of adversity, for that arduous mission which he had prematurely anticipated, and instead of the flaming zeal which at first actuated him, at length became "*very meek*, above all the men that were upon the face of the earth," Numb. xii. 3. And no man indeed had greater trials, or more occasion for meekness, and his *humility* was equal thereto. His backwardness afterwards to undertake that mission, for which he was destined from the womb, was no less remarkable than his forwardness before, Exod. iv. 10—13.

At length, when the oppression of the *Israelites* was come to the full, and they cried to GOD for succour, and the king was dead, and all the men in *Egypt* that sought his life, "the God of glory" appeared to *Moses*, in a flame of fire, from the midst of a bush, and announced himself as "the God of *Abraham*, of *Isaac*, and of *Jacob*," under the titles of JAHOH and ÆHJEH, expressive of his *unity* and *sameness* *, and commissioned him first to make known to the *Israelites* the divine will for their deliverance; and next, to go with the elders of Israel to *Pharaoh*, requiring him, in the name of "THE LORD, the God of the *Hebrews*, to suffer the people to go three days' journey into the wilderness, to sacrifice unto the Lord their God,"—after such sacrifices had been long intermitted during their bondage, when the *Egyptians* had sunk into bestial polytheism, and would have stoned them had they attempted to sacrifice their principal

* See the sixth Dissertation on *the primitive names of the Deity*, in the volume of Dissertations on the *prophetic character of our Lord*.

divinities, the *Apis*, or *Bull*, &c. in the land itself. Foretelling also the opposition they would meet from the king, the mighty signs and wonders that would finally compel his assent, and their spoiling of the *Egyptians*, by *asking* *, or *demanding* of them (not *borrowing*) jewels of silver, and jewels of gold, and raiment, (by way of wages, or compensation for their services,) as originally foretold to *Abraham*, that "they should go out from thence with *great substance*," Gen. xv. 14; Exod. ii. 23—25; iii. 2—22; viii. 25, 26.

To vouch his divine commission to the *Israelites*, God enabled him to work three signal miracles: 1. turning his *rod* into a *serpent*, and restoring it again; 2. making his hand *leprous* as snow, when he first drew it out of his bosom, and restoring it sound as before when he next drew it out; and 3. turning the water of the river into *blood*. And the people believed the signs, and the promised deliverance, and worshipped.

To assist him also in his arduous mission, when *Moses* had represented that "he was not eloquent, but slow of speech," and of a slow or stammering tongue, GOD inspired *Aaron*, his elder brother, to go and meet *Moses* in the wilderness, to be his *spokesman* to the people, Exod. iv. 1—31, and his *prophet* to *Pharaoh*, while *Moses* was to be *a God* to both, as speaking to them in the name, or by the authority of God himself, Exod. vii. 1, 2.

At their first interview with *Pharaoh*, they declared: "Thus saith THE LORD, the GOD OF ISRAEL, Let my people go, that they may hold a feast unto me in the wilderness." And *Pharaoh* said, "*Who is* THE LORD, that I should obey his voice to let *Israel* go? I *know not* [or regard not] THE LORD, neither will I let *Israel* go."

In answer to this haughty tyrant, they styled the LORD by a more ancient title, which the *Egyptians* ought to have known

* In this prophecy, and in its performance afterwards, Exod. xii. 35, 36, the verb שׁאל, in the conjugation *Kal*, is improperly rendered to "*borrow*," instead of to "*ask*," or "*demand*," which is its usual signification; and in *Hiphil*, to "*lend*," instead of to "*give freely*;" as in a parallel passage, where "*Hannah freely gave*," or consecrated to THE LORD her first born son, whom she had "*asked*," or prayed for, in obedience to the law of *Moses* respecting the first born, 1 Sam. i. 28; Exod. xiii. 2.—On the present mistranslation has been grafted a calumny against the *Israelites*, as if they cheated the *Egyptians*; whereas "THE LORD gave them favour in the sight of the *Egyptians*," who freely gave what they as freely asked.

and respected, from *Abraham's* days, when He plagued them in the matter of *Sarah:*

"THE GOD OF THE HEBREWS hath met with us: Let us go, we pray thee, three days' journey into the desart, and sacrifice unto the Lord our God, *lest He fall upon us with pestilence or with the sword.*" Plainly intimating to *Pharaoh* also, not to incur his indignation, by refusing to comply with his desire.—But the king not only refused, but encreased the burdens of the people, Exod. v. 1—19. And the people murmured and hearkened not unto *Moses*, when he repeated from THE LORD His assurances of deliverance and protection, for anguish of spirit, and for cruel bondage, Exod. v. 20—23, vi. 1—9.

At their second interview with *Pharaoh*, in obedience to the divine command, again requiring him to let the children of *Israel* go out of his land; *Pharaoh*, as foretold, demanded of them to *shew* a miracle for themselves, in proof of their commission, when *Aaron* cast down his rod, and it became a serpent, before *Pharaoh*, and before his servants, or officers of his court.

The king then called upon his *wise men* and *magicians*, to know if they could do as much by the power of their gods, "and *they did so* with their *enchantments;* for they cast down every man his rod, and they became serpents, but *Aaron's* rod swallowed up their serpents."

Here the original phrase ויעשו כן, "*and they did so*," or "*in like manner*," may only indicate the *attempt* *, and not the *deed;* as afterwards, in the plague of *lice*, "when *they did so* with their *enchantments*, but *could not*," Exod. viii. 18. And indeed, the original term, להטיהם, rendered "*their enchantments*," as derived from the root לאט, or לוט, to *hide* or *cover*, fitly expresses the secret deceptions of *legerdemain*, or "sleight of hand," to impose on spectators. And the remark of the magicians, when unable to imitate the production of *lice*, which was beyond their skill and dexterity, on account of their minuteness,—"*this is the finger of a God!*"—seems to strengthen the supposition; especially as the *Egyptians* were famous for legerdemain, and for charming serpents; and the magicians, having had notice of the miracle they were expected to imitate, they might make provision

* *Apuleius*, speaking of a juggler, describes his tricks as if they were realities; as "*swallowing* a sharp-pointed spear, and plunging a lance into *his belly.*"—Circulatorem *aspexi* equestrem, spatham præacutam mucrone infesto *devorasse;* ac mox eundem venatoriam lanceam—in *ima viscera* condidisse. Metam. lib. i.

accordingly, and bring live serpents, which they might have substituted for their rods. And though *Aaron's* serpent swallowed up their serpents, shewing the superiority of the *true miracle* over the *false*, 2 Thess. ii. 9, it might only lead the king to conclude, that *Moses* and *Aaron* were more expert jugglers than *Jannes* and *Jambres*, who opposed them, 2 Tim. iii. 8. And *the heart of Pharaoh was hardened* *, so that he "hearkened not unto them, as THE LORD had said," or foretold, Exod. vi. 10, 11; vii. 8—13.

The incredulity of *Pharaoh* on this occasion, only resembled the incredulity of the *Israelites* themselves, when the same miracle was wrought before them; and it was not considered as decisive, even by THE LORD, when he supposed that they might not be convinced till the third miraculous sign, as was actually the case, iv. 8, 9, compared with iv. 30, 31. In both cases, therefore, the reality of the transformation might have been doubted by *Pharaoh* as well as by the *Israelites*, on the supposition that it might have been the effect of legerdemain.

After this miracle, the rod was restored, as before, vii. 15.

THE PLAGUES OF EGYPT.

The design of these visitations, growing more awful and tremendous in their progress, was to make *Pharaoh know*, and confess, that the GOD OF THE HEBREWS, was THE SUPREME LORD; and to exhibit his power and his justice, in the strongest light, to *all the nations of the earth*, Exod. ix. 16, 1 Sam. iv. 8, &c. to execute judgment upon the *Egyptians*, and upon *all their gods*, inanimate and bestial, for their cruelty to the *Israelites*, and for their grovelling *polytheism* and *idolatry*, vii. 14—17, xii. 12.

The season of the year, and the commencement of the plagues, is no where specified, but both may be collected from the his-

* The original is so rendered by all the ancient Versions, without exception, and by the most judicious modern translators, *Coverdale*, the *Geneva* Bible, *Le Chais*, &c. Our last Translators incorrectly render, "And HE *hardened Pharaoh's* heart," inconsistently with their rendering of the same phrase afterwards, Exod. vii. 22, viii. 19, ix. 7, as above; for *Pharaoh hardened his own heart* several times before GOD began to harden it. They seem to have been led into this mischievous error, by the expression, "as THE LORD *had said*;" referring to the foregoing; "And *I will harden his heart*," iv. 21; and "*I will harden Pharaoh's heart*," vii. 3; but this did not take place till *Pharaoh* became obdurate and incorrigible, ix. 12.

tory. The exode of the *Israelites*, after the tenth and last plague, was about the vernal equinox, or beginning of April, on the fifteenth day of the first month, *Abib*, Exod. xii. 6; but by the seventh plague of *hail*, the *barley* was smitten, but not the *wheat* and *rye* of later growth. For according to the report of modern travellers, *Egmont*, *Hayman*, and *Hasselquist*, the barley harvest in Egypt is reaped in *March*, and the wheat in *April*; and *Le Brun* found the whole to be over at *Cairo* upon the nineteenth of *April*. This agrees with the account of *Moses*, that "*the barley was in the ear*," though not yet fit for reaping; but the "*wheat and the rye were not grown up*," ix. 31, 32. This judgment, therefore, must have happened about a month before the exode, or in the beginning of *March*, before the *barley* harvest, so early as to leave room for the three succeeding plagues; and if we count backwards two months, by the same analogy, for the six first plagues, it will bring the first about the beginning of *January*, or commencement of the winter season; at which time the river *Nile* was lowest, and its waters clearest*: as evidently indicated by

THE FIRST PLAGUE.

The *Nile* was the principal divinity of the *Egyptians*.—According to *Heliodorus*, "they paid divine honours to this river, and revered it as the first of their gods. They declared him to be the *rival of heaven*, since he watered the country without the aid of clouds and rain," *Ethiop.* B. IX. And the priests told *Herodotus*, that one of the kings of Egypt, *Pheron*, the son of *Sesostris*, was struck blind by the *river-god*, for an act of impiety: "That at a time when the inundation had risen to the extraordinary height of more than eighteen cubits, a violent storm of wind having arisen, which greatly agitated the waters, the king, with a foolish temerity, took a javelin in his hand, and flung it into the midst of the foaming billows, for which he was immediately seized with a pain in his eyes, which made him blind for ten years," B. II. § 111. This proves how excessive was their superstitious adoration of their river. His principal festival was at the summer solstice, when the inundation commenced; at which season, in the *dog-days*, by a cruel idolatrous rite, they sacrificed red-haired persons, principally foreigners, to

* See the account of the annual inundation of the *Nile*, Vol. I. p. 33.

Typhon, or the power that presided over tempests, at *Busiris* *, *Heliopolis*, &c. by burning them alive, and scattering their ashes in the air, for the good of the people; as we learn from *Plutarch*, *Isis* et *Osir.* Vol. I. p. 380. Hence *Bryant* infers the probability, that these victims were chosen from among the *Israelites*, during their residence in *Egypt*. *Plagues*, &c. p. 117.

The judgment then inflicted upon the river, and all the waters of Egypt, in the presence of *Pharaoh* and of his servants, as foretold, when as soon as *Aaron* had smitten the waters of the river, they were turned into *blood*, and continued in that state for *seven days*, so that all the *fish* died, and the *Egyptians* could not drink of the waters of the river, in which they delighted, as the most wholesome of all waters; but were forced to dig wells for pure water to drink; was a significant sign of GOD's displeasure for their senseless idolatry, in worshipping the river, and its fish; and also "a manifest reproof of that bloody edict, whereby the infants were slain," Wisd. xi. 7, and a punishment on themselves; in which also the *Israelites* shared, who had been infected with their idolatries.

The *magicians* imitated this miracle also, with their enchantments. And *Pharaoh's heart was hardened* a second time; "neither did he *set his heart* to this also," as soon as the river was restored, Exod. vii. 15—25.

SECOND PLAGUE.

In the plague of *frogs*, their sacred river itself was made an active instrument of their punishment, together with another of their gods. The *frog* was one of their sacred animals, consecrated to the *sun*, and considered as an emblem of divine inspiration in its inflations †.

This was a severe chastisement; for the frogs came up from the rivers, and covered the land of *Egypt:* they penetrated every where, polluting and defiling every thing they touched,

* Quis illaudati nescit *Busiridis* aras? Virg. Georg. iii. 5.

„Cum *Thrasius Busirin* adit, monstratque piari
Hospitis effuso sanguine, posse JOVEM. *Ovid.* Art. Am. I. 649.

† In the symbolical imagery of the *Apocalypse*, three *unclean* or *demoniacal* spirits, *doing signs*, or proposing miracles, like *frogs*, are represented as issuing from the mouths of the *dragon*, the *beast*, and the *false prophet*, Rev. xvi. 13. It is singular, that the ancient arms of *France* were *three frogs!* Comment on *Nostradamus*, p. 251. edit. 1672.

their beds, ovens, and kneading-troughs. In this plague also, the *Israelites* were involved. The *magicians* imitated this miracle also. *Pharaoh*, however, began to be humbled; he sent for *Moses* and *Aaron*, and said, "Intreat THE LORD, that He may take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice to the Lord."—— But when the plague was removed, and precisely at the time he had appointed himself—"*to-morrow*;" and *Pharaoh* saw that there was respite, *he hardened his heart*, a third time, and broke his promise, viii. 1—15.

THIRD PLAGUE.

This plague of *lice*, which was produced without any previous intimation to *Pharaoh*, was peculiarly offensive to a people so superstitiously nice and cleanly as the *Egyptians;* and above all, to their *priests;*" who used to shave their whole body every third day, that neither *louse*, nor any other vermin, might be found upon them, while they were employed in serving their gods," as we learn from *Herodotus*, B. II. § 37. And *Plutarch* informs us, that "they never wore *woollen* garments, but *linen* only, because linen is least apt to produce *lice*." De *Isid.* et *Osir.* Vol. II. p. 352. This plague, therefore, was particularly disgraceful to the *magicians* themselves, and when they tried to imitate it, but failed, on account of the minuteness of the objects, (not like *serpents*, *water*, or *frogs*, of a sensible bulk that could be handled,) they were forced to confess, that this was no *human* feat of legerdemain, but rather, "*the finger of a God*," or wrought by the supernatural agency of some *demon*. For they gave not the glory to THE ONLY TRUE GOD; nor "the honour due unto his name," as the GOD OF THE HEBREWS. This we may collect from their continuing to withstand *Moses*, until the sixth plague of the *boil*, which they shared in common with the Egyptians; after which we hear no more of them. Thus were *the* "*illusions of art magic* put down, and their vaunting in *wisdom* reproved with *disgrace*," Wisd. xvii. 7. "*Their folly was manifest unto all men*," in absurdly and wickedly attempting at first to place the feats of human art on a level with the stupendous operations of divine power, in the two first plagues: and being foiled in the third, by shamefully miscarrying, they exposed themselves to the contempt of their

admirers*. And the Apostle imputes their *folly, in withstanding the truth,*" to their being men of a "*corrupt mind, reprobate,* [or *undiscerning*] concerning the FAITH," or belief in the ONE TRUE LORD OF ALL, 2 Tim. iii. 8.

Philo, the *Jew*, has a fine observation on the plagues of *Egypt:* "Some, perhaps, may enquire, why did God punish the country by such minute and contemptible animals [as *frogs, lice, flies,*] rather than by *bears, lions, leopards,* or other kinds of savage beasts, which prey on human flesh? or if not by these, [why not] by the Egyptian *asp*, whose bite is instant death? But let him learn, if he be ignorant, first, that GOD chose rather to *correct* than to destroy the inhabitants: for if He desired to annihilate them utterly, he had no need to have made use of *animals* as his auxiliaries, but of the divinely inflicted evils of *famine* and *pestilence.* Next, let him further learn that lesson so necessary for every state of life, namely, that *men,* when they war, seek the most powerful aid to supply their own weakness; but GOD, the highest and the greatest power, who stands in need of nothing, if at any time He chooses to employ *instruments,* as it were, to inflict chastisement, chooses not the strongest and greatest, disregarding their strength, but rather the mean and the minute, whom He indues with invincible and irresistible power to chastise offenders."

Notwithstanding the declaration of the *magicians,* "the *heart of Pharaoh was hardened,* a fourth time, and he hearkened not unto them [*Moses* and *Aaron,*] as the Lord had said," viii. 16—19.

The first three plagues were common to the *Egyptians* and the *Israelites,* to convince both that "there was *none like* THE LORD;" and to wean the latter from their *Egyptian* idolatries, and induce them to return to the Lord their God. And when this end was answered, the *Israelites* were exempted from the ensuing plagues; for the LORD "*severed* the land of *Goshen*" from the rest of *Egypt;* whence the ensuing plagues, confined to the latter, more plainly appeared to have been inflicted by THE GOD OF THE HEBREWS, viii. 20—23. To convince both, more clearly, of "the *goodness* and *severity* of GOD," Rom. xi.

* *Numenius*, the Pythagorean philosopher, says that "*Jannes* and *Jambres* were *inferior to none in magic skill;* and for that reason, *chosen, by common consent,* to oppose *Musæus,*" [or *Moses.*] *Euseb.* Præp. Evang. Lib. ix. cap. 8. See also *Pliny*, Hist. Nat. Lib. xxx. c. 1.

22. "That great plagues remain for the *ungodly*, but mercy embraceth the *righteous* on every side," Psalm xxxii. 11.

FOURTH PLAGUE.

This visitation of *flies*, of the *gad-fly*, or *hornet*, was more intolerable than any of the preceding. By this, his minute, but "mighty army," GOD afterwards drove out some of the devoted nations of *Canaan*, before *Joshua;* Exod. xxiii. 28, Deut. vii. 20, Josh. xxiv. 12. This insect was worshipped in *Palestine* and elsewhere, under the title of *Baal-zebub*, "Lord of the Gad fly," 2 Kings i. 1, 2. *Egypt*, we learn from *Herodotus*, abounded with prodigious swarms of *flies* or *gnats:* but this was in the heat of summer, during the *dog-days;* whence this fly is called by the Sept. κυνομυια, "*the dog-fly.*" But the appointed time of this plague was in the middle of winter; and, accordingly, this plague extorted *Pharaoh's* partial consent: "Go ye, sacrifice to *your* GOD, but in *the land;*" and when *Moses* and *Aaron* objected the offence they would give to the *Egyptians*, who would *stone* them for sacrificing "*the abomination of the Egyptians*," viz. animal sacrifices*; he reluctantly consented;—"only ye shall not go *very far away;*"—for he was apprehensive of their flight, like his predecessor, who first enslaved the *Israelites*, Exod. i. 10; and he again desired them to "*intreat* for him." But he again "dealt *deceitfully;*" and after the flies were removed so effectually that "*not one* was left," when *Moses* "intreated THE LORD, *Pharaoh hardened his heart* this fifth time also, neither would he let the people go," viii. 24—32.

This confirms the foregoing conjecture, that the *Israelites* were debarred from the exercise of their religious rites during their slavery.—Their minds were enslaved still more than their bodies, by the cruellest of all despotisms, to render them incapable of the enjoyment of *rational liberty*, as moderated by *religion; pure and undefiled.*

FIFTH PLAGUE.

This second breach of promise on the part of *Pharaoh*, drew down a plague of a more deadly description than the preceding.

* *Tacitus* has remarked the opposition between the customs of the *Jews* and *Egyptians:* "*Judæi*, cæso ariete, velut in contumeliam *Ammonis;* bos quoque immolatur, quem *Egyptii Apim* colunt."

The fifth plague of *murrain* destroyed all the cattle of *Egypt*, but of "the cattle of the *Israelites* died not one." It was immediately inflicted by GOD himself, after previous notification, and without the agency of *Moses* or *Aaron*, to manifest the divine indignation at *Pharaoh's* falsehood. And though the king sent, and found, that not one of the *Israelites* was dead, yet *his heart was hardened* this sixth time also, and he would not let the people go, ix. 1—7.

SIXTH PLAGUE.

At length, after *Pharaoh* had repeatedly abused the gracious *respites* and warnings vouchsafed to him and his servants, a sorer set of plagues, affecting themselves, began to be inflicted. —And *Moses*, now for the first time, appears as the executioner of divine vengeance; for in the presence of *Pharaoh*, by the divine command, he sprinkled *ashes of the furnace* towards heaven, and it became a *boil*, breaking forth with blains upon man and upon beast. And the *magicians* could not stand before *Moses*, because of the boil, which affected them and all the Egyptians, ix. 8—11.

This was a very significant plague: "the furnace" from which the ashes were taken, aptly represented "the *iron furnace*" of Egyptian bondage, Deut. iv. 20; and the scattering of the ashes in the air, might have referred to the usage of the *Egyptians* in their *Typhonian* sacrifices of human victims; while it converted another of the elements, and of their gods, the *air*, or *æther*, into an instrument of their chastisement.

And now "THE LORD, for the first time, *hardened the heart of Pharaoh*," after he had so repeatedly hardened it himself, "and he hearkened not unto them, as the Lord had foretold unto *Moses*," ix. 12. Though *Pharaoh* probably felt the scourge of the *boil*, as well as his people, it did not soften nor humble his heart. And when he wilfully and obstinately turned away from the light, and shut his eyes against the luminous evidences vouchsafed to him of the *supremacy* of the GOD OF THE HEBREWS, and had twice broken his promise, when he was indulged with a respite, and dealt *deceitfully*, he became a just object of punishment; and GOD now began to encrease the hardness or obduracy of his heart. And such is the usual and the righteous course of his Providence: when nations or individuals despise the warnings of heaven, abuse their best gifts, and

resist the means of grace, "GOD then delivers them over to a *reprobate* or *undiscerning* mind, to work all uncleanness with greediness," Rom. i. 28. In the emblematical plagues of the *Apocalypse*, when the fifth vial is poured out upon the *air*, the throne of the beast, the sufferers blaspheme the God of heaven, in consequence of their pains and their *ulcers*, and repent not of their works, Rev. xvi. 10, 11.

SEVENTH PLAGUE.

In the tremendous plague of *hail*, the united elements of *air*, *water*, and *fire*, were employed to terrify and punish the *Egyptians*, by their principal divinities. This plague was formally announced to *Pharaoh* and his people:

"I will, at this season, send *all my plagues* upon thine heart, and upon thy servants, and upon thy people, that thou mayest *know* that there is *none like* ME in all the earth. For now I could stretch out my hand, and smite thee and thy people with *pestilence*, [or destroy thee at once, like thy cattle with the *murrain*,] and thou shouldst be cut off from the earth: but in truth, for this cause have I sustained thee, that *I might manifest in thee my power*, and that *my name might be declared throughout the whole earth*," ix. 13—16. This rendering of the passage is more conformable to the context, the *Chaldee* Paraphrase, and to the foregoing observation of *Philo*, alluding thereto, than the received translation,—"For now, *I will stretch out my hand, that I may smite thee and thy people with pestilence.*" —For surely *Pharaoh* and his people were not smitten with pestilence; and "they *were preserved*" or kept from *immediate* destruction, according to the Sept. (διετηρηθης,) "to manifest the divine power," by the *number* and *variety* of their plagues.

Still, however, in the midst of *judgment* God remembered *mercy*; He gave a gracious warning to the Egyptians, to avoid, if they chose, the threatened calamity. "Send therefore now, and gather thy cattle, and all that thou hast in the field: every man and beast that shall be found in the field, and shall not be brought home, the *hail* shall come down upon them, and they shall die."

And this warning had some effect: "He that feared the word of the Lord among the servants of *Pharaoh*, made his servants and his cattle flee into the houses; and he that regarded not

the word of the Lord, left his servants and his cattle in the field," ix. 17—21.

But it may be asked, If *all* the cattle of the *Egyptians* were destroyed by the foregoing plague of *murrain*, as asserted, ix. 6. how came there to be any cattle left?—Surely the Egyptians might have recruited their stock from the land of *Goshen*, where " not one of the cattle of the *Israelites* died."—And this justifies the supposition, that there was some " *respite*," or interval, between the several plagues, and confirms the conjecture of the duration of the whole, about a quarter of a year. And that the warning, in this case, was respected by many of the *Egyptians*, we may infer from the number of *chariots* and *horsemen* that went in pursuit of the *Israelites* afterwards.

This was foretold to be " a *very grievous hail*, such as had not been in *Egypt* since the foundation thereof;—and the Lord sent *thunder* and *hail*, and the *fire* ran along the ground.—And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of *Goshen*, where the children of Israel were, was there no hail."

The effect of such a tremendous hurricane, in a country where it seldom rains or thunders, insomuch that *Herodotus* represents rain at *Thebes*, in upper *Egypt*, as an *alarming event*, (αναρσιον πρηγμα,) B. III. 10; and its universality; whereas hurricanes are usually partial; and the total exemption of *Goshen*, in the heart of Egypt, altogether moved the obdurate heart of *Pharaoh*, so that he sent and called for *Moses* and *Aaron*, and said unto them " *I have sinned* this time; the LORD is *righteous*, and *I and my people are wicked*. Intreat THE LORD, (for it is enough,) that there might be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer."—But when there was respite, *Pharaoh* " *sinned yet more*, and hardened his heart, he and his servants—neither would he let the people go," Exod. ix. 27—35.

In this instance, there is a remarkable suspension of the *judicial infatuation*. *Pharaoh* had humbled himself, and acknowledged his own and his people's guilt, and the justice of the divine plague. The Lord, therefore, forebore this time to harden his heart. But he abused the *long-sufferance* of God, and this additional respite; he *sinned yet more*, because he now *sinned wilfully*, after he had received information of the truth; he re-

lapsed, and *hardened his own heart*, a seventh time. He became, therefore, "a vessel of *wrath* fitted for *destruction*," Heb. x. 26; Rom. ix. 22.

The state of such a *relapsed penitent* is awfully described by our LORD: "when the *impure spirit* is gone out of a *man*, [expelled, for a time, by some divine judgment or visitation in mercy,] it walketh through desert places, seeking rest, but findeth none: Then it saith, I will return to my house [the man's heart,] from whence I went out, and having come, [thither,] findeth it vacant, swept, and garnished, [disposed and prepared for re-occupation]. Then it goeth, and taketh with it *seven other spirits more wicked than itself*, and they enter in and dwell there. So, *the last state of that man is worse than the first*," Matt. xii. 43. Compare 2 Pet. ii. 20.

From this awakening passage, compared with other parts of Scripture, may we not venture to collect, that when GOD is said to *harden Pharaoh's heart*, it was in reality hardened by *diabolical influence*, or *demoniacal possession*. The cases of *David* and *Ahab* are precisely in point: in one passage it is said, "The anger of THE LORD was kindled against *Israel*, and HE moved *David* against them, [to say to his captains,] Go, number *Israel* and *Judah*," 2 Sam. xxiv. 1. But the parallel passage states, that "*Satan* stood up against *Israel*, and provoked *David* to number *Israel*," 1 Chron. xxi. 1. And in *Ahab's* case, "THE LORD, in his council, commissioned a *lying spirit* to persuade *Ahab* to his destruction, by fighting the *Syrians* at *Ramoth Gilead*," 2 Kings xxii. 19. See the foregoing analysis of the book of *Job*.

And surely the distinction between *Pharaoh's hardening his heart*, at first, and GOD afterwards, is too strongly marked, to resolve the latter, with most expositors, merely into "*divine dereliction*;" as if God only left *Pharaoh* to himself, to follow his own inventions or imaginations, unrestrained by preventing grace. *Pharaoh's* situation in the latter case, after his relapse, exactly resembled that of *Eli's* sons; who "were sons of *Belial*, [or the *Devil*, 2 Cor. vi. 15, 1 Cor. x. 21,] they *knew not* THE LORD:—and they hearkened not unto the [warning] voice of their father, because THE LORD *willed to slay them*," 1 Sam. ii. 12—25. Their destruction is here, expressly ascribed to THE LORD; which implies something more than a bare negation, or desertion, on his part; it implies the active operation of divine

wrath.—Like them, *Pharaoh* was "a son of *Belial*," and the *magicians* of his court were like *Elymas* the sorcerer, who withstood the Apostles, and endeavoured to pervert *Sergius Paulus* from the faith of CHRIST; whom *Paul*, "filled with the Holy Spirit," called "a son of the *Devil*, and *an enemy of all righteousness*;" and struck with a temporary blindness, Acts xiii. 6—12.

THE EIGHTH PLAGUE.

The design of this and the ensuing plagues, was to confirm the faith of the *Israelites*.—"That thou mayest tell in the ears of thy son, and of thy son's son, what I have wrought in *Egypt*, and my signs which I have done among them: that *ye* may *know* how that *I am* THE LORD."

This plague of *locusts*, inflicted on the now devoted *Egyptians* and their king, completed the havoc begun by the *hail;* by this "the *wheat* and *rye* were destroyed, and every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any verdure in the trees, nor in the herbs of the field, throughout the land of Egypt."—"Very grievous were they; before them there were no such *locusts* as they, neither after them shall there be such," Exod. x. 3—15.

Though locusts are common in *Arabia*, they are seldom found in *Egypt;* the *Red Sea* forming a barrier against them, as they are not formed for crossing seas, or for long flights. The winds, also, blow there six months from the north, and six from the south: so that "the strong easterly wind" that enabled them to cross it, was evidently præternatural. Such was the powerful operation of this plague, that "*Pharaoh* called for *Moses* and *Aaron in haste*, and said, I have *sinned* against THE LORD YOUR GOD, and against *you:* Now, therefore, forgive I pray thee, my sins, only this once, and intreat the Lord your God, that he may take away from me this *death* only."—"And the Lord turned a mighty strong *sea wind*," (which blew from the *Mediterranean* Sea, or in a *north-westerly** direction,) "and carried away the locusts, and cast them into the *Red Sea*," so completely, that there remained not one locust in all the coasts of *Egypt*. But THE LORD *hardened* the *heart of Pharaoh*, so that he would not let the children of Israel go, with their

* See Vol. I. p. 377.

families and *flocks*, as *Moses* demanded, though he had reluctantly consented to let the *men* go, before the infliction of this plague, on the remonstrance of his servants: "How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God: knowest thou not yet that *Egypt* is destroyed?" Exod. x. 7—20.

THE NINTH PLAGUE.

This most awful plague of *darkness* over all the land of Egypt, for three days, "a *thick* darkness, *which might be felt*," in the emphatic language of Scripture, was inflicted on the *Egyptians*, and their chief god, the *sun*; and was, indeed, a most significant sign of the divine displeasure, and of that *mental* darkness under which they now laboured. Their consternation thereat is strongly represented by their total inaction: *neither rose any from his place for three days*, petrified, as they were, with horror. They were also "scared with *strange apparitions* and *visions*, while a heavy night was spread over them, *an image of that darkness which should afterwards receive them.* But yet, *they were unto themselves more grievous than that darkness!*" Wisd. xvii. 3—21. See Psalm lxxviii. 49. The same prodigy, but of shorter continuance, three hours, attended our Lord's crucifixion, when *there was darkness over all the land from the sixth hour till the ninth hour*, when he expired, Matt. xvii. 45, &c.; emblematical, likewise, of that darkness and destruction which awaited his murderers. That it was miraculous in both cases, see Vol. I. p. 69.

This terrific and horrible plague compelled *Pharaoh* to relax: he offered to let the *men* and their *families* go, but he wished to keep the *flocks* and *herds* as security for their return. But *Moses* peremptorily declared, that "not a *hoof* should be left behind"—Again,—"THE LORD *hardened Pharaoh's* heart, so that he would not let them go," x. 21—27. "And the LORD said unto *Moses*, Pharaoh shall not hearken unto you, that my wonders may be *multiplied* in the land of Egypt. And *Moses* and *Aaron* did all these wonders before *Pharaoh*; and THE LORD [ultimately] hardened *Pharaoh's* heart, so that he would not let the children of Israel go out of his land," xi. 9, 10. This passage forms the conclusion to the nine plagues, and should properly follow the preceding: for the result of the tenth and

last plague was foretold—that Pharaoh should not only *let them go*, but *surely thrust them out altogether*, xi. 1.

THE TENTH PLAGUE.

This plague was announced to *Pharaoh* with much solemnity —"Thus saith THE LORD: About *midnight* will I go out into the midst of *Egypt*, and *all the first born in the land of Egypt shall die*, from the first born of *Pharaoh* that sitteth upon his throne, even to the first born of the *maid servant* that is behind the mill; and all the first born of *cattle*. And *there shall be a great cry throughout the land of Egypt*, such as there was none like it, nor shall be any more."——

"But against any of the *children of Israel* shall not a dog move his tongue against man or beast; that ye may *know*, how that THE LORD doth make a difference between the *Egyptians* and *Israel*. And *all these thy servants* shall come down unto me, and bow themselves unto me, saying, *Get thee out, and all the people that follow thee*. And after that, I will go out," xi. 4—8.

Such a threat, delivered in so high a tone, both in the name of the *God of Israel* and of *Moses*, did not fail to exasperate the infatuated *Pharaoh*, and he said, "*Get thee from me; take heed to thyself; see my face no more: for in the day thou seest my face, thou shalt die.* And *Moses* said, [Be *it*] *so*, [as] *thou hast spoken: I will see thy face again no more*,"——"and he went out from *Pharaoh* in great anger," x. 28, 29, xi. 8.

The two last verses of the tenth chapter are evidently out of their place; they properly belong to the last interview, and are therefore here inserted, in the eighth verse of the eleventh chapter.

INSTITUTION OF THE PASSOVER.

This solemn rite was ordained for a perpetual memorial of the deliverance of the Israelites from the *destroying angel*, when he *passed over*, or spared the houses of the *Israelites*, but destroyed the first born of the *Egyptians*, Exod. xii. 27.

Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox*,) to take a *lamb*

* See Vol. I. p. 33.

without spot or blemish, upon the *tenth* day of the month, to keep it up, and to kill it on the *fourteenth, between the two evenings* *, (the former of which began at the ninth hour, the latter at the twelfth, or sunset.) They were to roast it whole, and to eat it in *haste, not breaking a bone of it*, with *bitter herbs* and *unleavened bread, standing*, with *their loins girded*, their *shoes on their feet*, and *their staves in their hands*, after the manner and posture of distressed *pilgrims*, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *paschal* lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would *pass over* their houses, without entering to smite them.

"And the people bowed the head and worshipped, and went away, and did as the LORD had commanded;" and waited in their houses for the catastrophe that was to work their deliverance.

"And at *midnight* the Lord smote all the first born in the land of Egypt—and there was a great cry in Egypt, for there was not a house where there was not one dead," xii. 1—30.

This last tremendous judgment is described with much sublimity, in the book of *Wisdom*, xviii. 14—18.

> "For when all things were wrapt in still silence,
> And Night, in her proper speed, holding her mid-course,
> THY ALL POWERFUL ORACLE † leapt down from heaven,
> Out of the royal throne, a *fierce warrior*,
> Into the midst of the land of destruction,
> Wielding a *sharp sword*—thine unfeigned command—
> And standing up, he filled the whole with death,
> *He touched the heavens indeed, but trode upon the earth!*"

And *Pharaoh* rose up *in the night*, he and all his servants, and all the Egyptians—"And he called for [or sent to] *Moses* and *Aaron by night*, and said, *Get you forth from among my people*, both *ye* and the children of *Israel;* and go serve THE LORD, as ye said; take also your *flocks* and your *herds*, and be gone; and bless me also"—And the *Egyptians* also were urgent upon the people to send them out of the land *in haste;* for they said, "*we shall all be dead.*"

* See Vol. I. p. 15.

† Ὁ παντοδυναμος Σου Λογος.

It is evident from the extreme urgency of the occasion, when all the Egyptians apprehended *total* destruction, if the departure of the *Israelites* was delayed any longer, that *Pharaoh* had no *personal* interview with *Moses* and *Aaron*, which would have wasted time, and was quite unnecessary: he only sent them a peremptory mandate to *be gone*, on their own terms *.

" And the children of *Israel* did according to the word of *Moses*, and they *asked* of the *Egyptians* jewels of silver, and jewels of gold, and raiment. And THE LORD gave the people favour in the sight of the Egyptians, so that they *freely gave* [what they required,] and they spoiled the *Egyptians*," Exod. xii. 31—36, as originally foretold to *Abraham*, Gen. xv. 14; and to *Moses* before the plagues began.

This, as observed before, was an act of perfect retributive justice, to make the *Egyptians* pay for the long and laborious services of the *Israelites*, whom they had unjustly enslaved, in violation of their charter.

EXODE OF THE ISRAELITES.

" Now the sojourning of the children of *Israel*, [and of their *fathers*,] which they sojourned in the land of *Egypt*, [and in the land of *Canaan*,] was 430 years. And it came to pass, at the end of the 430 years, (even the self-same day, it came to pass,) that all the hosts of the Lord went out from the land of *Egypt*," Exod. xii. 40, 41. This period of 430 years included the whole time from *Abraham's* migration to " *Canaan*," during the sojourning of " *their fathers*" there, for 215 years; and " *their own*, in *Egypt*," for 215 years more. The foregoing insertions, therefore, in the *Masorete* text, warranted by the *Samaritan*, and by the *Septuagint* version, are absolutely necessary to adjust the chronology of this period.

The *Israelites* were thrust out of *Egypt* on the fifteenth day of the first month; " about six hundred thousand [men] on foot, besides [women] and children. And a *mixed multitude* † went up also with them: and flocks and herds, even very much cattle," Exod. xii. 37—39, Numb. xi. 4, xxxiii. 3.

And " they went out with a high hand;" for THE LORD went

* Listen to the misrepresentation of *Gibbon*: " A *tenfold* repetition of *prodigies* were scarcely sufficient to effect, not the victory, but the *flight* of *six hundred thousand* of the children of *Israel*!" Hist. *Decline and Fall*, &c. Vol. IX. 418.

† These were the offspring of *Israelites* and *Egyptians*, Levit. xxiv. 10.

before them by day, in a *pillar of a cloud*, to lead them the way; and by night in a *pillar of fire*, to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people," Exod. xiii. 20, Numb. ix. 15—23. And the motion or rest of this divine guide, regulated their marches, and their stations or encampments, during the whole of their route, Numb. x. 33—36. See the *Table of Stations*, &c. Vol. I. p. 397.

After they set out from *Rameses*, in the land of *Goshen*, in the neighbourhood of *Caïro*, their first encampment was at *Succoth*, signifying "booths," or an "enclosure for cattle," after a stage of about thirty miles; their second at *Etham*, or *Adsjerud*, on "the edge of the wilderness," about 60 miles further; "for the Lord led them not by the way of the land of the *Philistines*, although that was near: for GOD said, Lest peradventure *the people repent when they see war, and they return to Egypt:* but God *led the people about* by the way of the wilderness of the *red sea;*" or by a circuitous route to the land of promise, in order "to train them and instruct them," in the solitudes of *Arabia Petræa*, Exod. xiii. 17—20. Deut. xxxii. 10.

Instead of proceeding from *Etham*, round the head of the *Red Sea*, and coasting along its eastern shore, the Lord made them "*turn*" southwards along its western shore, and after a stage of about twenty or thirty miles *, to "encamp" in the valley of *Bedea*, where there was an opening in the great chain of mountains that line the western coast, called *Pi-ha-hiroth*, "the mouth of the ridge," between "*Migdol*" westwards, "and the sea" eastwards, "over against *Baal zephon*," on the eastern coast: to tempt *Pharaoh*, whose heart He finally hardened, to pursue them when they were "*intangled in the land*," and "*shut in by the wilderness*" on their rear and flanks, and by the sea in their front.—The leading motive with "*Pharaoh* and his *servants*," was to bring back the *Israelites* to bondage, and of the *Egyptians* in general, to recover the treasures of which they had been spoiled, Exod. xiv. 1—5. See Vol. I. p. 396.

So *Pharaoh* pursued the *Israelites* by the direct way of *Migdol*, with six hundred chariots, his horsemen, and his army, and overtook them encamping by the sea, beside *Pihahiroth*, over

* The *Red Sea*, anciently, extended a good way northwards of *Suez*; so that the length of the way, after they turned, cannot be exactly ascertained.

against *Baal zephon.* And when the children of Israel beheld Pharaoh marching after them, they were sore afraid, and disposed to submit, without resistance, to their oppressors,—*Let us alone that we may serve the Egyptians!* justifying the wise precaution of Providence, that would not expose them to warfare with the *Philistine,* when their spirits were depressed and debased by bondage, xiv. 6—15.

PASSAGE OF THE RED SEA.

When their destruction, or their return to bondage, seemed to be inevitable, the Lord interposed, and "fought for *Israel.*" He opened for them a passage across the *Red Sea,* where it was about twelve miles wide, and brought them through in safety; while he drowned the *Egyptians,* who blindly followed them to their own destruction, Psalm lxxvii. 18, &c. See the place, and miraculous nature of the transit ascertained, Vol. I. p. 389.

On this memorable deliverance, *Moses* composed a thanksgiving, which he and the *Israelites* sang unto the Lord. It is also a sublime prophecy, foretelling the powerful effect of this tremendous judgment, on the neighbouring nations of *Edom, Moab, Palestine,* and *Canaan,* the future settlement of the *Israelites* in the promised land; and the erection of the Temple and Sanctuary on Mount *Sion;* and the perpetuity of the dominion and worship of God.

MOSES' THANKSGIVING.

XV. 1. Let *us* sing unto THE LORD, for He hath triumphed gloriously.
The horse and his rider hath He thrown into the sea.
2. IAH is my strength and my song,
And hath become my salvation.
He is MY GOD (ÆLI) and I will build Him a *tabernacle,*
THE GOD OF MY FATHER, (ÆLOHI) and I will exalt Him.
3. IAHOH is a *man of war,* IAHOH is his name.
4. *Pharaoh's* chariots and host, He plunged in the sea,
His chosen captains are drowned in the *weedy* * sea;
5. The depths covered them, they sank to the bottom, as a stone.
6. Thy right hand, O LORD, is glorified in might,
Thy right hand, O LORD, hath crushed the enemy:
7. In the greatness of thy power hast thou overthrown thine adversaries;
Thou sentest forth thy wrath, it consumed them as stubble.

* See Vol. I. p. 396.

8. With the blast of thy nostrils were the waters condensed,
The floods stood collected, as a heap,
The depths were congealed in the heart of the sea.
9. The enemy said,
'I will pursue, I will overtake, I will divide the spoil,
My desire shall be fulfilled upon them,
I will unsheath my sword, my hand shall destroy them.'
10. Thou didst blow with thy wind, the sea overwhelmed them,
They sank as lead, in the deep waters.
11. Who, among *the Gods* (*Ælim*) is like thee, O LORD,
Who is like thee, glorious in holiness,
Awful in praises, doing wonders!
12. Thou didst stretch forth thy right hand,
The earth swallowed them.
13. Thou, in thy mercy, dost conduct this thy people
Whom thou hast redeemed;
Thou dost guide them, in thy strength, towards thy *holy settlement.*
14. The *nations* shall hear [this] they shall tremble,
Sorrow shall seize the inhabitants of *Palestine.*
15. Then the dukes of *Edom* shall be amazed,
Dismay shall possess the princes of *Moab,*
The inhabitants of *Canaan* shall melt away.
16. Fear and terror shall fall upon them,
By the greatness of thine arm, they shall be petrified,
Till thy people pass over [*Jordan*] O LORD,
Till the people pass over, whom Thou hast redeemed.
17. Thou shalt introduce them, and plant them,
In the *mount of thine inheritance* [*Sion*]
The *place of thy residence,* O LORD,
The *Sanctuary,* O LORD, which thy hands have established.
18. "THE LORD *shall reign for ever and ever.*"——
20. "And *Miriam,* the prophetess, the sister of *Aaron,* took a timbrel in her hand, and all the women went out after her, with timbrels and dances;
21. And *Miriam* answered them, (the Chorus of *Men,* perhaps,)
"Let *us* sing unto THE LORD, for he hath triumphed gloriously,
The horse and his rider hath he thrown into the sea."

Thus repeating the burden of *Moses'* thanksgiving; according to the reading of the ancient versions, in the first person plural; "Let *us,* &c." which is most suitable to the occasion.

We shall now proceed to notice the principal stations and occurrences in the wilderness; referring the reader to the *table of stations,* &c. Vol. I. p. 397.

MARAH.

At this station (7) the third after the passage of the *Red Sea,* the people murmured against *Moses,* because the waters were "bitter," whence the place took its name; and the LORD shewed

him a tree, by casting which into the waters they were healed, or made sweet, xv. 23—25.

DESERT OF SIN.

To this station (10) the people came exactly a month after they left *Egypt.* And here again they murmured for " the *bread* and the *flesh* pots of Egypt." So the Lord gave them *quails* for a day, and *manna* for forty years, till they came to the borders of *Canaan.*

On this occasion the institution of the *Sabbath* was revived, as a day of rest, which had been intermitted during their Egyptian bondage. On this day there fell no *manna,* but on the preceding they were directed to gather two days' provision thereof. To perpetuate the memorial of " this *bread* from heaven" to future generations, a *pot* of manna, which was preserved fresh, by a standing miracle, was ordered to be laid up beside the ark of the covenant, in the sanctuary, Exod. xvi. 1—25.

REPHIDIM.

At this station, adjoining to Mount *Horeb,* (13) the people again murmured for want of water; and they chid *Moses,* saying, " *give us water that we may drink.*" And " they tempted THE LORD, saying, *is* THE LORD *among us or not?*" *Moses* therefore, to convince them that he was, by a more obvious miracle than at *Marah,* smote the rock with his rod, by the divine command, and brought water out of it for the people to drink. Wherefore, he called the place *Meribah,* " chiding," and the rock *Massah,* " temptation." See the description of it, Vol. I. p. 407.

On their way to *Rephidim,* the *Amalekites,* the original inhabitants of the country, who are noticed in *Abraham's* days, Gen. xiv. 7, not having the fear of God before their eyes, nor regarding the judgments recently inflicted on the *Egyptians,* attacked the rear of the *Israelites* when they were faint and weary; but were defeated by a chosen party, under the command of *Joshua,* the faithful servant of *Moses,* who is first noticed on this occasion, and even then pointed out by THE LORD, as his successor. This victory was miraculous; for, while *Moses* held up his hand, *Israel* prevailed, but when he let it down *Amalek* prevailed. So *Aaron* and *Hur,* (the husband of *Miriam,* according to *Jose-*

plus,) held up both his hands steadily till sun set, and thereby gave a decided victory to *Israel.* This unprovoked aggression of the *Amalekites,* drew down upon them from THE LORD, the sentence of "war from generation to generation," between them and the *Israelites,* and of final extermination; which was commanded to be written or registered in a book, for a memorial to *Joshua* and his successors, the judges and kings of *Israel;* and was carried into execution by *Saul,* 1 Sam. xv. 8; by *David,* 1 Sam. xxx. 17; and finally accomplished by the *Simeonites* in *Hezekiah's* reign, 1 Chron. iv. 43, Exod. xvii. 8—13, Deut. xxv. 17.

While the *Israelites* were encamped at *Rephidim,* on the western side of *Horeb,* the Mount of God, *Jethro,* the father in law of *Moses,* who lived in that neighbourhood, and was priest and prince of *Midian,* came to visit him, with his wife *Zipporah,* and his two sons, *Eleazar* and *Gershom,* who had accompanied him part of the way to *Egypt,* but returned home again; and they rejoiced with him "for all the goodness which the Lord had done for *Israel,* whom he had delivered out of the hand of the *Egyptians;*" and upon this occasion, *Jethro,* as "a priest of the most high God," of the order of *Melchizedek,* "offered a *burnt offering,* and sacrifices of thanksgiving to GOD, at which *Aaron,* and all the elders of *Israel,* ate bread with *Jethro* before God;" by a repetition of the Eucharistic feast upon a sacrifice, which *Melchizedek* formerly administered to *Abraham,* Gen. xiv. 18, Exod. xviii. 1—12.

Thus was fulfilled the prophetic "*sign,*" which THE LORD had given to *Moses,* when he first appeared to him in the burning bush. "This shall be a *token* unto thee that I have sent thee: When thou hast brought forth the people out of *Egypt, ye shall serve* GOD *upon this mountain,*" Exod. iii. 12. The speedy accomplishment, therefore, of this sign, at the beginning of their journey, was well calculated to strengthen their faith, or reliance on the divine protection throughout.

Jethro appears to have been distinguished, not only for his piety, but also for his political wisdom. By his advice, which also was approved by THE LORD, *Moses,* to relieve himself from the fatigue of administering justice to the people, the whole day, from morning until evening, instituted inferior judges or magistrates, over thousands, hundreds, fifties, and

tens *, as his deputies; who were to relieve him from the burden of judging the smaller causes, but to refer the greater, or more difficult, to *Moses*, for his decision.

SINAI.

To this remarkable station, (14) on the southern side of *Horeb*, the *Israelites* came on "the *new moon*," [or first day] of "*the third*" [month,] on the forty-fifth day after they had left *Egypt*, Exod. xix. 1.

On the second of the month, or the next day, *Moses* went up to converse with GOD on Mount *Sinai*, the highest summit of *Horeb*, (see Vol. I. p. 407.) And, on his return, communicated to the people God's gracious promise of taking them under his peculiar protection, as "*his people*," provided they would be obedient unto Him, as "*their* GOD." To which they all agreed unanimously. "*All that* THE LORD *speaketh, we will do.*"

And *Moses* repeated their answer unto THE LORD, xix. 3—9.

On the third day THE LORD commanded the people to *sanctify*, or purify themselves, and to *wash their clothes* on that day and the following, preparatory to his appearance in glory, the day after, upon Mount *Sinai*, in the sight of all the people, to deliver the law to them in person, xix. 10—25.

Accordingly, on the fifth day of the month, and the fiftieth after their departure from Egypt, The *ten commandments* were delivered with a loud voice, in the hearing of all the people, from the mouth of THE GOD OF ISRAEL: but they saw no similitude, they only heard a voice speaking out of the midst of the fire, and smoke, and thick darkness, in which the top of the mountain was enveloped; accompanied with thunderings and lightnings, and a great earthquake. So awful and tremendous, indeed, was the scene, that all the people, and even *Moses* himself, exceedingly feared and trembled, Exod. xx. 1—18, Deut. iv. 11—15; v. 2—22, Heb. xii. 18—21.

When THE LORD had spoken the Ten Commandments, with a great voice, and then ceased, "for he added no more," the people said unto *Moses*, "speak thou with us, and we will hear, but let not God speak with us, lest we die."—"Go thou near,

* Lord *Bacon* thinks, in his Essay on *English Government*, P. I. p. 70, that *Alfred* the Great took from hence his idea of the old *Saxon* constitution of *sheriffs* in counties; *hundredors* or *centgraves*, in hundreds; and *deciners* in decennaries or tythings; who were a sort of *justices of peace* in their respective divisions.

and hear all that THE LORD OUR GOD will say; and speak thou unto us all that THE LORD OUR GOD shall speak unto thee, and we will hear, and do it," Exod. xx. 19, Deut. v. 27, xviii. 16.

And the Lord approved of the people's proposal:

"I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken." "*O that there were such a heart in them, that they would fear Me, and keep my commandments always, that it might be well with them and with their children for ever!*" Deut. v. 28, 29; xviii. 17.

After this tender ejaculation, worthy indeed of the tutelar GOD OF ISRAEL, He required *Moses* to stand by him on the Mount, which he did, for forty days, while THE LORD communicated to him the fundamental laws and institutions of the government, by which the people were in future to be governed, Exod. xxiv. 18, Deut. v. 31—33. See the two last articles of this period.

THE PROPHET LIKE MOSES.

On this occasion THE LORD was pleased to signify to the people, the coming of a future legislator and prophet, like *Moses*, whom they had desired to mediate between them and God.

"I will raise them up a *prophet* from *among their brethren*, like unto *thee*, and will put my words in his mouth; and he shall speak unto them all that I shall command him: and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him,"—which *Moses* communicated to the people:

"THE LORD THY GOD will raise up unto thee a *prophet*, from the *midst of thee*, of *thy brethren*, like unto *me:* unto Him shall *ye hearken*," Deut. xviii. 15—19.

This prophet like unto *Moses* was OUR LORD JESUS CHRIST, who was by birth a *Jew*, of the *middle* class of the people, and resembled his predecessor, in *personal intercourse with* GOD, *miracles* and *legislation*, which no other prophet did, Deut. xxxiv. 10—12. And to whom, GOD, at his transfiguration, required the world "*to hearken*," Matt. xvii. 5. Whence OUR LORD'S frequent admonition to the *Jewish* Church, "*He that hath ears to hear, let him hear*," Matt. xiii. 9, &c. Addressed also, "by THE SPIRIT, to the *Christian* Churches" of *Asia*

Minor, Rev. iii. 22.—" The *lamps*" of both have been extinguished for their apostacy, according to the tremendous denunciations of prophecy, Rev. ii. 5.—Heaven avert the omen from the " *lukewarm*" Churches of *Europe*, in this their day of trial! Rev. iii. 15, 16.

THE GOLDEN CALF.

This first apostacy of the *Israelites*, and relapse into the idolatry of *Egypt*, specially prohibited by the second commandment, happened during *Moses*' stay in the Mount for the first forty days. Impatient of the delay, and wishing to return to *Egypt*, they applied to *Aaron* and *Hur*, who had been left in the regency by *Moses;* " Up, make us *a god* to go before us, for as for this *Moses*, the man who brought us up out of the land of *Egypt*, we know not what is become of him," Exod. xxxii. 1, Nehem. ix. 18, Acts vii. 39, 40.

Aaron, accordingly, by a criminal compliance with their importunity, and fearing perhaps for his life, for they threatened to " stone him," made a *golden calf* of their ear rings, which he required them to contribute for the purpose, and set it up as an *Egyptian* emblem of the true God :—" *This is thy God, O Israel, which brought thee up out of the land of Egypt.*" And he proclaimed a feast unto THE LORD on the morrow; and a great majority of the people offered *burnt* offerings and *peace* offerings on the altar which he had made; and after the unhallowed sacrifice, rose up to wanton play, singing and dancing, according to the obscene *Egyptian* rites by which *Aaron* " made them naked to their shame."

Moses then, by the divine command, descended from the Mount—THE LORD, as " a *jealous* God," for their spiritual adultery, now disclaiming them as his people: " Go, get thee down, for *thy people*, whom thou broughtest out of the land of *Egypt*, have corrupted themselves," &c.

And when *Moses* drew nigh, and saw their proceedings, his anger waxed hot, and he cast away the tables of the covenant, or stone tablets on which were engraven the ten commandments by the finger of God himself, and brake them beneath the Mount, in the presence of the people; in token that the covenant between God and them was now rescinded on his part, in consequence of their transgression.

He then took the *golden calf* and burnt it in the fire, and

ground it to powder, and mixed it with water, and made the children of *Israel* drink of it.

After thus destroying their idol, he inflicted punishment on the idolaters themselves, for he summoned all that were on THE LORD'S side to attend him, and all the *Levites* having obeyed the call, he sent them, in the name of the Lord, to slay all the idolaters, from one end of the camp to the other, without favour or affection, either to their neighbour or to their brother; and they slew about 3000 men. And THE LORD also plagued the people for their idolatry, Exod. xxxii. 2—35.

On this occasion *Moses* gave a signal proof of his love for his people, by interceding for them with THE LORD, and of his own disinterestedness, in refusing the tempting offer of THE ALMIGHTY to adopt his family in their room, and make of them "*a great nation.*" He prayed that God would *blot him out of his book*, or take away his life, if He would not forgive "the great sin of his people," and prevailed with GOD to alter his determination of withdrawing his presence from them, and sending an inferior *angel* to conduct them to the land of promise.

And can we have a stronger proof of his veracity and strict fidelity as an historian, than his recording a fact so disgraceful to his people, whom he loved so tenderly? A fact which the Jewish historian, *Josephus*, has passed over in total silence; as he has also that other of the *brazen serpent*, so expressive of the *crucified* SAVIOUR OF THE WORLD.

RENEWAL OF THE COVENANT.

When the Lord had pardoned the people, and taken them again into favour, He commanded *Moses* to hew two tablets of stone, like the former, which were broken, and to present them to Him on the top of the Mount. And on these the LORD wrote again the Ten Commandments, for a renewal of the covenant between Him and his people.

To reward and strengthen the faith of *Moses*, GOD was pleased, at his request, to grant him a fuller view of the divine *glory*, or *presence*, than he had hitherto; and, to confirm his authority with the people on his return, after the second conference of forty days, He imparted to him a portion of that glory; for the face of *Moses* shone so, that *Aaron* and all the people were afraid to come nigh him, until he had put a vail on his

face to hide its brightness. This was an honour never vouchsafed to mortal before, nor afterwards, till CHRIST, the Prophet like *Moses*, in his *transfiguration* also, appeared; when *Moses* again beheld the glory of the LORD, ministring thereto in a glorified form himself, Exod. xxxiv. 1—35; Matt. xvii. 1—8.

PLAGUE AT KIBROTH HATAAVAH.

After nearly a year's stay at *Sinai*, from the first of the third month after they left *Egypt*, until the twentieth day of the second month in the following year, when the constitution of the civil and ecclesiastical polity of the United States of *Israel* was completed, in that sequestered wilderness, their host set forward, under the guidance of the divine presence, towards the promised land, Numb. x. 11, 12.

Not long after, when they reached the third station from thence, *Kibroth Hataavah*, or *Tophel* (No. 17), the whole multitude grew tired of the *manna*, and longed for the flesh, the fish, and the vegetables of *Egypt*, Numb. xi. 4—9.

On this occasion *Moses* himself betrayed a degree of impatience and incredulity that is surprising. Unable to bear the importunities of the people, he prayed for death to put an end to his wretchedness; and when the Lord promised a supply of flesh for a month for all the people, even to satiety, he expressed a doubt of the possibility: "*The people among whom I am are* 600,000 *footmen, and Thou hast said, I will give them flesh to eat for a whole month: Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them to suffice them?* And THE LORD said unto *Moses, Is the hand of the Lord waxed short? Thou shalt see now whether my word shall come to pass or not.*" Verses 10—23. And accordingly the LORD sent a prodigious flight of *quails*, which the people were employed in gathering two entire days, and dried afterwards in the sun; and at the end of the month, the Lord smote the people with a very great plague; whence the place derived its name, signifying "the *graves of lust* *," ver. 31—35.

With this miracle, we may parallel OUR LORD'S signal miracle of feeding the 5000 men, besides women and children, in

* See the account of this miracle, and determination of the site of this station, Vol. I. p. 403.

the wilderness, with a few barley loaves and fishes, recorded by all the Evangelists; which satisfied the multitude that JESUS was indeed "*the prophet like unto Moses;*" insomuch that they wanted to take him by force and make him *King*, or *Messiah*. On that occasion too, the same incredulity was shewn by OUR LORD'S disciples: when, "to *prove* them," (as THE LORD proved *Moses,*) he said, "*Whence shall we buy bread that these may eat? Philip* answered, *Two hundred pennyworth of bread would not be sufficient that each of them should take a little.* And *Andrew* said, *There is a lad here that hath five barley loaves and two small fishes; but what are they among so many?*" John vi. 5—15.

MIRIAM'S LEPROSY.

At the very next station of *Hazeroth* (No. 18), the spirit of opposition to *Moses* broke out in his own family, for *Miriam*, his sister, and *Aaron*, his brother, spake against his wife *Zipporah*, contemptuously styling her "a *Cushite*," or "*Ethiopian* woman," and against himself, "Hath THE LORD indeed spoken only by *Moses?* Hath He not also spoken by *us?*" Numb. xii. 1, 2. *Miriam* probably was jealous of the respect paid to the wife of *Moses*, which she before had enjoyed without a rival, when, as a "*prophetess*," she joined with *Moses* in his triumphant hymn, on the destruction of the *Egyptians* in the *Red Sea*, and led the women with timbrels and dances, Exod. xv. 20. And *Aaron* was "the *prophet* of *Moses*," by the Lord's appointment, Exod. vii. 1, 2. That *Miriam*, however, was the principal offender, we may conclude from *Aaron's* not being involved in her punishment, and from her being cured of her leprosy, on his humble intercession to *Moses*, and confession of their joint offence: "*Alas my Lord, lay not, I beseech thee, the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as the untimely fruit of the womb,*" &c. And *Moses*, "the *meekest* of mankind," and the most forgiving, besought the Lord, "*Heal her now, O God, I beseech thee,*" &c.

REBELLION AT KADESH BARNEA.

At this next disastrous station (No. 19), on their way to the promised land, *Moses* encouraged them to proceed: "*Behold, the Lord thy God hath set the land before thee; Go up and*

possess it, as the Lord God of thy fathers hath said unto you: Fear not, neither be discouraged," Deut. i. 19—21.

But the people betrayed a diffidence, for they, "*every one,*" proposed to *Moses* to send spies to search out the land, and point out to them the way they should enter, and the course they should take. And the proposal "*pleased him well,*" and with the consent of the LORD, he sent twelve men, one out of each tribe, to spy out the land. Compare Deut. i. 22, 23, with Numb. xiii. 1—20.

Forty days after * they returned from searching the land; but all the spies, except *Caleb* and *Joshua*, brought an "*evil report*" of the amazing number and size of the inhabitants, and of the strength of their cities, "walled up to heaven," which so discouraged all the people, that they murmured against *Moses* and against *Aaron*, and said unto them, "*Would God that we had died in the land of Egypt; or would God that we had died in the wilderness! And wherefore hath* THE LORD *brought us unto this land to fall by the sword, that our wives and our children shall be a prey! Were it not better for us to return into Egypt?* And they said one to another, *Let us make a captain, and return into Egypt.*" They even went so far as to propose to stone *Joshua* and *Caleb*, because they exhorted the people not to rebel against the Lord, nor to fear the people of the land, Numb. xiv. 1—10; Deut. i. 26—28.

Still more meritorious was the intercession of *Moses* again for this stiff-necked and revolting people. He again rejected the divine offer to disinherit the *Israelites*, and make of him, or his family, a "*greater* and *mightier nation* than they." He urged the most persuasive motives with their offended God, not to destroy them with the threatened pestilence, lest the Heathen might say, *that* THE LORD *was not able to bring them into the land which he sware unto them.* He powerfully appealed to the long-tried mercies and forgivenesses they had experienced ever since their departure from *Egypt;* and much availed his energetic supplication: the Lord graciously said, "*I have pardoned, according to thy word:—But verily, as I live, all the earth shall be filled with the glory of the Lord;* or shall adore Him for his righteous judgments: *For all these men which have seen*

* From the bunch of *ripe grapes*, which they brought back, it appears that they returned about the seventh month, near the vintage.

my glory and my miracles which I did in Egypt, and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice, surely shall not see the land which I sware unto their fathers: neither shall any of them that provoked me see it.—As ye have spoken in my ears, so will I do unto you, [by a righteous retaliation.] *Your carcases shall fall in this wilderness. But your little ones, which ye said should be a prey, them will I bring in; and they shall wander in the wilderness forty years, and bear your whoredoms—after the number of the days in which ye searched the land, each day for a year,—until your carcases be wasted in the wilderness.*" And immediately after this sentence, as the first fruits, all the spies, except *Caleb* and *Joshua*, were cut off, and died by the plague before the Lord, Numb. xiv. 11—37; Deut. i. 34—39.

The people now, to repair their fault, contrary to the advice of *Moses*, presumptuously went to invade the *Amalekites* and *Canaanites* of Mount *Seir*, or *Hor*, who defeated them, and chased them as bees to *Hormah*, Numb. xiv. 39—45; Deut. i. 41—44.

On the morrow, they were ordered to *turn* away from the promised land, and to take their journey south-westwards, towards the way of the *Red Sea*. And they abode in the wilderness of *Kadesh many days*, or years, Numb. xiv. 25; Deut. i. 40—46. See an account of their stations from the time they left *Kadesh* (*Barnea*, son of wandering,) No. 19, till their return thither again, No. 38, thirty-eight years after, Vol. I. p. 401, 403, &c.

REBELLION OF KORAH, &c.

The ill success of the expedition against the *Amalekites*, according to *Josephus*, occasioned this rebellion, which broke out shortly after, against *Moses* and *Aaron*, with greater violence than any of the foregoing, under *Korah*, the ringleader, who drew into it *Dathan* and *Abiram*, the heads of the senior tribe of *Reuben*, and two hundred and fifty princes of the assembly, among whom were even several of the *Levites*. *Korah* himself was the cousin-german of *Moses* and *Aaron* *, of the tribe of *Levi*; and he and his company disputed the exclusive right of *Moses* to the regency, and of *Aaron* to the priesthood.—"*Ye*

* *Moses* and *Aaron* were the sons of *Amram*, the eldest son of *Kohath*, the son of *Levi*, Exod. vi. 18; 1 Chron. vi. 2; and *Korah* was the son of *Izhar*, the second son of *Kohath*, Numb. xvi. 1.

take too much upon you, [*Moses* and *Aaron*,] *seeing all the congregation are holy, every one of them, and the Lord is among them: Wherefore, then, lift ye up yourselves above the congregation of* THE LORD?"

Struck with so alarming a rebellion, "*Moses, when he heard this, fell on his face*" [before THE LORD,] to supplicate his aid, and to receive his directions. And then, addressing himself to "*Korah* and all his company," and to the *Levites* in particular, he reminded them of their ingratitude to the God of *Israel*, for *separating* them for the service of the Tabernacle, and their ambition in seeking the *priesthood* also—*ye take too much upon you, ye sons of Levi;* and he directed them to appear before the Lord on the morrow, with their censers, and *Aaron* with his censer; when the Lord would decide who were *his*, and whom, as *holy*, he chose to come near to him as *high priest;* representing also the inoffensiveness of *Aaron*, "*And what hath Aaron done, that ye murmur against him?*"

He next sent for *Dathan* and *Abiram*, to expostulate with them; but they refused to obey his authority; "*Is it a small thing, that thou hast brought us up*, [from *Egypt*,] *a land flowing with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?—Moreover, thou hast not brought us* [according to promise] *into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men?* [or blind the understandings of the people by false hopes,] *we will not come up.*"—Filled with indignation at this unfounded charge, *Moses* also asserted his own inoffensiveness, "*I have not taken one ass from them, neither have I hurt one of them,*" ver. 12—17.

To punish this daring rebellion, when *Korah* and his party of 250 men came, with their censers, to the door of the Tabernacle, along with *Moses* and *Aaron*, and offered incense as well as *Aaron;* the LORD said unto *Moses* and *Aaron*, *Separate yourselves from among this congregation, that I may consume them in a moment.* And they fell upon their faces, and said, O GOD, *the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?*—which *Korah* had gathered against *Moses* and *Aaron*, to the door of the Tabernacle of the congregation, ver. 17—22.

GOD then was pleased to separate the innocent from the

guilty. And *Moses*, by his desire, warned the congregation to depart from the assembly of *Korah*, [and from the tents of] *Dathan* and *Abiram*, under pain of being consumed in the sins of the former, and swallowed up with all that appertained to the latter.—" So they gat up from the assembly of *Korah*, [and from the tents of] *Dathan* and *Abiram*, on every side." But *Dathan* and *Abiram* contumaciously came out, and stood in the door of their tents, and their wives, and their sons, and their little children, as if in defiance of the threat. And when *Moses* had made an end of speaking, they, and their tents, and all their goods, were swallowed up by the earth cleaving asunder under them, and closing upon them, so that they perished from among the congregation. And there also came out a fire from THE LORD, and consumed *Korah* and the 250 men that stood with *Aaron*, and offered incense at the door of the Tabernacle, ver. 23—35 *.

That " the children of *Korah* died not" in the sin of their father, is expressly asserted afterwards, Numb. xxvi. 11; and *Heman*, the singer in *David's* time, was a descendant of his, 1 Chron. vi. 33—38.

The Royal Psalmist has thus recorded this transaction, cvi. 16.

> " They envied *Moses* also in the camp,
> And *Aaron*, the saint of the LORD:
> The earth opened, and swallowed up *Dathan*,
> And covered the company of *Abiram*:
> And a fire was kindled in their company,
> The flame burnt up the wicked [*Korah*, &c.]"

The censers of these *sinners against their own souls*, by the command of THE LORD, were converted into broad plates for a covering of the altar: " to be a memorial unto the children of *Israel*, that no *stranger*, not of the seed of *Aaron*, should usurp the office of the priests, to offer incense before the Lord; that he be not punished as *Korah* and his company," ver. 36—40.

* There is an apparent confusion in the account of this judgment in the English Bible; which, at first sight, seems to involve the tents and family of *Korah*, in the same destruction with those of *Dathan* and *Abiram*. But it may be removed; 1. by rendering the original, ver. 24, with the Septuagint, της συναγωγης Κορε, " the assembly or company of *Korah*;" and by a parenthesis, ver. 32, "and the earth opened her mouth, and swallowed *them* up and their houses, (and all the men that [adhered] to *Korah*,) and their goods." The parenthesis is more fully expressed, Numb. xxvi. 10,—(together with *Korah*: when that company died, at the time that the fire devoured the two hundred and fifty men.)

Although " all *Israel* round about had fled at the cry of the devoted families of *Dathan* and *Abiram*; for fear that the earth should swallow them up also;" yet strange to tell, on the morrow they returned to their rebellious spirit, and murmured against *Moses* and *Aaron*, saying, *Ye have killed the people of* THE LORD!—When THE LORD again threatened to consume them as in a moment, but on the intercession of *Moses*, only smote them with a plague; which was stayed by an atonement made by *Aaron*, after the destruction of fourteen thousand seven hundred souls, ver. 41—50.

AARON'S ROD.

And to silence for ever any future claims to the *priesthood*, by any but the chosen family of *Aaron*, the Lord commanded the twelve princes, who were heads of the twelve tribes, (including *Aaron*, as head of the tribe of *Levi,)* to present twelve rods, one for each, marked with their names, before the Lord, in the Tabernacle, before the ark of the testimony. And on the morrow, *Moses* brought them forth to the people, when *Aaron's* rod alone appeared in all the different stages of vegetation, for it brought forth *buds*, and bloomed *blossoms*, and yielded *almonds*.

To record this miraculous decision, in *Aaron's* favour, this rod was commanded to be laid up before the ark of the testimony in the inner sanctuary, along with the pot of *manna;* both being miraculously preserved in the same state, the former as a token against the rebels; the latter as a witness of God's providential provision for the Israelites in the wilderness.

This astonishing miracle silenced all murmurings in future, and established the authority of *Moses* in the regency, and of *Aaron* in the priesthood, without any further opposition. And now the congregation, from the one extreme of stubborn and presumptuous rebellion, ran into the opposite, of abject and slavish fear, and a superstitious dread of approaching the Tabernacle at all.—" *Behold, we die! we perish! we all perish! Whosoever approacheth the Tabernacle of the Lord shall die. Shall we all be consumed?*" Numb. xvii. 1—13.

THE OFFENCE OF MOSES AND AARON.

On the return of the *Israelites*, after so many years wandering, to the same disastrous station of *Kadesh Barnea*, even *Moses* himself was guilty of an offence, in which his brother *Aaron*

was involved, and for which both were excluded, as a punishment, from entering the promised land.

At *Meribah Kadesh* the congregation murmured against *Moses*, for bringing them into a barren wilderness without water; when THE LORD commanded *Moses* to take his rod, which had been laid up before the Lord, and with *Aaron*, to assemble the congregation together, and to *speak* to the rock before their eyes; which should supply water for the congregation and their cattle.

"But *Moses* said unto the congregation, when they were assembled, *Hear now, ye rebels, must* WE *fetch you water out of this rock?* and *he smote the rock twice* with his rod, and the water came out abundantly, and the congregation drank, and their cattle also *.

"And THE LORD spake unto *Moses* and *Aaron*, Because ye *believed me not*, to *sanctify Me* in the eyes of the children of Israel: therefore ye shall not bring this congregation unto the land which I have given them," Numb. xx. 1—13; and afterwards in stronger terms: "because ye *rebelled* against my commandment," &c. xxvii. 14.

The offence of *Moses*, as far as may be collected from this concise account, seems to have been, 1. He distrusted or *disbelieved*, that water could be produced from the rock, only by *speaking* to it; which was a higher miracle than he had performed before at *Rephidim*, Exod. xvii. 6. 2. He unnecessarily smote the rock twice; thereby betraying an unwarrantable impatience; 3. He did not ascribe the glory of the miracle to GOD, but rather to himself and his brother; "Must *we* fetch you water out of this rock;" and he denominated them "*rebels*" against his and his brother's authority; which was an implied act of rebellion against GOD: for he ought to have added, as on a former occasion, "ye have been *rebels against* THE LORD, from the day that I knew you," Deut. ix. 24, which he spake without blame; but for want of that restriction on this occasion, "he spake *unadvisedly* with his lips, because they *provoked* his spirit," Psalm cvi. 33.

Thus "was GOD sanctified at the waters of *Meribah*, where the children of *Israel* '*strove*' with THE LORD," by this signal miracle to relieve their wants, rebellious as they were; and by

* See the account of this rock, Vol. I. p. 406.

his impartial justice, in punishing his greatest favourites when they did amiss, Numb. xx. 13.

How severely *Moses* felt his deprivation, appears from his humble, and it should seem, *repeated* supplications to the Lord to reverse the sentence;

"O LORD OF GODS, thou hast begun to shew thy servant thy greatness, and thy mighty hand; for what God is there in heaven or in earth that can do according to thy works, and according to thy might? I pray thee let me go over and see the good land beyond *Jordan*, even that goodly mountain *Lebanon*, [or the whole breadth of the land.] But THE LORD was wroth with me *for your sakes*, and would not hear me: and He said unto me, *Let it suffice thee; speak no more unto Me of this matter.* Get thee up unto the top of *Pisgah*, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: *for thou shalt not go over this Jordan*," Deut. iii. 23—27.

The apostle *Paul*, with equal impartiality, has recorded the refusal of THE LORD, after he had besought him thrice, to remove a *thorn in the flesh*, or some bodily infirmity, under which he laboured, 2 Cor. xii. 7—9.

It was reserved for a greater than *Moses* or *Paul*, that perfect model of *patience in tribulation*, to teach his disciples how to pray on such occasions: "O MY FATHER, if *it be possible, let this cup* [of affliction] *pass from me: nevertheless, not as I will, but as thou wilt!*" Matt. xxvi. 39.

The remainder of the route of the *Israelites* from *Kadesh Barnea* again, to the plains of *Moab*, eastward of the river *Jordan;* and the leading occurrences of the history, till the death of *Moses*, are detailed in the *Elements of Ancient Geography*, Vol. I. p. 402—409, &c.

BALAAM'S PROPHECIES.

Balaam was a celebrated *Chaldean* diviner, who dwelt in "*Aram Naharaim*, in the mountains of the east," or in the eastern part of *Mesopotamia*, "at *Peth-or*," or *Beth-ur* *, probably the original residence of *Abraham's* family, "beside the

* The *Alexandrian* Version renders the Syriac, פתורה, *Peth-ur-ah*, by the Hebrew, Βαθ-ουρ-α, the ה, or α, being the local affix, "*At Peth-ur*," or *Beth-ur*, signifying the "*House of Light*;" where was probably a temple of the sun.

river" *Tigris:* whither *Balak*, king of *Moab*, the descendant of *Lot*, "sent messengers to the land of the children of his people," or of his ancestors, to invite *Balaam* to come to him, in order to curse, or devote to destruction, the *Israelites*, who had encamped in his territories, on their way from *Egypt* to the promised land; and whom he was afraid to attack with open hostility, Numb. xxii. 1—6, xxiii. 7, Deut. xxiii. 4.

This mercenary diviner, who "loved the wages of unrighteousness," and earned them to his own destruction, was notwithstanding, a highly gifted prophet, and favoured with signal communications with God, in visions and dreams; and his fame had spread to distant countries: "*I know*," says *Balak*, "that *he whom thou blessest is blessed, and he whom thou cursest is cursed.*"

How well acquainted he was with the *theory of religion*, and what just notions he entertained of the *spiritual* worship of the Deity, appears from a curious conversation between him and *Balak*, omitted by *Moses*, but fortunately recorded by the prophet *Micah*, vi. 5—8.

Balak enquires,

> "Wherewith shall I come before THE LORD,
> And bow myself before THE HIGH GOD? ..
> Shall I come before Him with burnt offerings,
> With calves of a year old?
> Will the Lord be pleased with thousands of rams,
> With ten thousands of rivers of oil?
> Shall I give my first born for my transgression,
> The fruit of my body for the sin of my soul?"

Balaam answers,

> "HE hath shewed thee, O man, what is good:
> And what doth THE LORD require of thee,
> But *to do justice*, and *to love mercy*,
> And *to walk humbly with* THY GOD?"

This is an advantageous specimen of the purity of the *Patriarchal* religion, even amidst the reigning corruptions of *Superstition* and *Idolatry*. It shews the insufficiency of the most numerous, most costly, and most precious burnt offerings and sacrifices for sin, to please GOD, without the love of GOD and *our neighbour;* as remarked by the *Jewish* doctor, Mark xii. 33, and confirmed by our LORD in the weightier matters of the law, "*mercy* and *justice*," towards man, "and *faith*" towards "God," Matt. xxiii. 23; both approving and sanctioning the doctrine of

Balaam, as containing the *cardinal* virtues of the LAW and of the GOSPEL; and the means of attaining *the kingdom of heaven*, Mark xii. 34.

And yet, this prophet, so well instructed in his duty to God and man, and so competent to instruct others, furnishes a deplorable and alarming instance of the *deceitfulness of the human heart.*—He could not forego "the rewards of divination," and the allurements of ambition: he first sought permission to go to *Balak*, wishing to gratify that *prince*, even after he had been refused by GOD, and told expressly, "*Thou shalt not go with them; thou shalt not curse the people: for they are blessed,*" Numb. xxii. 7—12. And he tempted GOD, who afterwards permitted him to go in his anger *, by seeking to prevail on him, by solicitations and sacrifices, to alter his purpose, Deut. xxiii. 5; though he inconsistently declared, when under the influence of the Spirit,

> "GOD is not a man, that He should lie;
> Nor a son of man, that He should repent.
> Hath He said, and shall He not do?
> Hath He spoken, and shall He not perform?
> Lo, I am commanded to bless,
> *And* HE *hath blessed, and I cannot reverse it,*" Numb. xxiii. 19, 20.

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* Though GOD permitted *Balaam* to go with the second embassy of *Balak*, because the prophet himself wished it, He gave him manifest tokens of his "*anger, because he went,*" in order to put him the more on his guard: 1. in sending his *destroying angel*, as *Satan*, "an adversary," to withstand him in the way; as he withstood *Moses*, Exod. iv. 24; 2. in enduing the *ass* which he rode, with the power of speech, to rebuke the prophet's impatience and furious anger; in which he still persisted, unawed by this stupendous miracle, "*I would there were a sword in mine hand, for now would I kill thee!*"—when THE LORD opened his eyes, to see his own danger, from *Satan*, with *his sword drawn in his hand*, Numb. xxii. 22—35. And in this sense it appears to be understood by the apostle *Peter*:—"*Balaam*, the son of *Bosor*, who loved the wages of iniquity; but was rebuked *for his own transgression*: the *dumb beast*, speaking with a human voice, forbad the *phrenzy* of the prophet," (παραφρονιαν,) 2 Pet. ii. 15, 16.

Philo suppresses this transaction in his life of *Moses*, and *Maimonides* supposes it happened only in vision. But its reality is evidently admitted by the apostle. And for the design of the miracle, it has been well observed, "that if *Satan* inspired the mute *serpent* to speak to and beguile our first parents, why should it be thought incredible, that the DIVINE POWER should give human speech to the dumb *ass*, in order to shut the mouth of this other instrument of *Satan*, who wanted to curse his people?" *Wogan*, on the proper Lessons, Vol. III.—The express mention of *Satan* here, and here only in the Pentateuch, seems, indeed, to indicate the analogy between the two miracles. Hence, the *Pythagorean* precept, recommending precaution in attempting a difficult undertaking: *Stop, without attempting to pass further, where your ass couches.*—The Pagan fables of the ass of *Bacchus* that spoke, the horses of *Achilles*, &c. seem to be taken from this.

And when these failed, and he had thrice *blessed* the people, after three solemn sacrifices, in different places, which *Balak* offered at his desire, he sinned yet more against the whole meaning, end, and design of the prohibition against the *spirit* of it, which no consideration in the world could prevail with him to go against the *letter* of. For surely, that mischievous counsel which he gave *Balak*, to send the daughters of *Moab* to seduce the *Israelites* into *idolatry*, was, in fact, a greater piece of wickedness and impiety, than if he had formally cursed them in words. Still, however, his partial regards to his duty seem to have quieted his conscience, and kept him from despair, when he could so far impose on himself, as to utter that pious wish:

Let me die the death of the righteous!
And let my end be like his!

How otherwise could he expect, that while "*he did not live the life of the righteous,*" he could be entitled to his peaceful death, and joyful resurrection?

And accordingly his ill-founded wish was frustrated, for he was cut off by the avenging sword of the *Israelites*, in reward for his pernicious counsels, along with his licentious abettors, and perished in the slaughter of the *Moabites*, Numb. xxxi. 8; Josh. xiii. 22; Rev. ii. 14. And his end furnishes an awful and alarming example, that extraordinary "*gifts of* THE SPIRIT" are not always accompanied by the genuine "*fruits of* THE SPIRIT," in the hearts and lives of the possessors; and that without *charity*, the rarest gifts and endowments are nothing worth, 1 Cor. xiii. 1, 2; Matt. vii. 22.

Still the prophecies of *Balaam* are most curious and important; they seem to be dictated by the same spirit as those of *Jacob*, of which they furnish the continuation and development, and thereby prove, that the gift of prophecy was by no means confined to the chosen seed, as the *Jews* boast *.

THE FIRST PROPHECY.

XXIII. 7. "*Balak*, the king of *Moab*, hath brought me from *Aram*,
Out of the mountains of the east: [saying]
Come, curse me Jacob,
And come, defy Israel.

* "I am confident to assert," says *David Levi*, "that the gift of prophecy was *entirely* confined to the chosen seed, as may be clearly perceived from the whole tenor of the Old Testament." Proph. Vol. I. p. 2.

8. How shall I curse, whom GOD hath not cursed?
Or how shall I defy, whom THE LORD hath not defied?
9. For from the tops of the rocks I see Him,
And from the hills I behold Him.
Lo, the people shall dwell alone [or separate],
And shall not be reckoned among the nations.
10. Who can count the dust of *Jacob;*
Even the number of a quarter of *Israel.*
Let me die the death of the righteous,
And let my end be like his," Numb. xxiii. 7—10.

The divine command to *Balaam*, "not to curse the people, for they are blessed," which he pleads in opposition to *Balak's* wishes, refers to the blessing of *Abraham*, Gen. xii. 3, renewed to *Jacob*, Gen. xxvii. 29. He next remarks the separation of the *Israelites* from the *Heathen* nations, to be God's peculiar people, nearly in the language of *Moses*, in his last blessing to the tribes, Deut. xxxiii. 27—29.

"The eternal God is thy refuge.—
Israel shall dwell in safety alone.—
Happy art thou O *Israel;*
Who is like thee, O people, saved by THE LORD,
The shield of thy help,
And the sword of thy excellency!"

"The dust of *Jacob*" intimates the amazing populousness of the *Israelites*, which was compared to "*the dust of the earth*," in the Divine promise to *Abraham*, Gen. xiii. 16; renewed to *Jacob*, Gen. xlviii. 4; which, by a beautiful amplification, is extended even to one of the four divisions of their encampment: the standard of *Judah* eastward; of *Reuben* southward; of *Ephraim* westward; and of *Dan* northward, Numb. ii. 2—25; each of which was thus foretold to be as numerous as a great nation. And then the contemplation of the prosperity of *Jeshurun*, or "righteous *Israel*," and the spiritual blessings reserved as the future reward of obedience in the next life, leads to that rapturous wish respecting himself. The term אחרית, *Aharith*, "*end*," literally signifying "*hereafter*," denotes a *future state*, in the parallel passage of *Moses*, Deut. xxxii. 29; corresponding to אחרון, "*the last day*," in *Job*, xix. 25.

THE SECOND PROPHECY.

The conclusion of the second, pointedly refers to *Jacob's* prophecy respecting *Judah;* ascribing their national prosperity

to their righteousness, and obedience to the divine law under the *theocracy.*

XXIII. 21. " HE hath not beheld iniquity in *Jacob,*
Nor seen perverseness in *Israel:*
THE LORD HIS GOD is with him,
And the shout of their KING * is amongst them.
22. GOD brought them out of *Egypt;*
HE is to them as the strength of a unicorn:
23. For no *enchantment* [shall avail] against *Jacob,*
And no *divination* against *Israel.*
In [due] season it shall be said of *Jacob* and of *Israel,*
What hath God wrought!
24. Lo, the people shall rise up as a *lioness,*
And lift up himself as a *lion,*
He shall not lie down till he devour the prey,
And drink the blood of the slain." Numb. xxiii. 21—24.

THE THIRD PROPHECY.

This remarkably unfolds the prophecy of *Shiloh,* and the future fortunes of the *Jews.*

XXIV. 5 " How goodly are thy tents, O *Jacob,*
And thy tabernacles, O *Israel!*
6. As streams do they spread forth;
As gardens, by the river side;
As sandal trees which THE LORD planted;
As cedar trees beside the waters.
7. *There shall come forth a man of his seed,*
And shall rule over many nations:
And his King shall be higher than *Gog* †,
And his kingdom shall be exalted.

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* So *Moses* styles the God of *Israel:*
" And HE was KING in *Jeshurun,*
When the heads of the people, even of the tribes,
Were gathered together." Deut. xxxiii. 5.

† The rendering of this seventh verse, in our English Bible, from the present *Masorete* text, is this:

" *He shall pour the water out of his buckets,*
And his seed shall be in many waters;
And his king shall be higher than *Agag.*

Instead of which, I have adopted the widely different rendering furnished by the venerable *Septuagint* Version; whose genuineness is supported by the context, and by the joint testimonies of *Philo* and *Josephus,* the *Syriac* Version, the *Samaritan* text, the Chaldee Targums of *Onkelos, Jonathan,* and *Jerusalem, Cyprian,* and the early Fathers; either in the whole or in part.

Εξελευσεται ανθρωπος εκ του σπερματος αυτου,
Και κυριευσει εθνων πολλων·
Και υψωθησεται η Γωγ [βασιλεια] βασιλευς αυτου.

8. (GOD brought him forth out of *Egypt*,
He is to him as the strength of a unicorn.)
He shall devour the nations his enemies,
And shall break their bones,
And pierce them through with his arrows.
9. He lieth down as a *lion*,
He coucheth as a *lioness*,
Who shall rouze him!
Blessed is he that blesseth thee,
And cursed is he that curseth thee."

From all the various sources of emendation, and from the present *Masorete* text, we may collect the genuine *Hebrew* text, from which the *Septuagint* Version was made:

PRESENT TEXT.

יזל מים מדליו	1. "*There shall flow water from his buckets,*
וזרעו במים רבים	2. *And his seed, in waters many*
וירם מאגג מלכו	3. And higher than *Agag* shall be his king,
ותנשא מלכתו	4. And his kingdom shall be exalted."

REFORMED TEXT.

יצא איש מילדיו	1. "*There shall come forth a man of his children,*
* וזרועו בעמים רבים	2. *And his arm* *, *on peoples many:*
וירום מגוג מלכו	3. And higher than *Gog*, shall be his king,
ותתנשא מלכותו.	4. And his kingdom shall be exalted.".

The adulteration of the original text, probably took place about A.D. 130, about the time that *Aquila* published his *Greek* Version of the *Old Testament*, in order to supersede the *Septuagint*, and first mutilated the chronology thereof, by curtailing the generations of the patriarchs, in the Hebrew text, according to the system of the *Seder Olam Rabba*. For about this time, there might be a great destruction of the Hebrew copies of the Old Testament, in *Adrian's* war, and the disastrous issue of *Barchocab's* rebellion, founded on *Balaam's* prophecies, Numb. xxiv. 7—17, might make the adulteration in the remaining copies more feasible, and might tempt the Jewish *Rabbis* to pervert that fatal prophecy in particular, which brought such desolation upon their nation. See Vol. I. p. 218—224.

The facility of the adulteration is obvious on comparison:

In the first line, יצא, (*Iatsa,*) the term applied to CHRIST'S birth, in the signal prophecy of Micah, v. 2, was easily changed into יזל, *Iazal*, resembling it in sound: and איש, (*Aish,*) into מים, (*Maim:*) and מילדיו, (*Mildiv,*) into מדליו, (*Midliv*) by expunging the first *yod*, and transposing the two following letters.

In the second, זרועו, (*Zarūhu,*) into זרעו, (*Zaruhu,*) by erasing the middle *Vau;* and בעמים, (*Baamim,*) into במים, (*Bemaim,*) by erasing the second letter *Ain.*

In the third, גוג, (*Gog,*) into אגג, (*Agag.*) This, and the fuller readings in the fourth line, are warranted by the *Samaritan* text.

See an *Attempt to restore the Original Hebrew Text*, &c. in the *first* Dissertation of the volume of *Dissertations on the prophetic Character* of JESUS CHRIST, where this subject is fully discussed.

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* זרועו, (*Zaruhu.*) "*Arm,*" frequently signifies "*power,*" or "*rule,*" Exod. xv. 16, Isai. liii. 1, li. 9, lxiii. 5, Luke i. 57, &c.

Here SHILOH is expressly declared to be "a man of *Jacob's* seed," who shall subdue many nations, and set up a kingdom higher than that of *Gog* *, or the fierce nations of the north, who are the subject of succeeding prophecies, in *Ezekiel*, xxxviii. 1—17; and in the *Apocalypse*, Rev. xvi. 14—16, xx. 7—10. And are here threatened to be destroyed with "*arrows*," their own weapons. See Vol. I. p. 353, and see the following article of the *Jewish feasts*, especially the feast of *Tabernacles*, when this immense slaughter is to take place, in the valley of *Hamon Gog*, Ezek. xxxix. 1—22; or *Armageddon*, Rev. xvi. 16.

In the ninth verse there is a repeated allusion to the ferocious, warlike disposition of the tribe of *Judah*, intimated in the prophecy of *Jacob*, under the same imagery as in the preceding; and the conclusion is a repetition of the original blessing to *Abraham*, Gen. xii. 3; renewed to *Jacob*, Gen. xxvii. 29.

These remarkable references to former prophecies, with which *Balaam*, from his situation, in *Mesopotamia*, can scarcely be conceived to have been acquainted, at such a distance from the time and place in which they were originally communicated to *Abraham* and to *Jacob*, in the land of *Canaan*, seem to furnish decisive proof that he was no more than a vehicle of the divine oracles; and spake only as the Spirit gave him utterance.

THE FOURTH PROPHECY.

This last completes the preceding, and unfolds more fully the remote and distant period of the *Messiah's* coming; the future subjugation of the *Transjordanite* nations, the *Moabites*, *Edomites*, *Amalekites*, and *Kenites;* the *Assyrian* captivity of these nations; the *Roman* conquests of the *Assyrians* and *Hebrews;* and the destruction of the conquerors themselves at last.

"Come now, and I will advertise thee what this people shall do unto thy people in *the end of the days.*

* *David Levi*, endeavouring to support the present *Masorete* reading, מֵאֲגַג, contends, that the præposition מ, put for מִן, (*Min,*) does not properly form the comparative degree, "*higher than Agag*;" but denotes time; so that the meaning should be—"His king shall begin to be exalted, *from the time of Agag*:" that is, from the time of *Saul*, the first king of *Israel*, who overcame *Agag;* and that his kingdom should be still more exalted, during the prosperous reigns of *David* and *Solomon*," p. 7. But *Agag* was a petty prince; and most unfortunately for his argument, *Saul's* sparing him was the cause of his own downfall, not rise, or exaltation.

I see Him, but not now;
I behold Him, but not nigh *;
A star shall proceed from *Jacob*,
And a sceptre shall arise from *Israel*,
And shall smite the corners of *Moab*,
And the pate of all the sons of *Seth*, [or tumult †,]

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* This is well explained by *David Levi*, Proph. Vol. I. p. 8.

"*Balaam* here shews that his *visions* were *real prophecies*. And although he was so far overpowered by the force of the vision, that his *corporeal* faculties were deprived of their proper functions, yet his *intellectual* powers were in full force; which he beautifully describes by his *falling down in a trance, but having his eyes open*. And as he clearly saw the vision with his intellectual eye, he makes use of that image to shew the nature of his prophecy; and therefore observes, "*I see him, but not now! I view him, but not nigh.*" That is, I plainly see the thing I foretel, although it doth not yet exist; and I have a clear view of it, although *it is to be at such a distance of time.* ——*Asher* shall come forth," &c.

Blinded, however, by his *Jewish* prejudices, *Levi* afterwards objects: "*Balaam*, in this last prophecy, clearly points out the restoration of the *Jews*, and the destruction of their enemies, at the coming of THE MESSIAH; but nothing of this kind took place at the coming of *Jesus:* for at that time *no star* came forth from *Jacob*, nor did a *sceptre* rise out of *Israel* which smote the corners of *Moab*, and broke down the walls of all the children of *Seth*, i. e. brought the whole world into subjection," p. 25.——*Levi* could not distinguish between the first and nearer coming of the MESSIAH in humiliation, and his second and *remoter* coming in triumph, to which the prophecy alludes, by his own explication, and by *Balaam's* limitation, *in the end of the days.*

† The prophet *Jeremiah* has imitated this passage in the following, xlviii. 45.

"There shall go forth a fire from *Heshbon*,
And a flame from the midst of *Sihon*,
And it shall devour the corner of *Moab*,
And the *pate* of the sons of tumult."

The imagery here is somewhat different: instead of "a *sceptre* to smite," we read "a *flame* to devour:" which seems to be borrowed from the popular song of the conquest of *Moab*, at first by *Sihon*, king of the *Amorites*:

"There is a fire gone out of *Heshbon*,
A flame from the city of *Sihon*,
It hath consumed *Ar* ['*the city*'] of *Moab*,
And the lords of the high places of *Arnon*," Numb. xxi. 28.

See Vol. I. p. 409.

"The corner of *Moab*" to be smitten, or consumed, is the same in both prophets, *Balaam* and *Jeremiah;* whence we may collect, that the succeeding line in each, signifies the same. We seem, therefore, to be warranted, by the rules of *comparative criticism*, to substitute for קרקר, *Karkar*, a scarce word of doubtful signification, in *Balaam's* prophecy, קדקד, *Kadkad*, in *Jeremiah*, which so nearly resembles it, signifying "*the crown of the head*," or "*the pate;*" and is actually the reading of the *Samaritan* text, in this prophecy of *Balaam;* and is also strongly supported by other imitations.

"GOD shall *smite* the *head* of his enemies,
And the hairy *pate* of him that walketh in wickedness," Psalm lxviii. 21.
"GOD shall smite with a scab
The *pate* of the daughters of *Sion*," Isai. iii. 17.

And *Edom* shall be a possession for his enemies,
Seir also shall be a possession,
And *Israel* shall do valiantly.
And [*a man*] *shall rule out of Jacob,*
And shall destroy the remnant of the city.
And he beheld *Amalek*, and said,
Amalek was the head of the nations:
But his end [is doomed] to destruction.
And he beheld the *Kenites*—and said,
Strong is thy habitation, and
Thou puttest thy nest in a rock;
Nevertheless, the *Kenite* shall be wasted,
Until the *Assyrian* shall carry thee away captive.
And ships shall come from the coast of *Chittim*,
And shall afflict the *Assyrians*,
And shall afflict the *Hebrews*,
But he also, [the invader, is doomed] to destruction.
Numb. xxiv. 17—24.

Balaam here, in prophetic vision, descries the remote coming of SHILOH, under the imagery of a *star* and a *sceptre*, or an illustrious prince. Though it was foretold that "the *sceptre* should depart from *Judah* at his coming," this prophecy confirms to him a proper sceptre of his own. And our Lord claimed it when he avowed himself "a *king*" to *Pilate;* but declared that "*his kingdom was not of this world*," John xviii. 37, 38.

This branch of the prophecy was fulfilled about 1600 years after; when, at the birth of Christ, "the *Magi* from the east," (who are supposed by *Theophylact* to have been the posterity of *Balaam,)* came to *Jerusalem*, saying, "Where is the [true] born *King of the Jews?* for we have seen *his star*, at its rising, and are come to worship Him," Matt. ii. 1, 2. See Vol. I. p. 92.

The foregoing restoration of the original prophecy, from the Septuagint Version, Numb. xxiv. 7, "*There shall come forth a man of his seed*," &c. is supported also by verse 19, "*And* [*a man*] *shall rule out of Jacob; and shall destroy the remnant of the city;*" the city here referred to, seems to be "*Ar* *, of

Which latter, the *Septuagint* excellently translates, Και ταπεινωσει ὁ Θεος αρχουσας θυγατερας Σιων· "And God shall *humble* the *imperious* daughters of *Sion.*"

By the same analogy, "the sons of *Seth*," in *Balaam*, correspond to "the sons of *tumult*," in *Jeremiah.* But we learn from *Plutarch*, that "*Seth* was a name given by the *Egyptians* to *Typhon*, or *the power which overturns all things, and overleaps all bounds.*" De Isid. et Osir. p. 351, 357.—And τυφων, signifies a "*whirlwind*," or "*hurricane*"—*Hesychius, Suidas.*

* The original עַר, is written by the Sept. Ηρ, abridged from עִיר, *Ir;* signifying,

Moab," whose destruction was noticed, Numb. xxi. 15—28, corresponding to *Bozrah*, " a *fortress*," from the destruction of which THE SAVIOUR is represented as coming by *Isaiah*, lxiii. 1. See the foregoing article of *Jacob's prophecy of Judah*.

The doom of *Amalek*, which had been first foretold by *Moses*, is here repeated by *Balaam*, with the additional circumstance of the preservation of the tribe of the *Kenites*, for *Jethro's* sake, the father-in-law of *Moses*, who is called a *Kenite*, Judg. i. 16, whom *Saul* spared in the destruction of the *Amalekites*, 1 Sam. xv. 6. Still the *Kenites* were " wasted," or reduced in strength, after their separation from *Amalek*, until they shared the general fate of these *Transjordanite* nations, and were swept away into captivity by the *Assyrians*, 1 Chron. v. 26; and afterwards by the *Babylonians*, Jer. xxv. 9—11. The woeful prospect of these captivities, drew from the prophet that passionate exclamation,

Alas, who shall live when God doeth this!

As a source of consolation, however, to these nations, he notices the future retaliation of vengeance on their enslavers, the *Assyrians* and the *Hebrews*, (who appear to be meant by *Asher* and *Heber*, in the Original, retained in our English Bible,) by naval invasions from *Chittim*, or the northern coasts of the *Mediterranean* Sea; at first by the *Macedo-Grecians*, and afterwards by the *Romans;* (as afterwards more fully unfolded by *Moses* and *Daniel,)* concluding with the final doom of these last invaders, in their turn.

MOSES' PROPHECIES.

These may be considered as supplementary to those of *Jacob* and *Balaam;* furnishing a more detailed account of the fortunes of the *Israelites*, and afterwards of the *Jews*. His predictions of the corruptions of his people, after his death, of their subsequent calamities under the *judicial* and *regal* states; of the horrors of the *Assyrian* and *Babylonian*, and afterwards of the *Roman* captivities; are delivered with such plainness and precision, that they seem rather to be *historical* narratives of past transactions, than *prophecies* of future. In this respect they differ from all others, excepting those of OUR LORD himself:

" *a city;*" which in the plural, עָרִים, *Irim*, " *cities*," frequently drops the intermediate *Vau*, Numb. xxv. 2, &c. and also in regimen עָרֵי, *Iri*, Numb. xxxii. 36.

the predictions of the rest being generally delivered in a figurative and highly poetical style, very concise, and very obscure.

When *Moses* had written and finished "*the Book of the Law*," he commanded the *Levites* to put the copy, written by himself, beside the Ark of the Covenant, in the Sanctuary, that it might be preserved there, "for *a witness* against the people:" "*For I know*," said he to them, "*thy rebellion, and thy stiff neck: behold, while I am yet alive* with you this day, ye have been rebellious against the Lord: and *how much more after my death?* Gather to me all the elders of your tribes, that I may speak all these words in their ears, and call heaven and earth to record against them. *For I know that after my death ye will utterly corrupt yourselves*, and turn aside from the way which I have commanded you: *and evil will befall you in the latter days*, because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands," Deut. xxxi. 24—30.

This original copy, written by *Moses*, was afterwards found by *Hilkiah* the priest, in the reign of *Josiah*, when the temple of *Solomon* was repaired, shortly before the *Babylonian* captivity, and the denunciations contained therein, were read before the king, 2 Kings xxii. 8—10.

These denunciations are chiefly contained in the 26th chapter of *Leviticus*, delivered by *Moses* to the *Israelites* at Mount *Sinai;* and repeated thirty-nine years after to their children, on the plains of *Moab*, in the 28th chapter of *Deuteronomy*.

After specifying the *blessings* attached to their obedience, Levit. xxvi. 3—13; Deut. xxviii. 1—11; and the *curses* to their disobedience in their own land, Levit. xxvi. 14—26; Deut. xxviii. 15—31; the enlightened prophet proceeds to delineate their *captivities* in foreign lands.

I. *Of the Assyrian* and *Babylonish Captivities.*

Deut. xxviii. 32. "Thy sons and thy daughters shall be given to *another people*, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thy hand.

33. "The fruit of thy land, and all thy labours, shall a *nation which thou knowest not*, eat up; and thou shalt only be oppressed and crushed alway.

36. "THE LORD shall lead thee, and *thy king which thou*

shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou *serve other gods,* wood and stone.

37. " And thou shalt become an *astonishment,* a *proverb,* and *a bye word* among all nations whither THE LORD shall lead thee.

47. " Because *thou servedst not* THE LORD THY GOD with joyfulness and gladness of heart, for the abundance of all things:

48. " Therefore shalt *thou serve thine enemies,* which the Lord thy God shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee." Compare Levit. xxvi. 23—34.

" And they that are left of you shall pine away in *their iniquity,* in your enemies' land; and also in the *iniquities of their fathers,* shall they pine away with them," Levit. xxvi. 39.

These passages are remarkably descriptive of the captivities of the ten tribes carried away by the *Assyrians,* and transplanted in *Media,* and the remotest parts of the empire; and of the two remaining tribes of *Judah* and *Benjamin,* by the *Babylonians.* These captivities were not to take place until their rejection of the primitive constitution of *Judges,* and rebellious choice of kings, during their *regal* state, which is here foretold; and also that these captivities were to be *by land;* as marked in the original expression יולך *(Iolech,)* " THE LORD *shall cause thee to walk,*" or, " *shall lead thee on foot,*" ver. 36.

" The true import of these passages is determined by the prophet *Jeremiah,* in the following summary.

" Lo, I will bring *a nation* upon you *from far,* O house, of *Israel,* saith THE LORD: a *mighty nation,* an *ancient nation,* a nation whose *language thou knowest not,* neither understandest what they say: their *quiver* is an open sepulchre; they are all mighty men. And they shall eat up thy harvest, and thy bread which thy sons and daughters should eat: they shall eat up thy flocks and thy herds; they shall eat up thy vines and thy fig-trees; they shall impoverish thy fenced cities with the sword," Jer. v. 15—17.

The remoteness of the *Babylonians* is noticed, Isa. v. 26; and the antiquity of " the land of *Nimrod,*" Micah v. 6; the *Syriac* language was not understood by the *Jews,* 2 Kings xviii. 26. And their arms were chiefly *bows* and *arrows,* Jer. vi. 23, xlix. 45; Isa. lxvi. 19.

II. OF THE ROMAN CAPTIVITY.

Deut. xxviii. 49. "THE LORD shall bring a nation upon thee from *far*, from the *end of the earth*, [swift] as the *eagle* flieth, a nation whose *tongue thou shalt not understand*,

50. "A nation of *fierce countenance* *, which shall not *respect the person of the old*, nor *pity the young*.

51. "And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: he shall not leave thee corn, wine, or oil, the increase of thy kine, nor flocks of thy sheep, until he have destroyed thee.

* How singularly applicable this characteristic of a *fierce countenance*, was to the *Romans*, may appear from the following instances.

In a war which broke out between the *Romans* and *Samnites*, U.C. 412; the latter attributed their defeat, after a long and obstinate engagement, to the *fierce looks* of the Romans, when they were called upon to account for it. They said, "that *the eyes of* the Romans *seemed to be on fire, their countenances were wild*, and *their looks furious*; and that this excited *more terror* in them than any thing else," (*oculos* sibi Romanorum *ardere* visos aiebant, *vesanosque vultus et furentia ora*: inde *plus* quam ex alia ulla re *terroris* ortum.) Liv. VIII. 33.

Horace describes *Attilius Regulus*, returning to surrender himself to the *Carthaginians*, as their captive, and rejecting the caresses of his wife and children, wishing to detain him, as "*sternly fixing his manly countenance on the ground.*"

——— et *virilem*
Torvus humi posuisse vultum.——Od. III. 5.

Plutarch thus represents *C. Marcius Coriolanus*; Ὁ γαρ ην (ὡσπερ ηξιου τον στρατιωτην ὁ Κατων) ου χειρι και πληγῃ μονον, αλλα και τονῳ φωνης και οψει προσωπου φοβερος εντυχειν, which is admirably translated by *Shakspeare*, in his play of *Coriolanus*:

"——— Thou wast a soldier [*Marcius*]
Even to *Cato's* wish: not *fierce* and *terrible*
Only in strokes; but *with thy grim looks*, and
The thunder-like percussion of thy sounds,
Thou mad'st thine enemies shake."

Horace describes *Cato*, the Censor, as "*fierce with stern countenance*," (*vultu torvo ferus*,) Epist. I. 19, 12; and *Plutarch*, more particularly:

When a *Cimbrian* soldier undertook to put *C. Marius* to death, in prison, he was so daunted by the lustre of *Marius'* eyes, naturally vivid, but now heightened into *flame*, (φλογα,) by the great emotion of body and mind, with which he uttered these words, "*Darest thou kill C. Marius!*" that he thought he saw and heard a *god*; and casting away his sword, fled affrighted, crying out through the city, "*I cannot kill C. Marius.*" See *Plutarch* and *Strabo*.

Tacitus describes an impostor, who personated *Nero*, as "remarkable for *his eyes* and *hair*, and *sternness of countenance*," (corpus insigne *oculis comâque, et torvitate vultus.*) Hist. 2, 9.

See *Zouch's* Enquiry into the *prophetic character of the Romans*, 1792, 8vo. whence these instances are selected.

52. " And he shall *besiege* thee in *all thy gates*, until thy high and fenced walls come down wherein thou trustedst, throughout thy whole land :—

53. " And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters (which the Lord thy God hath given thee) in the siege and in the straitness wherewith thine enemy shall distress thee.

54. " The *man* that is tender and very delicate among you, his eyes shall be evil [or grudging] toward his brother, and toward the wife of his bosom, and toward *the remnant of his children which he shall leave :*

55. " So that he will not give to any of them [share] of the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56. " The tender and delicate *woman* among you, which would not venture to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil [or grudging] toward the husband of her bosom, and toward her son, and toward her daughter,

57. " And toward her young infant, and toward her children which she shall bear: for she shall eat them, for want of all things, *secretly*, in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58. " If thou wilt not observe to do all the words of THIS LAW, (written in this book, that *thou mayest fear this glorious and awful name*, THE LORD THY GOD :)

59. " Then THE LORD *will make thy plagues wonderful, and the plagues of thy seed: great plagues and of long continuance, and sore sicknesses and of long continuance.*

62. " And ye shall be left *few in number*, whereas ye were as the stars of heaven for multitudes, because thou wouldest not obey the voice of THE LORD THY GOD.

63. " And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so shall the Lord rejoice over you to destroy you, and to bring you to nought; and ye shall be *plucked from off the land*, whither thou goest to possess.

64. " And THE LORD *will scatter thee among all people*, from the one end of the earth even unto the other; and there *thou shalt serve other gods*, which neither thou nor thy fathers have known, wood and stone.

65. " And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but THE LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66. " And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have no assurance of thy life.

67. " In the morning thou shalt say, *Would God it were even!* and at even thou shalt say, *Would God it were morning!* for the fear of thy heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68. " And the Lord shall bring thee into *Egypt* [or captivity] again, *in ships*, by the way whereof I spake unto thee; thou shalt see [thy land] no more again: and there ye shall be *sold* unto your enemies for bond men and bond women: *and no man shall buy*," [the market being overstocked with slaves.]

How exactly was this minute and circumstantial prophecy fulfilled in all its branches, by the *Roman* captivity, and is still fulfilling at this very day! Its accomplishment, indeed, is for " *a sign*" of their rebellion against GOD, and " *a wonder*" of their preservation amidst all those dreadful calamities which they have suffered for so many hundred years, Deut. xxviii. 46, according to the interpretation of *David Levi*, who has furnished an affecting commentary thereon, in the *Introduction* to his *Dissertation on the Prophecies*, 2 vols. 8vo.

1. The *Romans* are here described, with the most characteristic precision, above eight hundred years before their existence as a nation, First, by their *country*, "*far*" to the westward of Palestine; from "*the end* of the earth," or shores of the *Atlantic* ocean; and it is remarkable, that the armies of *Titus* and *Adrian*, were principally composed of *Gauls*, *Britons*, and *Spaniards*. Second, by the rapidity of their marches, " swift as the *eagle* flieth,"—and their ensigns too, were eagles, expressive thereof; Third, by their language, *Latin*, which was not understood by the *Jews*, though *Greek* was, from the time of *Alexander's* conquests in *Asia*; Fourth, by their *fierce countenance*, for which the *Romans* were distinguished, from the early periods of their republic; and, fifth, by their ferocity, or merciless disposition in war. By an over-refinement, perhaps, *Manasseh ben Israel* traces, in the repetition of the word "*nation*," thrice, the three principal expeditions of the *Romans* against *Judea*; the first under *Pompey*, the second under *Sosius*, in support of *Herod*

the Great against *Antigonus*, the third under *Titus*, when the city was destroyed.

2. *Josephus*, whose *Jewish war* is the best commentary on this prophecy, relates the devastation of the country by the *Romans*, that, *in their rage*, "*they ceased not day nor night from ravaging the lands, plundering the goods, slaying all that were of the military age, and taking the weaker captives*," Lib. III. 4, 1. He relates the sieges of the principal towns taken by the Romans, *Jotapata*, *Gadara*, *Joppa*, *Tiberias*, *Tarichea*, and *Gamala*; at which last town in particular, after a long and obstinate defence, "above 5000 persons precipitated themselves from the walls into a deep valley beneath; and the *Romans* spared not even the *infants*, but *slung* them in numbers (εσφενδονων) from the citadel." Lib. IV. 1, 10.

3. The horrors of the siege of *Jerusalem*, aggravated by an intestine war in the city itself, by the three factions who occupied it, headed by *Eleazar*, *Simon*, and *John*, are related in the most lively colours by the *Jewish* historian, and especially the miseries of famine,—"when *wives snatched the food from their husbands, children from their parents, and what was most lamentable, mothers, even from the mouths of their infants*; while they themselves were not allowed in quiet to devour the prey, for *the seditious* broke into any houses which they saw shut, suspecting that provisions were concealed therein, and *tore the morsels from their very jaws. The old men were beaten while grasping the food, the women dragged by the hair, while hiding it in their hands. There was no pity for grey hairs nor infants; the children, clinging to the pieces of food, were lifted up, and dashed against the ground.*" Lib. V. 10, 3.

4. The following deed, "horrible to relate, and incredible to hear," occurred near the end of the siege.

"*Mary*, the daughter of *Eleazar*, a woman of distinguished rank and fortune, at the breaking out of the troubles, had fled to *Jerusalem* from *Bethezob*, the place of her residence, beyond *Jordan*, with the relicks of her fortune, and whatever stock of provision she could procure. But of these she was plundered every day, in the domiciliary visits of the soldiers. Provoked at this, she often endeavoured to exasperate the plunderers, by reproaches and imprecations, to kill her; but in vain. Being reduced at length to absolute want, she was driven by pressing

hunger to kill her suckling babe, and when she had dressed it, she eat the half of it, and kept the remainder covered up. Immediately the *seditious* came to her, and attracted by the scent, threatened to slay her instantly, unless she produced the provision which she had prepared. Accordingly, she uncovered what was left of her son, telling them that *she had reserved a good share for them.*—Struck with horror and amazement at the spectacle, they departed, trembling, and, with reluctance, left the remains to the wretched mother." Lib. VI. 3, 4.

5. The *sack* of the temple quarter of the city is thus described, in the following terms, by *Josephus*; himself an eye-witness of the heart-rending spectacle:

"Whilst the TEMPLE was burning [to which one of the *Roman* soldiers, moved by a *divine impulse*, set fire (δαιμονιῳ ὁρμῃ τινι χρωμενος), contrary to the wishes and the orders of *Titus*,] the sack of that quarter began, and the slaughter of those whom the soldiers found was immense. *There was no pity shewn to age, no respect to dignity, but young and old,* the profane vulgar, and the sacred priesthood, were put to death alike. And the battle involved and invaded every sort, confounding the suppliants with the defendants; and the crackling of the wide-spreading flames resounded along with the groans of the falling. And by reason of the height of the Mount, and the greatness of the flaming pile, you would have thought that the whole city was on fire, and nothing can be conceived grander nor more terrible than that noise; for there was a shouting of the *Roman* ranks coming to close engagement, and a cry of the *seditious*, hemmed in by fire and sword. And the people who were left in the *upper city*, turned with dismay toward the enemy, and groaned at the catastrophe, while the cry of the multitude in the *lower city*, conspired with those on the Mount. And now many of those that were famishing with hunger, and their lips closed, when they saw the *Temple on fire*, recovered full strength for wailings and moans. These again were echoed from *the suburbs*, and from the *surrounding mountains*, making the impression still deeper on the mind, while the havoc increased the horror of the tumult. You would have thought that the *Temple Mount was burnt up from the very roots*, it was so loaded with fire throughout. And yet the blood was still more abundant than the fire, and the slaughtered more than the slayers,

for the ground was no where clear of the dead; and the soldiers, mounting on heaps of carcasses, rushed upon the fugitives, flying in every direction." Lib. VI. 5, 5, and VI. 6, 1.

6. *Josephus* reckons that eleven hundred thousand souls perished during the siege of *Jerusalem* by the sword, pestilence, or famine, besides ninety-seven thousand whom they took captives. The greater part of these were of the same nation, but not of the same country, for they had assembled from all parts to celebrate the feast of the *Passover*, and were suddenly surrounded by the *Romans*, and the whole of this vast multitude, composing the whole nation, shut up as it were in an enclosure by destiny.

7. Of the *captives*, above seventeen years of age, some were sent to *Egypt* in chains, to work in the mines; the greater part were distributed through the provinces, to be destroyed in the theatres, by the sword, and by wild beasts; the rest, under seventeen, were sold for slaves, and that for a trifling sum, on account of the numbers to be sold, and the scarcity of buyers. Lib. VI. 8, 2; IX. 2—4. So that at length the prophecy of *Moses* was fulfilled—"*and no man shall buy.*"—The part that was reserved to grace the triumph of *Vespasian* and *Titus* at *Rome*, chosen out of the most comely, were probably transported to *Italy* "*in ships*," or by sea, to avoid a prodigious land-journey thither, through *Asia* and *Greece;* a circumstance which distinguished this invasion and captivity from the preceding, by the *Assyrians* and *Babylonians*, which were solely *by land.* In the ensuing rebellion, a part of the captives were sent by sea to *Egypt*, and several of the ships were wrecked on the coast.

8. In the ensuing rebellion, excited by the impostor *Barchocab*, signifying "*son of the star*," or CHRIST, so denominated in *Balaam's* prophecy, *Julius Severus*, the general of *Adrian*, according to *Dio*, destroyed five hundred and eighty thousand *Jews* in the public combats, besides an innumerable multitude which perished by famine, misery, and fire; so that *very few* of them escaped this war, in which were plundered and burnt *fifty fortified castles*, and *nine hundred and eighty-five towns*, flourishing and populous; and so general was the massacre of the inhabitants, that all *Judea was, in some measure, left desolate, and converted into a desert. Dio Cassius*, Lib. LXIX.

9. The *dispersion* of the *Jews* into all countries, from the

rising to the setting sun, and the "*very long continuance* of their plagues," or sufferings, in this captivity, intimated in the repetition, ver. 59, and now subsisting upwards of 1700 years; during which they have still been preserved a distinct people, though every where despised and persecuted, exhibit a *standing miracle* and *fulfilment of prophecy*, the most extraordinary and convincing. The different fortunes of the *ten tribes*, and of the *Jews*, are distinguishable in the *Divine Ode*, or prophetic poem, called *Moses' Song*, according to the following ingenious remark of *David Levi*, Proph. Vol. I. p. 21.

"*Moses*, in his prophetic poem, hath also clearly pointed out the mercy of God in the preservation of *Israel*, and the means taken by Providence to effect it; for in Deut. xxxii. 26, he says, I said *I would drive them into one corner, and* [consequently] *I would make the remembrance of them to cease from among men.*——This hath really been the case of the *ten tribes*, whom the king of *Assyria* carried captive to *Halah* and *Habor*, by the river *Gozan*, and of whom we have not, to this hour, any certain or authentic account as to their real place of abode *. And this would have been the fate of the rest of the nation, had they been carried to one spot. The prophet therefore proceeds thus, '*Were it not that the wrath of the enemy would be collected.*' The sense of which is, that if they were all in one place, under one prince, and the wrath of the enemy should arise against them, it would be more collected, and consequently operate with a greater force to effect their destruction. But GOD, in his infinite mercy, *scattered them among all nations*, (Deut. iv. 27, xxviii. 62,) and thereby prevented their annihilation; for if one prince persecutes them, they retire to some of their brethren, who live under the dominion of another that favours them, as history clearly evinces. And although they are but *few*, (Deut. xxviii. 62,) in comparison to what they were, owing to the numberless persecutions and massacres which they have suffered in the different kingdoms of *Spain*, *Portugal*, *France*, *Germany*, *Poland*, *England*, &c. at various periods; yet had they all been in one kingdom, they most likely would have been annihilated. But *their dispersion among different nations was the very*

* The ingenuity and skill of Major *Rennel*, has probably discovered those places, in the district of *Media*. See the foregoing *Elements of Geography*, Vol. I. p. 461. And the *Afghans* seem to be an *Israelitish* colony. See *Asiat. Research.* Vol. II. p. 67—76.

means of their preservation; for the interests of the various princes were so opposed to each other, that when one persecuted, another favoured, and granted them an asylum. Hence it is manifest, that their dispersion among so many nations is not a sign that God hath cast them off entirely, but, on the contrary, is the strongest apparent proof, that *they are under the immediate providence of God,* who carefully watches over and preserves them, amidst the numerous enemies that surround them, till the coming of the TRUE MESSIAH, when they will be all gathered together, and return to their own land, where they will serve God in truth and sincerity, as written in the law which God commanded his servant *Moses.* This testimony of a learned and pious *Jew* is curious and valuable. And we have only to regret, that he was unable to distinguish "THE TRUE MESSIAH" in the person of OUR LORD JESUS, between his first advent in *humiliation* and *suffering,* and his next, in *triumph* and *glory,* as foretold by *Moses* and *all the prophets,* Luke xxiv. 25—27.—May this work, under GOD, contribute to open the eyes of his nation!

III. OF THE RESTORATION OF THE JEWS.

This also is clearly foretold by *Moses.*

Levit. xxvi. 44. "Nevertheless for all that, when they be in the land of their enemies, *I will not cast them away,* nor will I abhor them to destroy them utterly, and to break my covenant with them: for *I am* THE LORD THEIR GOD," &c.

Deut. xxx. 1. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and *thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee,*

2. "And *shalt return unto the* LORD THY GOD, *and shalt obey his voice,* according to all that I command thee this day, thou and thy children, with all thy heart and with all thy soul;

3. "That then THE LORD THY GOD *will turn thy captivity* and have compassion upon thee; and will return and *gather thee from all the nations whither* THE LORD THY GOD *hath scattered thee:*

4. "If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee.

5. "*And* THE LORD THY GOD *will bring thee unto the land*

which thy fathers possessed, and thou shalt possess it: and *He will do thee good, and multiply thee above thy fathers.*

6. "And THE LORD THY GOD *will circumcise thy heart, and the heart of thy seed, to love the* LORD THY GOD *with all thy heart, and with all thy soul:* THAT THOU MAYEST LIVE" [or inherit *eternal life,*] Luke x. 25.

Here the restoration of the *Jews* to their own country is plainly predicted, at the destined end of their captivity. But it should seem, that their *conversion to* CHRIST, is to be the preliminary condition of their acceptance with GOD, for so long as their nation continues in a state of rebellion against CHRIST, they are not worthy to be redeemed.—And in conformity with *Moses,* OUR LORD declared to the unbelieving Jews, "*Lo, your house* [OF THE LORD] *is left unto you desolate: for I say unto you, ye shall not see* ME *henceforth, until ye can say,* [with hearty *repentance* and *true faith,*] *Blessed is he that cometh in the name of the* LORD," Matt. xxiii. 38, 39.

The following reflections, from an excellent French work, *Principes de la Foy Chretienne,* Tom. I. c. 16, are selected from a copious extract, translated by *West,* in his *evidences of our Lord's resurrection,* p. 402.

"The *Jews,* punished and dispersed, bear witness to JESUS CHRIST. The *Jews,* recalled and converted, will render Him a testimony still more awful and striking. The *Jews,* preserved by a *continual miracle,* that they may preserve to JESUS CHRIST the stock and succession of those who shall one day believe in HIM, bear witness to Him continually.

"Had they been only punished, they would have proved his *justice* only: had they been only preserved, they could have proved nothing but his *power:* had they not been reserved to worship Him one day, they could not have proved his *mercy* and *veracity,* nor have made Him any reparation for their outrageous crimes [in rejecting and crucifying Him.]

"Their dispersion proves that He is come, but they have rejected Him: their preservation demonstrates that He hath not rejected them for ever, and that they shall one day believe in Him; and they declare by both, that He is the *Messiah* and the promised SAVIOUR: that their miseries proceed from their not having *known* him; and that the only hope they have left, is, that they shall one day come to the knowledge of Him."

"The change will be in their persons, and not in his religion;

that will remain what it is, but they will then begin to see it. JESUS CHRIST will take away the veil that is upon their eyes, but He will be the same: He will cure their deafness, but He will speak the same things:" but as *Moses* himself foretold, "GOD hath not *yet* given them a *heart to perceive*, and *eyes to see*, and *ears to hear*, to this day," Deut. xxix. 4. And the observation of *Paul* is still true, that "*partial blindness hath befallen Israel;* nor shall it be entirely removed till the *fulness of the Gentiles* shall come in," with their conversion, Rom. xi. 25.

IV. OF THE PUNISHMENT OF THEIR FOES.

Jacob, in his prophecy, figuratively foretold the retaliation of divine vengeance upon the persecutors of the *Jews*, Gen. xlix. 11. *Balaam* concisely foretold it, in his last prophecy, Numb. xxiv. 24; and *Moses* more plainly:

Deut. xxx. 7. "*And* THE LORD THY GOD *will put all these curses upon thine enemies, and upon them that hate thee, which persecuted thee.*

8. "*And thou shalt return** [from thy captivity] *and obey the voice of the Lord, and do all his commandments, which I command thee this day.*"

But it was reserved for the ensuing Ode, to describe these judgments in all their terrors.

V. THE DIVINE ODE, OR MOSES' SONG.

These *historical* prophecies of *Moses*, growing clearer and brighter towards the close of his life, are crowned by a *poetical* composition of the most transcendent excellence; worthy indeed

* *Jeremiah* appears to have unfolded this prophecy in the following:

"Fear not thou, my servant *Jacob*,
Neither be dismayed, *Israel:*
For lo, I will bring thee safe from far,
And thy seed from the land of their captivity,
And Jacob shall return, and be at rest;
He shall be secure, and none shall make him afraid.
"Fear not then, my servant *Jacob*,
Saith the Lord; for I am with thee:
Wherefore I will make a full end of all the nations
Whither I have driven thee;
But I will not make a full end of thee,
But will correct thee in measure,
And not make thee altogether desolate," Jer. xlvi. 27, 28.

of its author, THE GOD OF ISRAEL: who dictated it to *Moses*, shortly before his death, and commanded him to teach it to the children of Israel, "*That it might be a witness for* HIM *against them*," in future times, "*when many evils and troubles should befal them, for breaking his covenant:*" "*For*," *added* THE LORD, "*It shall not be forgotten out of the mouths of their seed.*"—"*Moses*, therefore, wrote this song *the same day*, and taught it the children of *Israel:*" By whom it is still rehearsed, above three thousand years since; and shall be to the end of time, Deut. xxxi. 16—22.

XXXII. 1. Give ear, *O heavens*, and I will speak,
Hearken, *O Earth*, to the words of my mouth *;
2. My doctrine shall drop as the rain,
My speech shall distil as the dew;
As the showers upon the tender herb,
As the mists upon the grass;
3. While I declare the name of THE LORD:
Ascribe ye greatness to OUR GOD.——
4. He is THE CREATOR †, his work is perfect,
For all his ways are judgment;
THE GOD OF TRUTH, and not of iniquity,
He is *just* and *upright:*
5. *Their own iniquity* hath corrupted his children, [now] *not his* ‡;
A perverse and crooked generation!

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* *Isaiah* has imitated concisely this noble exordium:

"Hear, O *Heavens*, and give ear, O *Earth*,
For THE LORD speaketh.——
I have begotten and brought up children,
And they have rebelled against Me," Isai. i. 2.

† The original, צור, (*Tsur,*) usually signifies a *rock*, and is figuratively applied to GOD, as expressing his stability and immutability, and the security of those who are under his protection, as in verses 15 and 37, so finely expressed by *Isaiah*,

"Trust ye in THE LORD for ever,
For in ONE AND THE SAME LORD is the *rock* of ages," Isai. xxvi. 4.

But it is here, and ver. 18, rendered "*the Creator*," by the Arabic Version, and κτιστην, by the Septuagint Version of 2 Sam. xxii. 32, and by *Theodotion* here πλαστην, of the same import: which agrees better with the context. In this sense it may be derived from the verb צור, which signifies to "*cast*," 1 Kings vii. 15; or to "*form*," Jer. i. 5. The Septuagint Version here, and ver. 18, renders it "*God*," (Θεον,) which I have substituted, ver. 31.

‡ This translation is supported by the various reading of the *Samaritan* Text, which gives, "*they have sinned* [*they are*] *not his, sons of corruption*," and which was evidently the reading of the *Septuagint*, rendering ημαρτωσαν, ουκ αυτω, τεκνα μωμητα. Doctor *Kennicott*, in the *General Dissertation* to his Collations of Hebrew MSS. Vol. II. p. 31, § 72, has shewn how the present *Masorete* was easily derived from the *Samaritan*, by transposition of letters; from which it does not differ materially in this translation.

II. 6. Do ye thus requite THE LORD;
O people foolish and not wise!
Is not He THY FATHER, who got thee,
Who made thee, and who formed thee?
7. Remember the days of old,
Consider the years of [past] generations,
Ask thy father, and he will shew thee,
Thy elders, and they will tell thee.——
8. When THE MOST HIGH divided to *the nations* their settlements,
When He separated the sons of *Adam*;
He assigned the boundaries of *the peoples* [of *Israel* *]
According to the number of the sons of *Israel*:
9. For the portion of THE LORD is *His people*,
Jacob, the lot of His inheritance.——
10. *He* found him in a desert land,
In a waste howling wilderness;
He led him about, He instructed him,
He kept him, as the apple of His eye.
11. As *the eagle* † stirreth up his nestlings,
Hovereth about his brood,
Spreadeth about his wings,
Taketh them up,
Carrieth them upon his shoulder;
12. [So] THE LORD alone did lead him,
And with HIM was no *strange God* [coadjutor.]
13. He made him mount upon the heights of the land,
To eat the produce of the fields;
He made him suck honey out of the rock,
And oil, out of the flinty stone.
14. Butter of kine, and milk of sheep,
With the fat of lambs, and of rams,
Of *Basan's* breed, and of goats:

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* This insertion of the parenthetical words [of *Israel*,] derived from the succeeding verse, furnishes a plain and rational sense of one of the most embarrassed and most contested passages in the whole poem; signifying, that the promised land was allotted to the *twelve* tribes of *Israel*, as being descended from his twelve sons; each of which, from their extraordinary population, might be considered as "a *people*" in itself; (and so the *Ephraimites* represented themselves to *Joshua*, xvii. 14—17;) while the aggregate composed "*his people*," the most highly favoured of all the *nations* of the earth, with whom they are contrasted.

† This admirable similitude of the parent eagle training his young *nestlings* to fly; first "*stirring them up*," or rousing them from the nest; then "*hovering about them*," to watch and encourage their timid efforts: "*spreading abroad his wings*," to receive them when drooping; "*taking them up, carrying them on his shoulder*," to ease them; when wearied and exhausted by unusual efforts, is probably painted from the life, with so much circumstantial imagery, from the scenes which *Moses* might often have witnessed in the deserts of *Arabia Petræa*.

This description of the *Hebrew* bard, far exceeds in simplicity, the classical, of the training of the young *Alpine* eagle, to which *Horace* elaborately compares the education of young *Drusus*, (*Livia's Son*,) by *Augustus*; *Qualem Ministrum*, &c. Od. IV. 4.

With the finest flour of wheat *——
Thou didst drink the pure blood of the grape.——
III. 15. But *Jeshurun* waxed fat, and spurned;
Thou art waxed fat, and gross, and sleek!——
He forsook THE GOD who made him;
And slighted the Rock of his salvation.
16. They made HIM jealous with *strange gods*,
They provoked Him with abominations;
17. They sacrificed to [*false*] *gods* † not to THE [TRUE] GOD,
To gods whom they knew not;
To *new* [*gods*] that came from the neighbourhoods
Whom your fathers feared not:
18. *Of* THE CREATOR *who begat thee art thou unmindful,*
And hast forgotten THE GOD *who bore thee!*——
IV. 19. And THE LORD saw, and was wroth,
For the provocation of His sons and of His daughters,
20. And He said, *I will hide my face from them,*
I will see what will be their end;
For they are a froward generation,
Faithless children:
21. *They have made Me jealous by what is not God,*
They have provoked Me with their vain idols;
And I will make them jealous by what is not a people,
I will provoke them with a foolish nation.——
22. *For a fire is kindled in mine anger,*
And it shall burn to the lower Hades;
It shall consume the land and her encrease,
And set on fire the foundations of the mountains.
23. *I will heap mischiefs upon them,*
I will spend mine arrows upon them;
24. *I will send upon them the raging of famine,*
The burning of ulcers, the bitterness of pestilence,
And the teeth of wild beasts, with the poison of serpents.
25. *The sword from without, and the terror from within,*
Shall destroy both the young man, and the maiden,

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* The imagery of the original is uncommonly bold: "*with the fat of kidneys of wheat:*" it has been adopted by the Psalmist twice, who speaks of "*the fat of wheat,*" Psalm lxxxi. 16, cxlvii. 14; where our translation judiciously renders, "*with the finest wheat;*" though it has retained the original expression in this place. But uniformity of rendering, unfortunately, was not sufficiently attended to by our Bible translators, however excellent their version in the main.

† These gods, in the original, are שדים, (*Sadim,*) signifying "*Almighties,*" Gen. xvii. 1, and like the plural, אלהים, (*Ælohim,*) "*Gods,*" applied to the false gods of the Heathens. These seem to have been the *local* gods of the neighbourhood; from whom the vale of השדים, (*Ha-Sidim,* or *Ha-Sadim,*) "*the Almighties*" near *Sodom* and *Gomorrah* was denominated, Gen. xiv. 3, whose idolatrous abominations, under the imagery of bitter grapes and poisonous wines, are noticed afterwards, verses 32, 33. These *false gods* are opposed to אלה, (ÆLOH,) THE GOD, THE ONE TRUE GOD.

The suckling, with the man of grey hairs. *

26. I said, *I would drive them into a corner,*
I would make their memory cease from among men:
27. *Were it not, that the wrath of the enemy would be collected* [against them,]
Lest their adversaries should magnify themselves,
Lest they should say, *Our hand is high,*
And THE LORD *hath not wrought all this.*——
28. *For they are a nation void of counsel,*
And there is no understanding in them:
29. *O that they were wise, that they understood this,*
That they would consider their end!——
30. *How should one, chase a thousand* [of them]
And two, put ten thousand, to flight,
Unless THEIR GOD *had sold them,*
And THE LORD *had shut them up!*——
31. (Yet, *their God*, is not as OUR GOD,
Our enemies themselves being judges:
32. Yet, their vine is of the vine of *Sodom,*
And of the fields of *Gomorrah,*
Their grapes are grapes of gall,
Their clusters are bitter,
33. Their wine, the poison of dragons,
And the cruel venom of asps.)
34. *Is not* THIS *laid up in store with Me,*
Sealed up among my treasures.——
35. *Vengeance is mine; I will repay* †,
In the time that their foot shall slide:
For the day of their calamity is at hand,
And [the judgments] *prepared for them, hasten.*
VI. 36. Nevertheless, THE LORD will plead the cause of *his people,*
And will have pity on his servants ‡,

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* There is a beautiful alternate parallelism in this 25th verse, which may be read thus:

The sword from without, shall destroy the young man,
And the terror from within, the maiden,
The suckling, with the man of grey hairs.

† Instead of the present reading, וְשִׁלֵּם, "*and recompence;*" the *Sept. Vulg. Syr.* and *Chald.* all read אֲשַׁלֵּם, "*I will repay, or recompense;*" which is established by St. *Paul*, citing the passage, Εμοι εκδικησις, εγω ανταποδωσω. "*Vengeance is mine, I will repay*," Rom. xii. 19, corresponding also more exactly to the construction of the ensuing verse:

41. *I will render vengeance to mine enemies,*
And will repay them that hate Me.

‡ The particle כִּי, *chi*, which introduces the last part, frequently signifies "*nevertheless*," or "*notwithstanding*," Isai. ix. 1, 2 Sam. xxiii. 5, &c. THE LORD will "*judge*," or *plead the cause* of his people, as a righteous *judge*; and deliver them from the oppressions of their enemies: as the verb יָדִין is understood, Gen. xlix. 16, Psalm ix. 4—8, xxii. 2, xcvi. 10, cxl. 13, &c. "And will *repent himself* for his servants,"—or will revisit them with mercy, as the phrase is understood, Psalm xc. 13, cvi. 45, Jer. xviii. 8, Jonah iii. 10.—"When He seeth that their strength is spent," as foretold, Levit. xxvi.

When He seeth that their strength is spent,
And that none is spared nor left.
37. And He shall say, *Where are their gods,*
Their rock in whom they trusted,
38. *Which ate the fat of their sacrifices,*
And drank the wine of their libations:——
Let them arise and help you,
Let them be your protection.
39. *See now, that I am* HE,
And that there is no God with Me:
I kill, and I make alive,
I wound, and I heal,
And none can deliver out of my hand.
40. Therefore, I lift up my hand to heaven, and say—
(I AM LIVING FOR EVERMORE.)
41. *That when I whet my glittering sword,*
Even my hand shall exercise judgment;
[*Then*] *I will render vengeance to mine enemies,*
And will repay them that hate me:
42. *I will make mine arrows drunk with blood,*
With the blood of the slain and of the captives,
And my sword shall devour flesh,
From the hairy head of the enemy *.
43. Rejoice, O ye *nations*, with his *people:*
For HE will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will purify both his land, and his people."

" And *Moses* spake in the ears of all the congregation of *Israel*, the words of this song, until they were ended," Deut. xxxi. 30.

This majestic vindication of the Tutelar God of *Israel* with his chosen people, and with their persecutors, which I have attempted to render more closely and intelligibly, though still at

20; and " that none is *shut up*, [spared] or *left*;" a proverbial saying, 2 Kings xiv. 26, to denote the depth of distress.

* In the original forty-second verse, there is an alternate parallelism of the first and third lines, and of the second and fourth, which is here adjusted. Instead of the received translation of the last line, " *From the beginning of revenges upon the enemy*," until their final completion; in which the rendering of פרעות, " *revenges*," is unsupported by any of the ancient versions; I render it " *hairy*;" for the words פרע שער, are rendered " *locks of hair*," Numb. vi. 5, and the expression here, ראש פרעות, " *head of locks*," remarkably corresponds to קדקד שער, " *scalp of hair*," or " *hairy pate*," in the following parallel passage:

" God shall wound *the head* of his enemies,
And the *hairy pate* of him that walketh in his sins. Psalm lxviii. 21.

Compare *Balaam's* last prophecy, Numb. xxiv. 17, and Jer. xlviii. 15.

infinite distance from the inimitable energy and conciseness of the original, consists of six parts.

The first opens with an animated summons to the inhabitants of heaven and earth, to *angels* and *men*, or the whole rational creation, to listen to the prophet's wholesome and refreshing discourse, contrasting the *veracity* and *justice* of GOD, with the *iniquity* and *ingratitude* of his people. This forms the prefatory introduction to the whole poem, ver. 1—5.

The second recapitulates GOD'S parental care and fostering protection of the *Israelites*, from their earliest origin to their complete settlement in the rich and fertile land of promise: whose twelve *tribes* are called "*peoples*," from the numerous population of each; while the aggregate composed "*His people*," the most highly favoured of all the *nations* of the earth, from whom they are thus distinguished. This part contains the admirable imagery, so sublimely beautiful, and yet so simple and natural, of the parent Eagle, training *his* young brood to fly; which *Moses* might often have witnessed in the deserts of *Arabia Petræa*. The affixes in the original, are all masculine; corresponding to GOD himself, who had been pleased to adopt this comparison;—"I bare you on *eagles* wings," Exod. xix. 4, ver. 6—14.

The third part describes the usual but ungenerous effect of prosperity, upon *Jeshuruñ*, or "righteous *Israel*" heretofore, in their adoption of the *false gods* of the neighbouring nations, and forgetfulness of the true God their Creator and Protector. This is expressed in the most animated and glowing *apostrophes*, (or changes of person,) in which this most highly wrought *Lyric* composition abounds; uniting all the fire and richness of oriental eloquence, with the close and accurate reasoning of occidental composition:—"*Thou didst drink the pure blood of the grape!*"—"*Thou art waxed fat*," &c.—"*Thou art unmindful*," &c. ver. 15—18.

The fourth expresses the indignation of the LORD, and his denunciations, that He would reject apostate *Israel*, and adopt in their room the believing *Gentiles*; according to the interpretation of St. *Paul*, Rom. x. 19, citing ver. 21, and the parallel prophecy of Isaiah, lxv. 1, 2, and describes, in the glowing colours of the preceding prophecies, all the calamities of the *Babylonian* and *Roman* captivities, ver. 19—25.

The fifth part states the wise and gracious reasons of the dis-

persion of the *Jews* into all lands, rather than their confinement to one corner, as in the *Assyrian* captivity; both for their preservation from the collected force of their enemies, and to prevent the boasts of the latter, ascribing to themselves their destruction. It next states the true reason of the timidity of the *Israelites*, so that a thousand would fly from one enemy; as GOD had warned them repeatedly before, in even stronger terms; "I will set my face against you, and ye shall be slain before your enemies; they that hate you shall conquer you, *and ye shall flee, when none pursueth you.*"—"And upon them that are left alive of you, I will send a *faintness* into their hearts, in the lands of their enemies, and *the sound of a leaf shall chase them;* and they shall flee, as fleeing from a sword: and *they shall fall when none pursueth,*" Levit. xxvi. 17—36.—"THE LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and *flee seven ways before them,*" Deut. xxviii. 25. Then follows a parenthetical observation of *Moses* himself, introduced incidentally into the divine speech, stating the superiority of the God of *Israel* over the gods of their enemies, even by their own confession. Thus *Jethro* acknowledged it, Exod. xviii. 11; the *Egyptians* confessed it, Exod. xiv. 25: *Balaam*, Numb. xxiii. 19—23; the *Canaanites*, Josh. ii. 11; the *Gibeonites*, Josh. ix. 9—24: the *Philistines*, 1 Sam. iv. 7; *Nebuchadnezzar*, the haughty king of *Babylon*, Dan. iii. 29, iv. 37; *Darius* the Mede, Dan. vi. 26, 27; *Cyrus* king of *Persia*, Ezra i. 3; *Artaxerxes Longimanus*, Ezra vii. 23. And *Philostratus* has preserved a remarkable declaration of *Titus*, modestly attributing his conquest of the *Jews* to the divine assistance; "That *he was only an instrument in the hand of* GOD, *whose wrath had been so signally manifested against them.*"

The prophet next proceeds to state, that the enemies of the *Jews* had no claim to the divine assistance, from any superior merits of their own; for that on the contrary, their idolatries and corruptions were still more abominable than those of the *Jews;* not only compelling them in their captivities to serve their gods, by the most dreadful persecutions, such as those of *Nebuchadnezzar*, Dan. iii. 8—28; of *Antiochus Epiphanes*, 1 Macc. i. 41—64; of the *Romans*, &c. Dan. xi. 35, xii. 1; but corrupting the whole world by their mischievous example and influence. Thus *Babylon* is represented as making "all the nations of the

earth drunken and mad with the *wine* of her idolatrous fornication," Jer. li. 8; and the mystical *Babylon*, or *Rome Imperial* and *Papal*, likewise, Rev. xvii. 2, xviii. 3. The bitter and poisonous ingredients of which, are here emphatically described. Of all these, God declares in the sequel, that He will keep an account, or registry, and severely punish them in the day of vengeance. The delay of which, is thus excellently explained by *David Levi*, Vol. I. p. 47. "Although the *Gentiles* have, according to their *evil doings*, and their *corrupt religious tenets*, long deserved exemplary punishment; yet is GOD pleased to defer his wrath, so long as the *Jews* remain unworthy of being redeemed, and have not *repented;* or received *the full measure of their punishment*," ver. 26—35.

The sixth and last part rehearses the consolation of *Israel*, and signal punishment of their foes. It begins with *God's* expostulation with his people, when reduced to their lowest state of desolation, referring them for relief, ironically, to the *vain idols* in which they had trusted, and to which they had sacrificed, as He did afterwards, Judg. x. 14. The Psalmist, citing this passage, thus describes the idols themselves, and their votaries:

> "They are [but] silver and gold, the work of men's hands,
> They have mouths, but speak not,
> They have eyes, but see not,
> They have ears, but hear not,
> Neither is there any breath in their mouths.
> *They that make them are like them,*
> *And so are all that trust in them,*" Psalm cxxxv. 14—18.

By an admirable contrast to which, the LORD describes his own self-existence, as *living for evermore;* and his sole and exclusive power "to *kill*," and "*to make alive*," "to *wound* and to *heal*."—Hence the captivity is called "the *wound* of *Israel*," which is to be "*healed*" at the restoration of *Israel*, Isa. xxx. 26, while his power to *kill*, or destroy his adversaries, as a mighty *warrior*, with *sword* and *arrows*, or by the miseries of war, (as in the present awful "*days of vengeance*," perhaps, Luke xxi. 22,) forms the conclusion of it.

The last verse, 43, terminates the whole, with the joint exultation of the *Gentile* with the *Jewish* converts to Christianity, arising from the prospect of the approaching judgments of *God* to be inflicted both upon his adversaries and the persecutors of his servants. St. *Paul* has cited this verse to prove the future con-

version of the *Jews* and of the *Gentiles* to CHRIST, Rom. xv. 10—12, supported by the parallel prophecies of Psalm cxvii. 1; Isa. xi. 1—10.

Theodoret has well paraphrased the last verse; "The *Gentiles* and the *Jews*, the people of GOD, might well rejoice together; for even among the *Jews* there were many myriads who believed [early] in CHRIST, (Acts xxi. 20,) as well as by far the greatest part of the *Gentile* world. But the *Heathens* were indebted to the *Jewish* believers for their knowledge, and received the principles and precepts of the Christian religion solely from them: for the holy *Apostles* were *Jews*. The prophet, therefore, enjoying a clear view of this great period, exults, "*Rejoice, O ye nations, with his people,*" [the converted *Heathens* with the believing *Jews*.]

Such was the extensive range of prophetic vision vouchsafed to the great law-giver of the *Jews*, comprising the whole fortunes of their state, from the first redemption, after the *Egyptian* bondage, until the last, on their final return to their own land, after the long continued *Roman* desolation, which it is the business of the succeeding *prophets*, under the former dispensation, and of OUR LORD and his *apostles*, under the new, to unfold more explicitly and circumstantially.

THE SPIRIT OF THE MOSAICAL LAW.

Moses was mighty both in *words* and *deeds*, Acts vii. 22. He excelled in *miracles* and *prophecies*, and still more in *legislation*. His laws and institutions have been admired and adopted by the wisest sages of antiquity. And upon the closest scrutiny, they breathe a spirit of the most exalted piety, the most extensive benevolence, and the most enlightened policy; worthy, indeed, of the TUTELAR GOD OF ISRAEL, by whom they were dictated to this most highly favoured *man of* GOD, because most *faithful servant of* THE LORD, Deut. xxiii. 1; Numb. xii. 7; Heb. iii. 2; with whom God conversed *face to face*, or familiarly, as *a man with his friend*, Exod. xxxiii. 11.

The calling of the *Israelites*, and their separation from the *Gentiles*, to be "a holy people, and a peculiar treasure unto God above all nations," took place in the fulness of time, when the apostacy from the pure *patriarchal* religion was become universal, and *polytheism* and *idolatry* had pervaded the most polished nations of the earth, the *Assyrians*, *Babylonians*, *Phœ-*

nicians, Canaanites, and *Egyptians;* and pure and undefiled religion would soon have been exterminated and lost, every where, had not the *Israelites,* themselves a degraded and enslaved people, "been borne on eagles' wings," from the house of bondage in *Egypt,* and brought by their gracious REDEEMER unto Himself, to his holy mountain, in the solitary deserts of *Arabia Petræa;* where they were at first instructed by the voice of GOD himself, pronouncing the Ten Commandments, with an audible voice, from the summit of *Sinai;* and were afterwards trained up to religion and virtue, during forty years of wandering "in the waste howling wilderness;" until *Jeshurun,* or "righteous *Israel,*" were qualified to enter the land of promise, and replace the devoted nations of *Canaan.*

The idolatry of the Heathens in general, and of the *Egyptians* and *Canaanites* in particular, consisted not only in worshipping *false gods,* such as the *sun, moon, stars, winds, elements,* &c. Deut. iv. 19, which they supposed to be animated, and actuated by some intelligences residing in them, and exerting their beneficial or noxious powers to the advantage or detriment of mankind; but also in framing certain symbolical or figurative representations of THE TRUE GOD, under the forms of *beasts, birds,* and *fishes,* expressive of their peculiar excellencies, or powers; as the horns or strength of the *bull,* the milk or nourishment of the *cow,* the swiftness and sharp-sightedness of the *eagle* or *hawk,* the wisdom or cunning of the *serpent,* &c. until, at length, the symbols were forgotten, or perverted by the vulgar, into the most grovelling and senseless materialism, on the one hand, or bestial idolatry on the other.

Under the *Theocracy,* therefore, or divine government of the *Israelites,* the *fundamental* laws were the *first* and *second* commandments, peculiarly levelled against the reigning corruptions of *polytheism* and *idolatry;* the first, prohibiting the worship of any but THE ONE TRUE GOD, and LORD of the universe; the second, the worship even of the true God, under any *animal* or *sensible* representation of bird, beast, or fish.

The reason assigned for these prohibitions, is, that "the Lord their God was a *jealous God,*" who would not bear the spiritual *adultery* of his espoused people, Numb. xiv. 33, and "neither give his glory to *another,* nor his praise to *graven images,*" Isa. xlii. 8, not brooking a rival or associate in his worship, "with whom was *no strange god,*" Deut. xxxii. 12.

And these fundamental laws were sanctioned with powerful *national* sanctions of punishment and reward, to be administered by GOD himself, as their KING and their JUDGE. "The *haters* of GOD," or the disobedient, were threatened with temporal calamities, extending to "the *third* or *fourth* generation * of their children;" but "the *lovers* of GOD," or the obedient, who should keep "these his commandments," were encouraged by the promise, that God would shew mercy unto their children to the *thousandth* [generation †,] or to the remotest ages. Thus the idolatries of the *Jewish* nation drew down on themselves and on their children, the *Babylonish* captivity of seventy years, including the third and fourth generation of the offenders: while the righteous posterity of the true *Israelites*, in the *regeneration*, will flourish till the end of the world.—How infinitely does the *goodness* transcend the *severity* of GOD!

This penalty of "visiting the sins of the fathers upon the children," was reserved to GOD himself, as the SUPREME JUDGE: for no magistrate was allowed, in ordinary cases, to punish the innocent for the guilty; "the *fathers* shall not be put to death for the *children*, nor the *children* for the *fathers*: *every man shall be put to death for his own sin*," Deut. xxiv. 16; compare Ezek. xviii. 4—20. But the sin of *idolatry*, here meant, was the greatest *national* crime that could be committed; it was *high treason* against the supreme majesty of the state, during the THEOCRACY; the offenders, therefore, and even enticers to idolatry, whether *cities* or *individuals*, by the municipal law, were to be utterly destroyed, or stoned to death; or any one that sacrificed to a *strange god*. Exod. xxii. 20; Levit. xx. 2; Deut. xiii. 1—16; Josh. xxii. 22. And in cases of *high treason*, do not human lawgivers punish the children or families of the delinquents with confiscation of property, and legal disabilities, that parents may be deterred from disturbing the public peace, and be more strongly attached to the existing government, from regard to their offspring?—*Cicero* commends the policy of

* Men seldom live to see more than the third or fourth generation of their offspring, Gen. l. 23. So far, therefore, parental affection may naturally be supposed to extend; and the fear of involving the children in the punishment of the fathers, operate as a restraint.

† This is the judicious rendering of the *Syriac* Version and *Chaldee* Paraphrase of Exod. xx. 5; supported by the parallel passages, Deut. vii. 9; 1 Chron. xvi. 15; Psalm cv. 8.

such penalties?—*Hoc præclare legibus comparatum est, ut caritas liberorum amiciores parentes Reipublicæ redderet.* Epist. ad Brut.

The characteristic excellence of the *Mosaical* law, consists in the inward principle upon which obedience thereto was founded, namely, the LOVE OF GOD, as noticed in the second commandment, and more fully unfolded afterwards, in the admirable commentary upon the *Decalogue*, furnished in the remainder of the *Pentateuch*.

Its nature and degree is thus specified:

"Thou shalt *love* the LORD THY GOD with all thy *heart*, and with all thy *soul*, and with all* thy *strength*: and these words which I command thee this day, shall be in thy *heart*," Deut. vi. 5, 6.

And the grounds of it also:

"For THE LORD, THE LORD OF GODS, is *merciful* and *gracious, long suffering*, and *abundant in mercy and truth; keeping mercy for a thousand* [generations,] forgiving iniquity, transgression, and sin, [upon repentance,] but by no means clearing [the impenitent:] visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth [generation,"] Exod. xxxiv. 6, 7, Numb. xiv. 17, 18.

The *love of* GOD was, therefore, necessarily accompanied with the *fear* of GOD:

"For THE LORD YOUR GOD is GOD OF GODS, and LORD OF LORDS, a *great*, a *mighty*, and a *terrible* GOD, who *regardeth not persons*, nor *taketh reward*."—"Thou shalt *fear* THE LORD THY GOD, Him shalt thou *serve*, and to Him shalt thou *cleave*," Deut. x. 17—20. "And now, *Israel*, what doth the LORD THY GOD require of thee, but to *fear* the Lord thy God, to *walk in all his ways*, and to *love* Him, and to *serve* the Lord thy God with all thy *heart*, and with all thy *soul*, to *keep the commandments* of THE LORD, and *his statutes*, which I command thee this day, FOR THY GOOD," Deut. x. 12, 13.

The greatness, the majesty, and justice of GOD, necessarily render him an object of *fear* and *awe;* while his disinterested goodness, and free bounties, naturally tend to excite *love* and *gratitude* in the receivers; and both together, a hearty desire, and sincere endeavour, to obey his will in all things*.

* The genuine *love of* GOD includes all those mingled sentiments of *fear, awe, admi-*

This *love of* GOD, therefore, is made the ruling principle of the *love of our neighbour*, or of benevolence to mankind.

"Thou shalt not *hate* thy brother in thy *heart;* thou shalt not *avenge* nor bear any *grudge* against the children of thy people; but *thou shalt love thy neighbour as thyself:* I AM THE LORD," Levit. xix. 17, 18. This emphatic conclusion intimating that they were bound to do so, for THE LORD'S SAKE.

Nor was it to be confined merely to their *neighbour*, or their own countrymen: it was to extend to *strangers* and even to *enemies:* "THE LORD YOUR GOD—loveth the *stranger* in giving him food and raiment: *Love ye therefore the stranger*, for *ye* were strangers in the land of Egypt," Deut. x. 17—19. They were warned, therefore, "not to abhor the *Edomite*, nor even the *Egyptian*," their most inveterate foes or oppressors, Deut. xxiii. 7. They were even required to do them acts of kindness, "to bring back the stray ox or ass of their *enemy*, and to help his ass when lying under a burden," Exod. xxiii. 4, 5.

The law of *Moses* softened the horrors of war in the treatment of *female captives* especially, whom it protected from the insolence and brutality of the conquerors.

"When thou goest forth to war against thine *enemies*, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive; if thou seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; then shalt thou bring her home to thy house, and she shall shave her head, and pare her nails, and she shall put the raiment of her captivity from off her, and shall remain in thine house, and *bewail her father and mother a full month;* and after that thou shalt go in unto her, and be her husband, and she shall be thy wife," Deut. xxi. 10—13.

Philo justly commends this as an admirable ordinance: on the one side, far from tolerating that licentiousness which the laws of war tolerated among other nations, it kept the soldier in a state of constraint for thirty days; during this interval, shewing him his captive, unattired and unadorned, and giving time for the first impulse of his passion to cool. On the other side, it humanely respected the captive's grief, at being torn from her

ration, veneration, gratitude, and *love,* which the contemplation of such a perfect character as that of the DEITY, naturally and necessarily suggests. See Bishop *Butler's* sublime and beautiful Sermons on the LOVE OF GOD.

parents, if a maid, and not indulged with a husband of her own choice.

But, proceeds the law, "if it shall happen that she shall not please thee, then thou shalt let her depart, whither she will: and thou shalt neither sell her for money, nor make traffic of her, *because thou hast humbled her*," Deut. xxi. 13, 14.

The liberation of the captive in this case, was a just punishment on the captor for his fickleness, and a consolatory recompense to her for the affront of being rejected as his wife, after the humiliation of cutting off her hair, a principal ornament of her sex; and the design of the law, according to R. *Bechai*, was, "that the camp of the *Israelites* should be holy, and free from the fornications and abominations usually committed in the camps of the Heathens," with whom it was customary not only to offer violence to their female captives, but when tired of them, either to sell them, or give them to their slaves *.

The case of slaves, indeed, was truly deplorable among the most polished nations of antiquity, the *Chaldeans*, *Egyptians*, *Persians*, *Greeks*, and *Romans*. Their slavery was perpetual, and they were deprived of all civil rights and immunities, and might be tortured, put to death, or starved, at the will of their merciless masters. The last was practised by old *Cato* the censor, so admired for his virtue, when his slaves grew old and past their labour!

How different were the humane and equitable regulations of the *Hebrew* legislator:

The *hired servant*, or day-labourer, was to be paid his wages in the evening, after his work was over; payment was not to be deferred till the next morning, Levit. xix. 13.

The *bought servant*, or household slave, was to be freed at the end of seven years' service, in the *sabbatical* year, Exod. xxi. 2, Levit. xxv. 39—43, Deut. xv. 12—18, unless he refused his freedom, and chose to continue in his master's service; in which case his ear was to be bored with an awl to the door of

* Thus *Andromache*, the wife of *Hector*, complains of the violence offered to her by *Pyrrhus*, the son of *Achilles*, who, after she had borne him a child, gave her away to his servant *Helenus*.

> *Stirpis Achilleæ* fastus, juvenemque superbum
> Servitio enixæ tulimus: qui deinde secutus
> *Ledeam Hermionem*, Lacedæmoniosque Hymenæos,
> Me famulam famuloque *Heleno* transmisit habendam. Æneid. iii. 326.

his master's house; signifying his attachment thereto for the rest of his life, Deut. xxi. 5, 6.

Servants of any description were not to be treated harshly. The master could not beat them unmercifully, the number of stripes for offences was limited by law to forty, and the reason assigned is liberal: "*lest thy brother should seem vile unto thee,* if beaten with many stripes," Deut. xxv. 1—3. Hence, not to run the risk of violating the law, they never inflicted the full number, but at the utmost, *forty stripes save one*, 2 Cor. xi. 24. If a master beat his servant to death, he was surely to be punished with death; if he struck out his or her eye, or even a tooth, he was bound to let him go free, for his eye or his tooth's sake, Exod. xxi. 20—27.

The *stranger*, the *orphan*, and the *widow*, were not to be vexed or oppressed, under pain of incurring the divine displeasure, Exod. xxii. 21—24; and the gleanings of the vineyards and of the harvests, were enjoined to be left for the use of them and of the *poor* in general, Levit. xix. 9—11, Deut. xxiv. 19—22. The lands during the *sabbatical* year were to be left free for the *poor*, and for the *cattle*, Exod. xxiii. 10, 11. The tythes of the third year were reserved for the *poor*, Deut. xxvi. 12.

This merciful code was no less attentive to the animal creation. The *ox* and the *ass* were not to be yoked together in the plough; ill matched in size and strength, Deut. xxii. 10; the *ox* was not to be muzzled, or prevented from eating, while he trode out the corn, Deut. xxiv. 4. The *kid* was not to be boiled in its mother's milk*; a law thrice repeated, Exod. xxiii. 19, xxxiv. 26, Deut. xiv. 21. The *bird* in the nest, sitting on her eggs or her young, was required to be let go, when they were taken; and the reward of obedience to this seemingly "least of the commandments," was the same as was attached even to the greatest; "*that it may go well with thee*, and *that thou mayest prolong thy days*," Deut. xxii. 6, 7, upon the principle assigned by OUR LORD, "*He that is faithful in the least, is faithful also in much*," Luke xvi. 10.

Thus the *love of* GOD, in the Mosaical law, is made throughout the basis of the *love of our neighbour*, of all mankind, and even of the animal creation, for his sake. Accordingly, our blessed Saviour declares, that *the love of* GOD is the first, and

* This was practised in *magical* ceremonies and incantations, according to *Spencer*.

great commandment of the law; and that the second, *the love of our neighbour as ourselves*, is like it in principle, as being derived from it, and regulated thereby. And in the instructive parable of the *good Samaritan*, he has enlarged the meaning of the word *neighbour* to all of every sect, religion, or country, with whom we happen to be connected in the ordinary intercourse of society, or who stand in need of our good offices, in the true spirit of the Mosaical law, which under the term "*brother*," includes a *stranger* or *sojourner* in want, Levit. xxv. 35. —"*On these two commandments hang all the law and the prophets*," or the whole *religion* and *morality* of the OLD TESTAMENT, Matt. xxii. 36—40. They evidently coincide, therefore, with the evangelical virtue of LOVE, or CHRISTIAN CHARITY, so well explained by St. *Paul*, 1 Cor. xiii. and which may accordingly be defined,

A divine virtue, by which we love GOD *above all things for his own sake, and our neighbours as ourselves, for the love of God* *.

For it is only in this comprehensive sense that *charity* is "greater" than the virtues of *faith* and *hope*, 1 Cor. xiii. 13. It is usually, but injudiciously, confined to *the love of our neighbour*, to *philanthropy*, *good nature*, and *alms-giving*, which is only considered in Scripture as the *test* of our *love of* GOD, 1 John iv. 20, 21.

The *tenth* commandment, prohibiting *covetousness* in any shape, is thrown as a fence around the whole *moral* law, comprised in the second table, coutrouling not only overt *acts* and *words*, but even the inward *thoughts* and *desires* that might lead thereto by criminal indulgence. It stamps, indeed, the seal of DIVINITY upon the Mosaical code, of which the decalogue is the summary. No such restriction is to be found in the ordinances of *Lycurgus* or *Solon*, the *twelve tables*, or the institutes of *Justinian*, because the thoughts and desires of the heart are not cognizable by human tribunals. This was a case reserved only for HIM, who both *can* and "*will bring every work into judgment, with every secret thing, whether it be good or evil*," Eccl. xii. 14; because "HE *is a discerner of the thoughts and intents of the heart*," 1 Sam. xvi. 7; Heb. iv. 12.

The LAW, therefore, "*was our schoolmaster to bring us to*

* This is the excellent definition of the *Romish Catechisms*.

CHRIST, who in his GOSPEL has so finely commented on the tenth commandment in particular, Matt. v. 28—30, and who inculcates obedience to all his laws, from an inward principle; requiring us *to shew the work of the law written in our hearts*," Rom. ii. 15.

A SKETCH OF THE CONSTITUTION OF THE HEBREW GOVERNMENT.

THE THEOCRACY.

The form of government in the united states of *Israel* was properly a THEOCRACY, in which the Supreme Legislative power was vested solely in GOD or his ORACLE, who only could enact or repeal laws: "Whatsoever I command you," said THE LORD, "observe to do it; thou shalt not *add* thereto, nor *diminish* from it," Deut. iv. 2; repeated xii. 32. The same prohibition is repeated in the GOSPEL, under the penalty of incurring *temporal* plagues, and also of exclusion from the *book of life*, Rev. xxii. 18, 19.

THE JUDGES.

Hence the *judges*, and afterwards the *kings*, were no more than GOD'S viceroys; for the LORD was KING in *Jeshurun*, (or righteous *Israel*,) Deut. xxxiii. 5; as acknowledged even by the Heathen prophet, *Balaam*: "THE LORD HIS GOD is with him, and the shout of a KING is among them," Numb. xxiii. 21; whence the pious *David* styles the Lord, "my GOD and KING," Psalm lxviii. 24; and "the HOLY ONE OF ISRAEL, OUR KING, Psalm lxxxix. 18; and declares that his son *Solomon* "was chosen to sit upon the throne of the KINGDOM OF THE LORD over *Israel*," 1 Chron. xxviii. 5. It was typical, therefore, of the spiritual KINGDOM OF CHRIST in the GOSPEL, John xviii. 36.

The *judge*, or *king*, was the first executive magistrate of the state. He was to command the army in war, to summon and preside in the *sanhedrim*, *senate*, or council of the princes and elders, and in the general assembly of the commons, or congregation of *Israel*, and to propose public matters for the deliberation of the former, and ratification of the latter. "*He was to go in and out before the congregation of the* LORD, *to lead them*

out, and bring them in, that they might not be as sheep without a shepherd," Numb. xxvii. 15—17.

THE SANHEDRIM, OR COUNCIL.

This consisted of seventy princes or elders of *Israel*, instituted at the request of *Moses*, to assist him with their advice, and to lighten the burden of government, that he might not bear it himself alone, Numb. xi. 4—25. The same, probably, who attended *Moses*, *Aaron*, and his two sons to the mount of God, where they were permitted to see the glory of the GOD OF ISRAEL, Exod. xxiv. 1—11.

They were, probably, thus elected: twelve princes, or heads of tribes, who were usually the first born * of the eldest son's families in each, and fifty-eight heads of families † in the twelve tribes, according to the last muster in the plains of *Moab*, Numb. xxvi. 1—51, taken from the sons of the patriarchs.

THE GENERAL ASSEMBLY, OR CONGREGATION OF ISRAEL.

During the administration of *Moses*, this was probably an assembly of all the people, collected together in the encampment. Thus, when he summoned them to recognize the LORD as their GOD, and their LAW-GIVER, " He called for *the elders of the people*, and laid before their faces all these words which THE LORD commanded him;" and when they had communicated them to the congregation, " *all the people together* answered and said, *all that* THE LORD *speaketh, we will do.* And *Moses* returned *the words of the people* unto THE LORD," Exod. xix. 1—9. At this primary convention was settled the *magna charta* of the constitution, or the original compact between GOD and *his people;* communicated by him as SOVEREIGN to the *judge;* proposed to the *sanhedrim*, and ratified by the *congregation.*

When *Joshua* afterwards made a league with the *Gibeonites*, confirmed by the oath of the *princes* of the congregation, the

* *Naashon*, prince of *Judah*, was not the heir male of *Judah*, for he was descended from *Pharez*, the younger son of *Judah*. He might have been elected for his extraordinary merit among " the *renowned* of the congregation," in preference to the elder branches, Numb. i. 16; and so might the fifty-eight heads of families.

† This number was thus collected: *Reuben* 4, *Simeon* 5, *Gad* 7, *Judah* 5, *Issachar* 4, *Zabulon* 3, *Manasseh* 8, *Ephraim* 4, *Benjamin* 8, *Dan* 1, *Asher* 5, and *Nephtali* 4, Numb. xxvi. 1—54. This seems to be a more probable account of the constitution of this celebrated council, than that of the *Rabbins.* See *Lowman* on the *Hebrew Government*, p. 76, 168.

people murmured at the fraud of the *Gibeonites;* but the princes recommended to the general assembly to ratify the league, from regard to the oath; "*lest wrath be upon us,*" for violating it, Josh. ix. 15—20. *Joshua,* however, and the princes, acted rather precipitately on this occasion; for they ought to have first consulted THE ORACLE, before they entered into any treaty with strangers whom they knew not.

THE ORACLE.

The Inner Sanctuary, within the vail of the Tabernacle, or Most Holy Place, was called the ORACLE, 1 Kings vi. 15, because there THE LORD communed with *Moses,* face to face, and gave him instructions in cases of legal difficulty or sudden emergency, Exod. xxv. 22; Numb. vii. 89; ix. 8; xii. 8; Exod. xxxiii. 11; a high privilege, granted to none of his successors.

THE URIM AND THUMMIM.

After the death of *Moses,* a different mode was appointed for consulting THE ORACLE, by the High Priest. He put on "the breast plate of judgment," a principal part of the pontifical dress, on which were inscribed the words *Urim* and *Thummim,* signifying "lights and perfections," emblematical of divine illumination; as the inscription on his mitre, "*Holiness to the Lord*" was of sanctification, Exod. xxviii. 30—37; Levit. viii. 8. Thus prepared, he presented himself before THE LORD to ask counsel on public matters, not in the inner sanctuary, which he presumed not to enter, but on the great day of national atonement, but without the vail, with his face towards the ark of the covenant, inside; and behind him, at some distance, without the Sanctuary, stood *Joshua,* the *judge,* or person who wanted the response, which seems to have been given with an audible voice, from within the vail, Numb. xxvii, 21, as in the case of *Joshua,* vi. 6—15; of the *Israelites* during the civil war with *Benjamin,* Judges xx. 27, 28; on the appointment of *Saul* to be king, when he hid himself, 1 Sam. x. 22—24; of *David,* 1 Sam. xxii. 10; xxiii. 2—12; xxx. 8; 2 Sam. v. 23, 24; of *Saul,* 1 Sam. xxviii. 6.

This mode of consultation subsisted under the Tabernacle, erected by *Moses* in the wilderness, and until the building of *Solomon's* Temple: after which we find no instances of it. The *Oracles* of THE LORD were thenceforth delivered by the *pro-*

phets: as by *Ahijah* to *Jeroboam*, 1 Kings xi. 29; by *Shemaiah* to *Rehoboam*, 1 Kings xii. 22; by *Elijah* to *Ahab*, 1 Kings xvii. 1, xxi. 17—29; by *Michaiah* to *Ahab* and *Jehoshaphat*, 1 Kings xxii. 7; by *Elisha* to *Jehoshaphat* and *Jehoram*, 2 Kings iii. 11—14; by *Isaiah* to *Hezekiah*, 2 Kings xix. 6—34, xx. 1—11; by *Huldah* to *Josiah*, 2 Kings xxii. 13—20; by *Jeremiah* to *Zedekiah*, Jer. xxxii. 3—5, &c.

After the *Babylonish* captivity, and the last of the prophets, *Haggai*, *Zechariah*, and *Malachi*, the ORACLE ceased; but its revival was foretold by *Ezra*, ii. 63; and accomplished by JESUS CHRIST, who was himself THE ORACLE, both under the old and new covenants, Gen. xv. 1, &c. John i. 1, &c.

REDEMPTION OF THE FIRST BORN OF THE ISRAELITES.

Immediately after the last and sorest plague of the destruction of the first-born of the *Egyptians*, the Lord commanded that all the first born of the *Israelites*, both of man and beast, should be consecrated or devoted to his service, in memory of his sparing them on that occasion, Exod. xiii. 1, Numb. iii. 13.

About fourteen months after, they were allowed to be redeemed, and the children of the *Levites* were accepted as a compensation, to minister unto THE LORD in their stead; probably on account of their zeal for the LORD in punishing the worshippers of the *golden calf*, Numb. iii. 12, Exod. xxxiii. 26—29.

On numbering all the males of the tribe of *Levi*, from a month old to thirty years of age, Numb. iii. 34, iv. 3, they were found to amount to 22,000 *. And all the first born males of the other tribes to 22,273. The surplus of the latter, namely 273, which could not be redeemed by the children of the *Levites*, were allowed to be redeemed at the rate of five shekels a head; and the amount 1375 shekels of the sanctuary, to be given to *Aaron* the high priest, and his sons the priests, for sacred uses, Numb. iii. 14—51.

* By an error in the *Masorete* text, the males of the family of *Gershom*, the son of *Levi*, are reckoned 7500, instead of 7200; which *Kennicott* has ingeniously accounted for, from the similitude of the Hebrew numerals, ך, *Caph final*, 500, and ר, *Resh*, 200. Diss. Vol. I. p. 100. The latter is the genuine reading, because with the family of *Kohath*, 8600, and of *Merari*, 6200, it exactly makes the amount 22,000.

FUNCTIONS OF THE PRIESTS AND LEVITES.

The priesthood was exclusively appropriated to the family of *Aaron*, the eldest son of *Kohath*, the son of *Levi*, Exod. xxviii. 1—43; and he and his sons were consecrated at *Sinai*, Levit. viii. 6—36.

Their functions were 1. to offer sacrifices for themselves and for the people, Levit. ix. 1—21: 2. to bless the people. See the form of blessing prescribed, Numb. vi. 24—26, which bears a remarkable analogy to the Christian blessing, 2 Cor. xiii. 14. 3. They and the *Levites* were bound to attend the high priest in the service of the Tabernacle, Deut. x. 8, Numb. iv. 1—49; and both *priests* and *Levites* were to instruct the people in the law, Levit. x. 11, Deut. xxxiii. 10.

The wise and salutary institution of public teachers for the religious instruction of the people, was peculiar to the *Mosaical* law. They were supported at the public charge by *tythes*, not by *lands*, for the *Levites* had no inheritance among their brethren; that they might devote themselves solely to their sacred functions. But they were dispersed throughout all the tribes, in the forty-eight *sacerdotal* and *Levitical* cities, that they might be most conveniently stationed for the discharge of their duties.

Moses, in his last blessing, marks the functions of the *Levites*, and the meritorious service by which they redeemed the curse of *Levi*, in *Jacob's* prophecy; which, it is remarkable, took place in the time of *Moses* and *Aaron*, who were "the *third* generation" from *Levi*, by the mother's side; and "the *fourth*," by their father's, Exod. vi. 16—20.

And he said of *Levi*:

> Let thy *Thummim* and thy *Urim* be with thy *Saint* *,
> Whom thou didst prove at *Massah*,
> And with whom thou didst strive at the waters of *Meribah*.
> Who said to his father and mother,
> I have not seen you,
> Neither did he acknowledge his brethren,
> Nor know his own children.
> For they observed thy word,
> And kept thy covenant.

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* *Aaron* is styled "*the saint of the Lord*," Psalm cvi. 16. He and his successors wore the breast-plate of judgment. The failings of *Aaron* are here first recorded, and afterwards the meritorious zeal of the *Levites*, and their consecration to God's service.

They shall teach *Jacob* thy judgments,
And *Israel* thy law;
They shall offer incense before thee,
And whole burnt sacrifice upon thine altar, Deut. xxxiii. 8—10.

THE PRIESTS' MAINTENANCE.

The provision made for the priests was considerable:

1. A share of the *sin-offerings*, *heave-offerings*, and *first-fruits* of the whole congregation, Numb. xviii. 8—13.

2. Things or persons separated or devoted to the Lord by vow, Levit. xxvii. 1, Numb. xviii. 14.

3. The redemption fees of the first born of men and cattle: which were five shekels a head for the former. Part, however, was reserved for sacred uses, or the service of the Tabernacle, Numb. iii. 51.

4. The tenth of the *Levites* tythes of every kind, Levit. xxvii. 21—28.

5. A share of the tythe of the spoils taken in war, Numb. xxxi. 28—41.

6. The skins of the burnt-offerings, with some exceptions; and other small articles, Levit. vii. 8.

Thus were the priests wisely exempted from the cares of agriculture, and the avocations of a landed property, that they might have leisure to attend wholly to their sacred functions; while their political influence arising from their sacred station, and superior learning and information, was checked, by rendering them dependent on the people for their daily bread.

THE TABERNACLE AND ARK.

This was a portable tent, built by *Moses* at *Sinai*, by the command of the LORD, and after a model furnished by Him, which was to contain the *Sanctuary* for the LORD, to "dwell" visibly, as the *Shechinah*, or divine glory, among his people. It was composed of planks of *shittim* wood, (supposed to have been either *cedar* or *acacia,)* curiously jointed together, so as to be easily taken asunder, and put up again, on their journeys and stations. The length of it was thirty cubits, and the breadth and height ten cubits. It was divided into two parts; the outer called the *holy place*, or *sanctuary* in general, was twenty cubits long; the *inner sanctuary*, called the *most holy place*, was an exact cube of ten cubits; divided from the outer by a rich embroidered vail or curtain, which hung upon four pillars of *shittim*

wood, plated with gold. The inside of the Tabernacle was also plated with gold, and the outside covered with a casing of ram skins dyed red; forming altogether a splendid and magnificent structure, befitting the majesty of the GOD OF ISRAEL, Exod. xxv. 8, 9.

In the outer sanctuary were deposited the table of *shew bread*, the golden *candlestick*, and the golden *altar of incense;* in the inner, the *ark* of the covenant, which contained nothing but the two stone tables of the decalogue, written with the finger of God, over which was the *mercy seat*, between the cherubims, or throne of the GOD OF ISRAEL, and the residence of his glory; where he personally communed with *Moses*, 1 Kings viii. 9, Exod. xxv. 22.

The *ark* itself was a chest of *shittim* wood, two cubits and half in length, and a cubit and half in breadth and height, made to hold the two tables of the covenant. It was overlaid with pure gold, both within and without, with a crown, or circular rim of gold round about it.

This was the most holy of all the sacred furniture. None but the priests were allowed to touch it; and only the *Kohathites*, the sacerdotal family, to carry it, with poles of *shittim* wood, overlaid also with gold, inserted in two golden rings at each end, 1 Kings viii. 8. Hence *Uzzah*, the *Levite*, was punished with death for touching it, 2 Sam. vi. 7.

THE FESTIVALS.

1. Of these, the primary was the *passover*. This was instituted on the night before the exode, for a perpetual memorial of the signal deliverance of the *Israelites*, when the LORD, or his destroying angel *passed over*, or spared the houses of the *Israelites*, while he smote the first born of the *Egyptians*. It was ordained to be celebrated on the same day, *the fourteenth of the first month, at even*, and in the same circumstances.

This was an indispensable rite, to be observed by every *Israelite*, except in particular cases of pollution or defilement, or absence in foreign countries, under pain of death, Numb. ix. 1—13. No uncircumcised person was to eat thereof.

2. The second was that of *weeks*, or *Pentecost*. It was appointed on the fiftieth day after the *wave sheaf*, or first fruits of the barley harvest was offered, on the second day of the paschal

week, Levit. xxiii. 15, 16, in order to commemorate the promulgation of the *Decalogue* on Mount *Sinai*, and also to offer unto THE LORD the first fruits of the wheat harvest. See the form of thanksgiving, Deut. xxvi. 5—10.

3. The third was that of *tabernacles*. It was instituted in memory of the *booths* formed of branches of trees, in which the *Israelites* sojourned on their departure from *Egypt;* and was to be held on the fifteenth day of the seventh month, at the end of the vintage and ingathering of fruits, Levit. xxiii. 34—43.

Each of these grand festivals was to last a week, during which they were bound to rejoice before THE LORD for all his deliverances and mercies, Deut. xvi. 11—15.

Each of these festivals had also a further *typical* reference or analogy to the *Gospel* dispensation.

1. A bone of the *paschal lamb*, or *passover*, was not to be broken, Exod. xii. 46, Numb. ix. 12. This singular injunction was fulfilled in CHRIST, our *passover*, who was sacrificed for us, 1 Cor. v. 7; and yet not a bone of him was broken, as foretold by *David*, Psalm xxxiv. 21, and recorded as accomplished, John xix. 36.

2. *Pentecost* was equally significant of the effusion of the HOLY SPIRIT upon the *apostles* and *first fruits* of the Christian Church, on *Pentecost* or *Whitsunday*, the fiftieth day after our Lord's resurrection, Acts ii. 1—40.

3. The feast of *tabernacles* was celebrated with greater joy at the return of the *Jews* from the *Babylonish* captivity, by *Ezra*, iii. 4; and by *Nehemiah*, viii. 14—17; and was evidently considered by the *Jews* in OUR SAVIOUR'S time, as typical of future deliverance, at his triumphal entry into *Jerusalem* from *Bethany*, at his last passover, in which they carried branches of *palms* in procession. And according to the *Jewish* traditions founded on ancient prophecy, the grand defeat of *Gog* and *Magog*, the enemies of the Church, shall take place on the feast of *Tabernacles*, when the seven months' cleansing of the land shall expire, and the final restoration of the *Israelites* to their own land shall take place, Ezek. xxxix. 12; and they shall keep the feast, Zech. xiv. 16.

All the males of the united states were bound to attend these three grand festivals, Exod. xxxiv. 23, Deut. xvi. 16; and for their encouragement to do so, they were assured that "no man should desire their land," during their absence, Exod. xxxiv.

24; or that they should be secure from hostile invasion, during their attendance on their religious worship.

SACRIFICES.

These were of three kinds:

1. *Burnt-offerings*, or *holocausts*, free-will offerings devoted wholly to God, according to primitive *patriarchal* usage. The man himself was to kill them before the LORD, and cut them in pieces; while the priests were to sprinkle the blood of the victim upon the altar of burnt-offering, and the whole was to be burnt thereon, with the head and fat, for a sweet savour unto the Lord. The victim to be offered, was according to the person's ability, a *bullock* without blemish*; or a male of the *sheep* or *goats;* or a *turtle dove* or *pigeon*, Levit. i. 1—17.

If he was too poor to offer any of these, he was to bring a *minha*, or "bread offering," of fine *wheat* flour, with oil and frankincense, as a memorial of God's goodness to him, and for a sweet savour unto THE LORD, equally acceptable as the more costly offerings †. It is even called "*the most holy of the offerings* of THE LORD *made by fire*," Levit. ii. 1—10. This bears a remarkable analogy to the LORD'S supper; that *peace offering*, foretold to be offered in the name of the Lord, "from the rising to the setting sun," in the room of the Jewish *minha*, Mal. i. 11, 12.

2. *Peace offerings.* These also were free-will offerings, in token of peace or reconciliation between GOD and man: and were both of animals, or of bread or dough. If the former, part of them was burnt upon the altar, especially all the fat, as an offering unto the Lord; and the remainder was to be eaten by the priest and the offerer. The victims in these might be male or female, provided they were without blemish. The parts of

* *Homer* observes in his first *Iliad*, that the cattle sacrificed, were τελειοι, "*without blemish*;" and that after they were flayed, they were cut up with great *care, skill*, and *accuracy*, ευ, και περιφραδεως, and επισταμενως. Hence, perhaps, St. *Paul* borrowed the technical expression, ορθοτομειν, to express the duty of the ministers of the Gospel, "*rightly to divide*" the word of truth, 2 Tim. ii. 15.

† This is well expressed by *Horace*.

Immunis aram si tetigit manus,
Non *sumptuosa* blandior *hostia*,
Mollibit aversos *Penates*,
Farre pio et saliente micâ.—Od. III. 23, 17.

both appropriated to the priests and to the levites, were called *heave* or *wave-offerings*, because they were *heaved*, or lifted up, or *waved* to and fro, before they were eaten, in token of being first consecrated to THE LORD, Levit. iii. 1—6, Exod. xxix. 26, 27, Numb. xviii. 24—28.

Beside these that were voluntary, there were others that were indispensable.

3. *Sin-offerings*, for sins committed through *ignorance*, or wilfully, *against knowledge*. The offerings for sins of these kinds are specified; which in general consisted of a *sin-offering* to God; and a *burnt-offering*, or "*gift*," in token of acceptance; accompanied with *restitution* of damage, Levit. v. 2—19, xxv. 17, vi. 1—7. Conformably to which, our Lord requires previous reconciliation with an injured brother, including restitution, before the *burnt-offering* or gift would be acceptable to THE LORD, Matt. v. 23, 24.

4. *Purification of women* after child birth. The term of purification prescribed for a son was forty days, and for a daughter eighty, perhaps with reference to *Eve's* transgression, Gen. iii. 16, 1 Tim. ii. 14; after which the mother was required to offer a *sin-offering* for her purification, and a *burnt-offering* as a thanksgiving for her safe delivery. These were a *turtle dove* or *young pigeon* for the former, and a yearling *lamb* for the latter; if unable to afford a lamb, she was to offer two doves or pigeons; the one for the sin-offering, the other for the burnt-offering, Levit. xii. 1—8. Our Lord's mother presented the offering of the poor, Luke ii. 24, and her first born son unto THE LORD, Luke ii. 23, according to the law, Exod. xiii. 2, Numb. iii. 13; after he had been regularly circumcised on the eighth day, according to the law, Luke ii. 21, Levit. xii. 3.

5. *Purification of lepers* after their recovery. The signs of this horrible disease, and of its cure, are minutely described, Levit. xiii. for the information of the priests; after the cure, the priests were required to inspect and certify the fact, in order to readmit the patient into society. Among the sacrifices and ceremonies of his purification, minutely described, Levit. xiv. the following is remarkable.

The priest was required to take *two small birds*, (the Vulgate says *sparrows;*) to kill one of them over an earthen vessel filled with river water, so as that the blood might be mixed with the water; then to dip the other, or living bird, into the water; and

to sprinkle the leper therewith seven times, with a stick of cedar wood, upon the end of which a bunch of *hyssop* was tied with a scarlet thread. After which, the priest was to pronounce him purified, and let loose the living bird into the open air, Levit. xvi. 2—7.

This ceremony seems to be *typical* of the purification of our sins, by the sprinkling of the blood of JESUS CHRIST, Isai. lii. 15, 1 Pet. i. 2, which flowed out of his wounded side, mixed with water, John xix. 34, while the dismissal of the living bird resembles that of the *scape goat* into the wilderness, with the sins of the leper upon him. And OUR LORD expressly commanded the lepers whom he healed, to conform to the law, Matt. viii. 4, Mark i. 44, Luke v. 14, xvii. 14.

II. All these sacrifices were occasional, and regarded individuals; but there were others that were national and regular, *daily, monthly*, and *yearly*.

1. The *daily sacrifice*. This was a *burnt-offering* every day, morning and evening, at the third and ninth hours, of two *lambs* of the first year, one at each time; with a *bread offering* and a *drink offering* of strong wine, Levit. vi. 9—18, Numb. xxviii. 1—8.

2. *The weekly sacrifice*, on every *Sabbath-day*, equal, and added to the daily sacrifice, Numb. xxviii. 9, 10.

3. *The monthly sacrifice*, on every *new moon*, of two young bullocks, a ram, and seven lambs, with a suitable bread and drink offering, Numb. xxviii. 11—14.

4. *The yearly sacrifices:*

1. At the beginning of the sacred year, on the fifteenth day of the first month, or first day of the *paschal* week.

2. At the feast of *pentecost*, on the day of offering the first fruits of the wheat harvest. 3. On the new moon, or first day of the seventh month, or beginning of their civil year. In all which the *burnt offerings* were nearly the same as in the *monthly sacrifices*. 4. At the feast of *tabernacles*, or ingathering of the fruits and vintage, which was the most copious of all; these were to be offered every day of the week; on the first day, or fifteenth of the seventh month, thirteen young bullocks, two rams, and fourteen lambs; on the second, twelve bullocks, on the third, eleven, and so on decreasing, till the seventh day, seven bullocks, and on the eighth day, a bullock, a ram, and seven lambs. All these stated *burnt offerings* were to be accompanied with a sin

offering of a *goat*, to shew their insufficiency to make the comers thereto perfect, Numb. xxvii. 17—31, xxviii. 1—39, Heb. x. 1.

THE SACRIFICE OF ATONEMENT.

Of all the legal sacrifices, this was the most solemn and important, to be offered on the tenth day of the seventh month, by the high priest alone, for the sins of the whole nation.

On this day only, in the course of the year, was the high priest permitted to enter the sanctuary*, and not even then without due preparation, under pain of death; all others being excluded from the tabernacle during the whole ceremony, Levit. xvi. 2—17.

Preparatory thereto he was to wash himself in water, and to put on the holy linen garments, with the mitre; and to bring a young bullock into the outer sanctuary, and present it before the Lord to be a *sin offering* for *himself* and his household, including the *priests* and *Levites*, and a ram also for a *burnt offering*, xvi. 3, 4.

He was then to take two young goats, and present them before the Lord, at the door of the tabernacle, to be a *sin offering* for the whole congregation of Israel, and a ram also for a *burnt offering*, xvi. 5.

He was then to cast lots upon the two goats, which of them should be sacrificed as a *sin offering* to THE LORD, and which should be let go for a *scape goat* into the wilderness.

After this, he was first to sacrifice the bullock as a sin offering for himself and his household, and to take some of the blood into the inner sanctuary, bearing in his hand a censer with incense burning, kindled at the sacred fire on the altar, and to sprinkle the blood with his finger upon the mercy seat, and before it, seven times; to purify it from the pollution it might be supposed to have contracted from his sins and transgressions during the preceding year.

He was then to sacrifice the allotted goat, for the sins of the whole nation, and to enter the inner sanctuary a second time, and to sprinkle with blood as before, to purify it from the pollution of the people's sins and transgressions of the foregoing year. After which, he was to purify, in like manner, the tabernacle and the altar.

* When the Tabernacle was to be removed, and set up again, the inner Sanctuary might safely be entered, but not at other times.

He was next to bring the live goat, and lay both his hands upon his head, and confess over him all the iniquities, transgressions, and sins of the children of *Israel*, putting them upon the head of the goat; and then to send him away by the hand of a fit person into the wilderness, to bear away upon him all their iniquities to a land of separation, where they should be remembered no more.

After this atonement he was to put off his linen garments, and leave them in the sanctuary, and to wash himself again in water, and put on his usual garments; and then to offer *burnt offerings* for himself and for the people, at the evening sacrifice, Levit. xvi. 3—28.

The whole of this process seems to be *typical* or pre-figurative of the grand *atonement* to be made for the sins of the whole world by JESUS CHRIST, "the High Priest of our profession," Heb. iii. 1, and a remarkable analogy thereto, may be traced in the course of OUR LORD'S ministry.

He began it with personal purification at his baptism, to "fulfil all *legal* righteousness," Matt. iii. 13—15. Immediately after his baptism, he was led, by the impulse of the HOLY SPIRIT, into the wilderness, as the true *scape goat*, who "bore away our infirmities, and carried off our diseases," Isai. liii. 4—6, Matt. viii. 17.

Immediately before his crucifixion, "he was afflicted," and "his soul was exceeding sorrowful unto death," when he was to be made a *sin offering*, like the allotted goat, Psalm xl. 12, Isai. liii. 7, Matt. xxvi. 38, 2 Cor. v. 21, Heb. i. 3; and "his sweat, as great drops of *blood* falling to the ground," corresponded to the sprinkling of the mercy seat, Luke xxii. 44; and when to prepare for the sacrifice of himself, he consecrated himself in prayer to GOD, John xvii. 1—5, Matt. xxvi. 39—46; and then prayed for his household, his *apostles* and *disciples*, John xvii. 6—9, and for all *future believers* on Him, by their preaching, John xvii. 20—26. He put off his garments at his crucifixion, when he became the *sin offering*, Psalm xxii. 19, John xix. 23, 24; and as our spiritual high priest entered *once for all* into the most holy place, heaven, to make intercession with God for all his faithful followers, Heb. vii. 24—28, ix. 7—15; "who died for our sins, and rose again for our justification." Rom. iv. 25.

THE BRAZEN SERPENT.

This crowns the whole of the *typical* references of the law to the sacrifice of Christ, instituted near the end of the journeyings of the *Israelites* in the wilderness, Numb. xxi. 6—9; the ultimate design of which, our Lord himself unfolded: "As *Moses* lifted up the [brazen] serpent [upon a pole] in the wilderness, [for the cure of all those bitten by the *fiery serpents*, who looked upon it with the eye of faith,] even so must the SON OF MAN be lifted up [upon the cross,] that every one who believeth on Him may not perish, but have eternal life," John iii. 14, 15. "And I, if I be lifted up [upon the cross,] will draw all men unto me;" John xii. 36, or unto my standard, as foretold, Isai. xlix. 22, lix. 19, lxii. 10, as the Saviour of the world, Isai. lxii. 11, and he declared to the unbelieving Jews, "When ye shall lift up the SON OF MAN, then shall ye know that I am [HE,] John viii. 28. "They [the *Jews*,] shall look upon Him whom they pierced," Zech. xii. 10, John xix. 37, with the eye of contrition and faith, at his second coming in glory; "when after their long desolation, they can say, *Blessed is He that cometh in the name of* THE LORD," Matt. xxiii. 38, 39.

May that auspicious epoch come quickly! and may these *types* and *prophecies* of their own Scriptures, so remarkably and wonderfully fulfilled in CHRIST at his first coming, contribute to remove the *vail that is still over their hearts*, and to dispel that *partial blindness* which hath still befallen *Israel*, and prepare them for his approaching appearance, and their conversion!

DIVISION OF LANDS.

By the original constitution of the government, the promised land was to be divided among all the tribes except that of *Levi*, in proportion to the population of each.

The whole land, from north to south, was about 189 miles long, and from east to west about 130 miles broad, according to the mean computation; containing near fifteen millions of acres; but the number of adult males, above twenty years of age, at *Sinai*, and at their entrance into the promised land, was about 600,000, in round numbers; which would give each man, at an average, near twenty-two acres a piece, without reckoning near

four millions of acres reserved for public uses. See *Lowman* on the *Civil Government* of the *Hebrews*, p. 38, 39.

This was fully sufficient, with industry, to give each man a comfortable independence for himself and his family. The princes, however, and chiefs, had larger shares, to support their rank: thus the heroic *Caleb* got the mountain of *Hebron* for an inheritance, by a grant from *Joshua*, xiv. 6—13; *Phineas*, the priest, had land allotted to him for his public services, in Mount *Ephraim*, Numb. xxv. 11; Josh. xxiv. 33; and *Joshua* himself had a grant from the nation of the territory of *Timnath Serah*, in Mount *Ephraim*, Josh. xix. 49, 50, xxiv. 30.

Each of the proprietors held their lands by immediate tenure from GOD himself: "the land is *mine*, saith THE LORD, ye are *strangers* and *sojourners* with Me," Levit. xxv. 23.

The yeomanry of *Israel* formed a national militia for the defence of the state; their lands were granted to them upon the condition of military service, when summoned by the government. Thus, when *Moses* granted to the tribes of *Reuben*, *Gad*, and *Half-Manasseh*, the conquered lands eastward of *Jordan*, they were bound to assist their brethren of the other tribes, in the conquest of the lands westward; and not to return to their own settlements until the war should be over; which they did, and were discharged at the end of it by *Joshua*, Numb. xxxii. 6—32; Josh. xxii. 1—9. And afterwards, during the civil war with the *Benjamites*, when the men of *Jabesh Gilead* did not attend the general summons to meet at *Mizpeh*, a chosen party of twelve thousand men was sent by the congregation, to put them all to the sword, men, women, and children, for a treasonable *desertion* of their duty, Judges xxi. 8—14.

The permanence of the original *division of lands* was secured by *Agrarian* laws, of the most profound wisdom and justice, which formed the sheet anchors of the state; 1. by preventing the accumulation of debts; no *Israelite* being allowed to lend money on *usury*, or interest, to any fellow-citizen, though they might to strangers, Levit. xxv. 36; Exod. xxii. 25; Deut. xxiii. 20. 2. By regularly abolishing all debts, every seventh, or *sabbatical* year, Deut. xv. 1, 2. 3. By the reversion of all lands that had been sold or mortgaged, to the owners or their heirs, every *Jubilee*, or seventh sabbatical year. Being the Lord's property, the lands could not be sold for ever, or alienated, but subject to redemption, Levit. xxv. 10—24. While, 4. the

lands of each tribe were kept distinct, by the laws respecting *heiresses;* who were not permitted to marry out of their own tribe, Numb. xxvii. 1—9, xxxvi. 1—11. From the want of such admirable regulations, the states of *Greece* and *Rome*, who adopted equal divisions of land among their citizens, were exposed to great fluctuations and inequalities of property, which produced perpetual contests between the rich and the poor, the *Patricians* and *Plebeians*, and finally overturned the state.

THE SABBATICAL YEAR.

The *sabbath*, or "rest," ordained for *men* and *cattle* every seventh day, was graciously extended to the *land* itself, every seventh year; during which the owners were to let it lie fallow, and "the sabbath of the land," or its spontaneous crop or harvest, was dedicated to charitable uses, to be enjoyed by the servants of the family, by the way-faring stranger, and by the cattle, Levit. xxv. 1—7.

To guard against famine on this and the ensuing year, the *Lord* was graciously pleased to promise a triple produce of the lands upon the sixth year, sufficient to supply the inhabitants till the fruits or harvest sown in the eighth year, were ripe, Levit. xxv. 2—20. This was a singular institution, peculiar to a *Theocracy*. And the breach of it was among the national sins that occasioned the captivity, that "*the land might enjoy her sabbaths*," of which she had been defrauded by the rebellion of the inhabitants, Levit. xxvi. 34; 2 Chron. xxxvi. 21.

This was also the year of release from personal slavery, Exod. xxi. 2, as well as of the abolition of debts, Deut. xv. 1, 2.

The commencement of the first *sabbatical* year, has been much disputed, and various years have been assigned by *Scaliger*, *Usher*, *Jackson*, &c. The following chronological determination will, perhaps, be found most probable.

The first division of the conquered lands in *Canaan*, took place in the sixth year of the war, B.C. 1602; the second division, probably six years after, B.C. 1596; the seventh year after that, B.C. 1589, was therefore, probably, the first general *sabbatical* year.

THE YEAR OF JUBILEE.

The *Jubilee* was a more solemn sabbatical year, to be held

every seventh sabbatical year, at the end of forty-nine years, or the fiftieth current, Levit. xxv. 8—10.

It was to be proclaimed by sound of trumpet, throughout the whole land, on the great day of *atonement*. All debts were to be abolished, all captives or slaves released, and every man authorized to return to his possession, that had been sold or mortgaged; and religious instruction to be given to the people, during the ensuing feast of *Tabernacles*, by the *Priests* and *Levites*.

That OUR LORD began his public ministry on a *Jubilee*, we may collect from his declaration; "THE LORD hath *anointed* me, (as THE CHRIST,) to preach the Gospel to the poor: He hath *sent* me (as SHILOH, "THE APOSTLE,") to heal the broken hearted, to proclaim deliverance to the captives, and restoration of sight to the blind; to set at liberty the bruised: to *proclaim the acceptable year* of THE LORD," Luke iv. 18, 19.

And it appears to have been a *jubilee* from the following *chronological* argument.

To the first general sabbatical year, B.C. 1589, add the year of our Lord's public ministry, A.D. 28; and divide the sum 1617 years, by the *jubilee* period, 49 years, it leaves no remainder. Therefore, A.D. 28, was the last year OF THE PERIOD, or a *jubilee* itself.

Great care was taken to prevent the probable operation of the laws of the *sabbatical* year, and of the *jubilee*, to check the feelings of compassion towards the indigent.

"If there be a *poor man* among you, or one of thy *brethren* within any of thy gates, in the land which the Lord thy God is to give thee, thou shalt not harden thine heart nor shut thine hand from thy poor brother.—Beware lest there be a thought in thy wicked heart, saying, *the year of release is at hand*, and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord, and it be sin against thee: *Thou shalt surely give, and thine heart shall not be grieved when thou givest unto him*, because that for this thing THE LORD will bless thee in all that thou puttest thine hand unto. *For the poor shall never depart out of thy land*, therefore I command thee saying, *Thou shalt open thy hand wide to thy brother, to thy poor, and to thy needy in thy land*," Deut. xv. 7—11.

By this most humane law, *the poor* are represented as always

to continue in the land, in order to exercise the liberality of the rich, who are promised to be rewarded, in proportion to their liberality, with temporal blessings, by GOD himself, the supreme proprietor of their lands; while, on the other hand, by a necessary inference, the churlish or the niggardly were to be punished with a temporal curse. Never were *municipal* laws and institutions fenced with so complete and certain sanctions, both of reward and punishments, in this life.

Those also of the future, though not expressly enacted, are plainly understood or pre-supposed. The chief design of their gracious Lawgiver, was "to *humble* them, to *prove* them, and to *do them good*, at their *end*,"—that "they might *live*," or "inherit *eternal life*," Deut. viii. 16, xxx. 6; Luke x. 25. This is expressly intimated in *Moses'* last solemn appeal:

"I call heaven and earth to record against you this day, that I have set before you *life* and *death*, *blessing* and *cursing*: therefore, choose *life*, that both thou and thy seed may *live*," Deut. xxx. 19. "The *blessing* and *cursing*" include the temporal, and "*life* and *death*," the spiritual sanctions of the law.

THE DEATH OF MOSES.

The faculties of this illustrious legislator, both of mind and body, were not impaired at the age of 120 years, when he died. "*His eye was not dim, nor his natural strength abated*," Deut. xxxiv. 7. And the noblest of all his compositions was his *Song*, or the *Divine Ode*, which Bishop *Lowth* elegantly styles, *Cycnea Oratio*,—"the Dying Swan's Oration."

His death took place after THE LORD had shewn him, from the top of *Pisgah*, a distant view of the promised land, throughout its whole extent. "HE then buried his body in a valley opposite *Beth-peor*, in the land of *Moab*; but no man knoweth his sepulchre unto this day," observes the sacred historian, who annexed the circumstances of his death to the book of *Deuteronomy*, xxxiv. 6. From an obscure passage in the NEW TESTAMENT, in which "*Michael* the archangel is said to have contended with the *Devil* about the body of *Moses*," Jude 9, we may collect, that he was buried by the ministry of angels, near the scene of the idolatry of the *Israelites*; but that the spot was purposely concealed, lest his tomb might also be converted into an object of idolatrous worship among the *Israelites*, like the

Brazen Serpent. Beth-peor lay in the lot of the *Reubenites*, Josh. xiii. 20.

Josephus, who frequently attempts to embellish the simple narrative of Holy Writ, represents *Moses* as attended to the top of *Pisgah* by *Joshua*, his successor, *Eleazar* the high priest, and the whole senate; and that after he had dismissed the senate, while he was conversing with *Joshua* and *Eleazar*, and embracing them, a cloud suddenly came over and enveloped him, and he vanished from their sight, and was taken away to a certain valley. "In the sacred books," says he, "it is written, that he *died:* fearing to say, that on account of his transcendant virtue, he had departed to THE DEITY." Ant. IV. 8, 48.

The *Jewish* historian has here perhaps, imitated the account of OUR LORD'S *ascension*, furnished by the evangelist, Luke xxiv. 50, 51, Acts i. 9, wishing to raise *Moses* to a level with CHRIST. According to him, *Moses* departed on the new moon, or first day of the last month *Adar*. His death was announced by THE LORD himself to *Joshua*, "*Moses, my servant, is dead*," &c. Josh. i. 2, which decides the point, that there was no human witness of his decease; the account of which was probably added by *Joshua* from revelation.

The pre-eminence of his character is briefly described by the sacred historian, *Samuel* or *Ezra:* "And there arose not a *prophet* since, in *Israel, like unto Moses*, whom the LORD knew face to face; in all the signs and the wonders which the Lord sent him to do in the land of *Egypt*, to *Pharaoh*, and all his servants, and all his land; and in all that mighty hand, and in all the great terror, which *Moses* shewed in the sight of all *Israel*," Deut. xxxiv. 10—12.

The noblest trait in his moral character, was his *patriotic disinterestedness.* He twice refused the tempting offer of the aggrandizement of his own family, when God threatened to reject the *Israelites* for their rebellions, and make of him "a great nation" in their stead. And he left his sons without rank or patrimony, as private *Levites*, to subsist on the national bounty, in common with their brethren!—And, melancholy to relate, his grandson, "*Jonathan* the son of *Gershom*," and his family, became *idolatrous* priests to the *Danites*, until the capture of the ark by the *Philistines* *, Judges xviii. 30; where the *Masorete*

* The original expression is, until "*the day of the captivity of the land*," which is thus paraphrased, Psalm lxxviii. 60, &c.

doctors, to hide the disgrace to his memory, changed "*Moses*" into "*Manasses*," by interpolating the letter N in the present copies of the Hebrew text. The posterity of his son *Eleazar*, were numerous in *Solomon's* time, and some of them high in office, 1 Chron. xxiii. 14—17, xxvi. 24, 25.

FOURTH PERIOD.

FROM THE RETURN OF THE ISRAELITES TO CANAAN, UNTIL THE REGAL STATE, 498 YEARS.

JUDGES.

			Y.	B.C.
	1. *JOSHUA* and the *elders*		26	1608
	First division of lands			1602
	Second division of lands			1596
	Anarchy or *Interregnum*		10	1582
I.	Servitude *Mesopotam.*		8	1572
	2. *Othniel*		40	1564
II.	Servit. *Moab*		18	1524
	3. *Ehud* and *Shamgar*		80	1506
III.	Servit. *Canaan*		20	1426
	4. *Deborah* and *Barak*		40	1406
IV.	Servit. *Midian*		7	1366
	5. *Gideon*		40	1359
	6. *Abimelech*		3	1319
	7. *Tola*		23	1316
	8. *Jair*		22	1293
V.	Servit. *Ammon*		18	1271
	9. *Jephthah*		6	1253
	10. *Ibzan*		7	1247
	11. *Elon*		10	1240
	12. *Abdon*		8	1230
VI.	Servit. *Philistin.*	40	20	1222
	13. *Sampson*		20	1202
	14. *Eli*	40	30	1182
	Samuel called as a prophet		10	1152
VII.	Servit. *Philistin.*		20	1142
	15. *Samuel*		12	1122
	Saul elected king		498	1110

"So GOD forsook the tabernacle of *Shiloh*, the tent which He pitched among men: and delivered his *strength* into *captivity*, and his *glory* into the *enemies hand*." Compare 1 Sam. iv. 22.

The correct length of this period is collected from the foregoing restoration of the Chronology of *Josephus*, in the *General Introduction*, Vol. I. p. 298. There it was shewn, that the interval from the Exode to the foundation of *Solomon's* temple, was 621 years: from which, subtracting 123 years, (namely, 40 years from the Exode to this return, 80 years for the two reigns of *Saul* and *David*, and the three first years of *Solomon*) the remainder is 498 years.

But although we are indebted to *Josephus* for this, and for supplying some material chasms or deficiencies in the sacred annals, such as, 1. The administration of *Joshua* and the *elders* *, 25 years; 2. The ensuing anarchy, 18 years; 3. The administration of *Shamgar*, 1 year; and 4. of *Samuel*, 12 years: still his detail of the outline there given requires correction.

For, 1. The one year assigned to *Shamgar's* administration is too short, as is evident from *Deborah's* account, Judg. v. 6; I have, therefore, included it, with *David Ganz*, in *Ehud's* enormous administration of 80 years, and transferred the one year to *Joshua's*, making that 26 years. 2. I have restored *Abdon's* administration of 8 years, omitted by *Josephus*, and deducted it from the 18 years he assigns to the anarchy, thereby reducing the latter to its correct length of 10 years. 3. I have dated the first division of the conquered lands in the sixth year, which *Josephus* reckoned in the fifth year †; because *Caleb* was 40 years old when *Moses* sent him as one of the spies from *Kadesh Barnea*, in the second year after the *exode:* consequently, he was 39 years old at the exode; and therefore, 79 years old, 40 years after, at the arrival in *Canaan;* but he was 85 years old when he claimed and got the hill of *Hebron* for an inheritance; and therefore, 85—79=6 years, after the arrival in *Canaan.* Compare Numb. x. 11, xiii. 6, with Josh. xiv. 6—15. 4. *Josephus* has omitted the date of *Samuel's* call to be a prophet, 1 Sam. iii. 1—19, which St. *Paul* reckons 450 years after the

* *Josephus* states, that *Eleazar*, the high-priest, died about the same time as *Joshua* (*θνησκει κατ' αυτον τον καιρον*) Ant. 5. 1, 29. And it is evident, that "the *elders*, who survived Joshua," died shortly after him, from Josh. xxiv. 29—33. *Phineas*, the son of *Eleazar*, was high-priest during the anarchy, in the *Benjamite* war. Judg. xx. 28.

† *Josephus* states, that *Joshua* survived the first division of lands 20 years, and that his whole administration was 25 years, Antiq. v. 1. 28, 29; therefore, according to him, that division took place in his fifth year, or the fifth year of the war, Ant. v. 1. 19. The *Jewish Chronology* reckons his administration 27 years, Vol. I. p. 221. The mean, therefore, 26 years, is correct, agreeing with *Caleb's* age.

first division of lands, Act. xiii. 19, 20, and which, therefore, commenced with the 10 last years of *Eli's* administration of 40 years. This last most important chronological character from the *New Testament*, verifies the whole of this rectification, while it demonstrates the spuriousness of the period of 480 years in the present *Masorete* text of 1 Kings vi. 1, from the *exode* to the foundation of *Solomon's* temple, which was also proved in detail, Vol. I. p. 221, 222.

JOSHUA.

His original name was *Hoshea* or *Oshea*, Deut. xxxii. 44, which *Moses*, whose minister he was, Exod. xxiv. 13, changed into *Jehoshua*, Numb. xiii. 16, and by contraction, *Joshua*, or *Jeshua*, or *Jesus*, (according to the Greek pronunciation,) Acts vii. 45, Heb. iv. 8, signifying "*Saviour*." He therefore was a type of CHRIST, both in his name, and in his actions, as well as *Moses*.

The first notice of him is on occasion of the *Amalekite* war, Exod. xvii. 9, when he was appointed captain of a chosen party to repel their attack, at which time he was about 44 years of age, and was called a *young man*, Exod. xxxiii. 11. Even then he was pre-ordained by THE LORD, to put the *Israelites* in possession of the promised land, as appears from the injunction to *Moses*, to write the aggression of the *Amalekites*, and the decree of their extermination, in a book, and "to rehearse it in the ears of *Joshua*," as a memorial to him and the future Judges, Exod. xvii. 14. And THE LORD appointed him to succeed *Moses*, Numb. xxvii. 18, and, after his death, commanded *Joshua*, about the age of 84, to pass over *Jordan* with the people, and take possession of the promised land, Josh. i. 2, and inculcated the observance of the law of *Moses* in the following impressive terms:—

—— "*This book of the law* shall not depart out of thy mouth, but *thou shalt meditate thereon day and night**, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success," Josh. i. 8. And how well *Joshua* profited by these instructions, we learn from his last solemn speech to the congregation of *Israel*, in which he recapitu-

* —— Vos exemplaria *Græca*, [nec non *Hebræa*]
Nocturnâ versate manu, versate diurnâ.

lates the divine mercies, and warns them to shun the idolatries of their forefathers, and of the neighbouring nations; declaring, on his own part,—"*As for me and my house, we will serve* THE LORD," xxiv. 15.

The miraculous passage of the river *Jordan* was effected on the tenth day of the first month, Josh. iv. 19, wanting only five days to complete forty years from the day they left *Egypt*, on the fifteenth day of the first month, Numb. xxxiii. The circumstances of the passage are noticed, Vol. I. p. 412.

The day after the passage, by the divine command, the rite of circumcision, which had been intermitted from the time that they left *Egypt*, was renewed, and all the children of the circumcised generation that perished in the wilderness were circumcised at *Gilgal*. Thus were they taken into the *Abrahamic* covenant, and "the reproach of *Egypt* rolled away from them," or the reproach of the circumcision, Gen. xxxiv. 14; Josh. v. 2—9. They were then qualified to sacrifice the *passover*, which had been intermitted from the second time of their observance of that rite at *Sinai*, in consequence of their rebellions, and they gave a signal proof of their faith, in submitting to that painful operation in the face of their enemies, relying on the Divine protection till they were healed, for *Gilgal* was only two miles from *Jericho*.

Accordingly, they celebrated this third passover on the fourteenth day of the month, at even, in the plains of *Jericho;* and next day, on the fifteenth, the long and miraculous supply of *manna* ceased, when they got a natural supply of provisions in the land, Josh. v. 10—12.

At this time *Joshua*, when surveying *Jericho*, was encouraged, by the appearance of the CAPTAIN OF THE LORD'S HOST with a drawn sword in his hand, the same who appeared to *Moses* in the bush at *Horeb;* as follows from the sameness of the injunction, "*Loose thy shoe from off thy foot, for the place whereon thou standestis holy*," v. 13—15.

And most signally did HE fight for *Israel*. 1. In the miraculous downfall of the walls of *Jericho*, v. 1—20. 2. In destroying the confederated southern nations with hailstones in their flight, x. 32. 3. In prolonging the day of battle to an unusual length, at *Joshua's* petition, by making the sun and moon stand still about a whole day, x. 12—14. And 4. By driving out some of the northern nations by the *hornet*, or

gad-fly, xxiv. 12, as foretold by *Moses*, Exod. xxiii. 28; Deut. vii. 20.

DOWNFALL OF THE WALLS OF JERICHO.

This stupendous miracle, at the beginning of the war, was well calculated to terrify the devoted nations, and to encourage the *Israelites*, by shewing that the loftiest walls and strongest barriers afforded no protection against the Almighty God of *Israel*.

"And *the Lord* said unto *Joshua*, Lo, I have given into thy hand *Jericho*, and the king thereof, and the mighty men of valour, and ye shall compass the city all ye men of war, and go round about the city once each day for six days, and seven priests shall bear before the ark [carried in procession] seven trumpets of rams' horns, and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets; and it shall come to pass, that when they make a long blast with the rams' horns [the seventh time], and ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him," [and destroy the inhabitants with the sword, and burn the city.] Josh. vi. 2—5. Which was accordingly executed, and none spared but the hospitable *Rahab*, the harlot, and her family, ver. 6—25.

In the symbolical representations of the judgments to be inflicted upon the *apostate* nations of the earth, in "the days of *vengeance*," destined to precede the second advent of Christ, or his appearance in glory, the mysterious imagery of the *apocalypse* appears to be borrowed from this description: The seven angels, with seven trumpets, correspond to the seven priests; and the seven vials, containing the last plagues, to the seven blasts of the trumpet on the last day. At the last of which, "*the mystery of* GOD *is to be finished.*" Rev. viii. 2, &c.; xv. 1, &c.

THE SUN AND MOON STAND STILL.

This miracle, like the former, is utterly impossible to account for on philosophical principles. It must be resolved wholly into the power of God, who hearkened to the voice of a man, to stop the luminaries in their *diurnal* courses (or rather, perhaps, the earth's rotation), and by prolonging the day of battle, to make them fight for *Israel*.

From the circumstances of the narrative, however, we may collect the time of the day, and of the month that it happened —soon after sun-rise, and when the moon was rather past the full.

Joshua, when summoned by the *Gibeonites* to come to their succour against the confederate kings, "went up from *Gilgal all night*, and came suddenly" upon the enemy, we may conclude about *day-break*, whom he slew with great slaughter, and chased along the way from *Gibeon* to *Beth-horon* ("the house of fury"), in a westerly direction, THE LORD co-operating in their destruction by a tremendous shower of *great hail-stones*, which slew more than the sword of the *Israelites*, but did not touch the latter. In this situation, the sun appeared to rise over *Gibeon* eastward, and the moon to set over *Ajalon* westward, near the Mediterranean sea, in the tribe of *Dan*, when *Joshua*, moved by a divine impulse, uttered this invocation in the sight of *Israel*:—"*Sun*, stand thou still over *Gibeon*, and thou *Moon* in the valley of *Ajalon*." "So the sun stood still in the hemisphere [at his rising], and hasted not to go down [at his setting] about a whole day," which, in that climate, and shortly after the vernal equinox, might have been about thirteen hours long; thus giving him day-light for the destruction of his enemies for twenty-six hours, during which he took the city of *Makkedah*, and slew the five kings, who hid themselves in a cave near it, x. 1—28.

It is said, immediately after this miracle, ver. 15, "And *Joshua* returned, and all *Israel* with him, to *Gilgal*;" which he certainly did not, until the end of the expedition, ver. 43, where it is properly introduced. It is, therefore, either an interpolation, or must signify that Joshua *intended** to have returned, &c. but changed his resolution when he heard that the five kings had fled and hid themselves in a cave at *Makkedah*, ver. 16, 17. This is the solution of *Wells*.

THE HORNET.

By this scourge of GOD, he drove out two kings of the *Amorites* from before the *Israelites*, or compelled them to emigrate to other countries, Josh. xxiv. 12. One of these, according to

* So Balak, king of *Moab*, warred against *Israel*, Josh. xxiv. 9; i. e. "*intended* to war against."

the Jewish commentaries of *R. Nachman*, was "the nation of the *Girgashites*, who retired into *Africa*, fearing the power of God." And *Procopius*, in his history of the *Vandals*, mentions an ancient inscription in *Mauritania Tingitana*, stating, that "the inhabitants had fled thither from the face of *Joshua*, the son of *Nun*." This account accords with Scripture, in which, though the *Girgashites* are included in the general list of the seven devoted nations either to be *driven out* or *destroyed* by the *Israelites*, Gen. xv. 20, 21; Deut. vii. 1; Josh. iii. 10; xxiv. 11; yet they are omitted in the list of those to be utterly destroyed, Deut. xx. 17; and among whom, in neglect of the divine decree, the *Israelites* lived, and intermarried, Judg. iii. 1—6. That the name of the *Girgashites*, however, was not extirpated, we may collect from the *Gergesenes*, in our Saviour's time, inhabiting the same country, Matt. viii. 28.

Other tribes of the *Hivites*, *Canaanites*, and *Hittites*, were also expelled by the *Hornet* gradually; not in one year, lest the land should become desolate, and the wild beasts multiply to the prejudice of the *Israelites*, Exod. xxiii. 28—30.

Of these "fugitive tribes," some appear to have fled beyond sea to *Italy*, where they became the *Aborigines* *, or first colonists, so distinguished from the *Indigenæ*, or natives, as we learn from that profound antiquary *Virgil*:—

> Hæc nemora *indigenæ Fauni Nymphæque* tenebant,
> Gensque virûm truncis et duro robore nata;
> Queis neque mos neque cultus erat, neque tangere tauros,
> Aut componere opes norant, aut parcere parto:
> Sed *Rami*, atque asper victu *venatus* agebat.
> Primus ab *Ætherio* venit *Saturnus* Olympo,
> *Arma* Jovis *fugiens, et regnis exul ademptis.*
> Is genus indocile, ac dispersum montibus altis,
> Composuit, legesque dedit: *Latiumque* vocari
> Maluit, his quoniam *latuisset* tutus in oris.——
> Tum manus *Ausonia*, et gentes venere *Sicanæ*:
> Sæpius et nomen posuit *Saturnia* tellus. Æn. viii. 314—329.

1. From this curious passage, we learn, that the rude *native* settlers lived on fruits in the savage or *hunter* state. These were primitive *Javanians*, whose leader *Janus* gave name to the

* Αβορι-γινες, "*Gentes transfugæ*," is rather derived from the Hebrew עבר (*Abar*) "*transivit*;" and גוי (*Goi*) "*gens*," which, in the Phœnician plural, gives גין (*Gin*) "*gentes*;" than from the Latin, "Primique *ab origine* reges." Virg. Æn. vii. 18.

hill *Janiculum*, at Rome, and was prior to *Saturn*, as we learn also from *Virgil*:—

> Hæc duo præterea disjectis oppida muris,
> Reliquias, veterumque vides monumenta virorum:
> Hanc *Janus pater*, hanc *Saturnus* condidit arcem;
> *Janiculum* huic, illi fuerat *Saturnia* nomen. ÆN. viii. 355—358.

2. *Saturn* was prior to the *Ausonian* and *Sicilian* colonists, and introduced civilization and laws in the *agricultural* state; and his name *Saturn* proves his oriental extraction, being evidently derived from סתר *(Satar) Latuit*, which *Virgil* accurately expresses, and describes him as "an *exile*, stript of his kingdom, flying from the *east*, *from the arms of* JOVE;" than which, there cannot be a more suitable description of the expulsion of one of "the kings of the *Amorites*" before *Joshua*.

3. And these "*arms* of JOVE" were the *hornets* sent by the God of *Israel* IAHOH, or by contraction IO, to which *Virgil's* description of the *Asilus* exactly corresponds:

> *Plurimus—volitans*, (cui nomen *Asilo*
> Romanum est; οιστρον, Graii vertere vocantes)
> *Asper, acerba sonans*, quo tota *exterrita* silvis
> Diffugiunt *armenta*. Georg. III. 145.

The Latin *Asilus*, and Greek οιστρον, were probably only different pronunciations of the same oriental term, הצרעה *Ha-tsiraah* *, as this fly is called by *Moses* and *Joshua*, Exod. xxiii. 28, Deut. vii. 20, Josh. xxiv. 12.

That οιστρόν was actually of Phœnician, not Latin descent, appears from *Æschylus*, who, in his *Prometheus*, thus introduces

* By an easy and usual interchange of the letters R and L, both in the east, and in the west, *Ha-tsiraah* might have been changed into *Ha-tsil-aah*, whence *A-sil-us*. Thus the dog-star, *Mazaroth*, Job xxxviii. 32, was also called in Syriac *Mazaloth*, 2 Kings xxiii. 5, where it is improperly rendered "*planets*." And the shepherd's festival among the Romans was call *Parilia*, from *Paris*, "a shepherd," by *Dionysius Hal. Cicero, Pliny*, &c.: but *Palilia*, from *Pales*, (and *Pali*, in the Sanscrit language, signifies "a shepherd,") by the poets *Virgil, Ovid*, &c.

> Te quoque magna *Pales*, et te, memorande, canemus,
> *Pastor* ab Amphryso. Georg. III. 1.

And so, by transposition of the letters T and S, which compose the Hebrew *Tsade*, צ, *Ha-tsiraah* became *Ha-istr-aah*, whence Οιστρ-ον.

The Phœnician term itself, without the *He* emphatic צרעה, may naturally be derived from the Hebrew, צרה, *Tsirahh* "*clamavit*," expressive of its loud buzzing, *acerba sonans*.

Io, the daughter of *Inachus*, changed into a heifer, and persecuted by the *hornet*, through the jealousy of *Juno*:

——— Οιστροπληξ δ' εγω
Θειῃ μαστιγι, γην προ γης ελαυνομαι.

——— "Alas, I *hornet-struck*
By a *divine scourge*, from land to land am driven!"

And to this very passage *Virgil* alludes, after the foregoing description of the *Asilus*:

Hoc quondam *monstro*, horribiles exercuit iras,
Inachiæ, JUNO, pestem meditata *Juvencæ*. Vers. 153.

The vindictive power that presided over this dreadful scourge was worshipped at *Ekron*, in Palestine, through fear, the reigning motive of Pagan superstition, under the title of *Baal-zebub* *, "Master of the Hornet," 2 Kings i. 2, whence *Beelzebub*, in the New Testament, "the prince of *Demons*," Matt. xii. 24.

Bruce, in his travels in *Abyssinia*, has given an accurate description of this tremendous fly, which in Arabic is called *Zimb*, and by the Abyssinians *Tsaltsal-ya* †, "the *cymbal* of THE LORD," from its sonorous buzzing.

"This insect has not been described by any naturalist: it is in size very little larger than a *bee*, of a thicker proportion, and its wings, which are broader than those of a bee, placed separate like those of a fly; they are of pure gauze, without colour or spot upon them. The head is large; the upper jaw or lip is sharp, and has at the end of it a strong pointed hair of about a quarter of an inch long; the lower jaw has two of these pointed hairs; and this pencil of hairs, when joined together, makes a resistance to the finger nearly equal to that of a hog's bristle. Its legs are serrated in the inside, and the whole covered with brown hair, or down." Vol. II. p. 24.

And in his *Appendix*, Vol. VI. p. 234, Plate 48, he has given a drawing of this fly, magnified, for distinctness sake, something above twice the natural size. After which he observes, p. 237,

* זבוב, *Zebub*, the Phœnician title of this "*deadly*" fly, as it is styled, Eccl. x. 1, is probably derived from the Hebrew, סבב *Sabab*, "*circuivit*," alluding to their *wheeling* flight. Thus the Psalmist describes his enemies: "They *compassed* me about (סבוני *Sabuni*) like bees." Ps. cxviii. 12.

† *Isaiah*, denouncing "a woe" against *Abyssinia*, describes it as "the land of the *winged cymbal*," (*Tsatsal canaphin*) xviii. 1. By the same analogy that *Tsaltsal* signifies a *locust*, Deut. xxviii. 42;—"a *strepera* voce sic dictam." *R. Salomo.*

" He has no sting, though he seems to me to be rather of the *bee* kind; but his motion is more *rapid* and *sudden* than that of the bee, [*volitans*] and resembles that of the *gad-fly* in England. There is something particular in the sound or buzzing of this insect: it is a *jarring* noise, together with a *humming*, [*acerba sonans*] which induces me to believe it proceeds, in part at least, from a vibration made with the three hairs at his snout."

Bruce does not cite, or refer to *Virgil's* description, though his account furnishes the most critical and exact explanation of it. Such *undesigned coincidences* are most satisfactory and convincing; they shew that the poet and the naturalist both copied from nature. And the terror impressed by this insect on all the cattle, *Quo tota exterrita sylvis diffugiunt*, according to *Virgil*, is thus illustrated by *Bruce:*

" As soon as this *plague* appears, and their *buzzing* is heard, all the cattle forsake their food, and run wildly about the plain till they die, worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth, [where they breed] and hasten down to the sands of *Atbara;* and there they remain while the [periodical] rains last, this *cruel* enemy [*asper*] never daring to pursue them farther.

" The *camel*, emphatically called by the Arabs, *the ship of the desert*,——— though his size is immense as is his strength, and his body covered with a thick skin, defended with strong hair, still is not able to sustain the violent punctures the fly makes with his pointed proboscis. He must lose no time in removing to the sands of *Atbara;* for when once attacked by this fly, his body, head, and legs, break out into large bosses, which swell, break, and putrify, to the certain destruction of the creature.

" Even the *elephant* and *rhinoceros*, who, by reason of their enormous bulk, and the vast quantity of food and water which they daily need, cannot shift to desert and dry places, as the season may require, are obliged to roll themselves in mud and mire, which, when dry, coats them over like *armour*, and enables them to stand their ground against this *winged assassin;* yet I have found some of these tubercles upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause.

" All the inhabitants of the sea-coast of *Melinda*, down to Cape *Gardefan*, to *Saba*, and the south coast of the *Red Sea*,

are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration: the inhabitants of all the countries from the mountains of *Abyssinia*, to the confluence of the *Nile* and *Astaboras* northward, are once a year obliged to change their abode, and seek protection in the sands of *Beja;* nor is there any alternative, or means of avoiding this, though a hostile band was in the way, capable of spoiling them of half their substance, as was actually the case when we were at *Sennaar*." [See Vol. V. p. 196.] Vol. II. p. 24—26.

" Of such consequence is the weakest instrument in the hand of PROVIDENCE."

THE CONQUEST OF CANAAN.

In his first campaign, *Joshua* reduced all the open country, and several of the towns in the southern division of the land of promise, which he describes by " the hill-country, the south, the vale, the springs; from *Kadesh Barnea* (eastwards) even unto *Gaza*, (westwards) and all the country of *Goshen*, (southwards) even unto *Gibeon*, (northwards.)" Josh. x. 40—42.

In the ensuing campaigns, he subdued the northern powers, who were assisted by the *Jebusites* of the hill-country, in the southern division, and reduced the rest of the land, as far as great *Zidon*, (northwards) and the valley of *Mizpeh*, (eastwards) except " the fenced cities, which *stood still in their strength*," or did not attack the Israelites; among which were *Gaza, Gath*, and *Ashdod*, (or *Azotus*, westwards) in the land of the Philistines.

" And *Joshua* made war *a long time*, with all these kings" of the south, and of the north, xi. 1—18. *Josephus* reckons that it lasted *five* years.

FIRST DIVISION OF LANDS.

In the sixth year, (as shewn from the age of *Caleb)* the first division of lands among the western tribes took place, when the tribes of *Judah, Ephraim*, and *Half-Manasseh*, obtained their lots. These, added to the eastern tribes of *Reuben, Gad*, and *Half-Manasseh*, settled in the lands of the *Amorites, Moabites*, and *Midianites*, conquered by *Moses*, completed the settlement of five of the tribes. The eastern are described, Josh. xiii. 15—32; the western, chap. xv. 16, 17.

SECOND DIVISION OF LANDS.

This did not take place till a good while after the former, as appears from *Joshua's* reproof of dilatoriness to the seven remaining tribes:—"*How long* are *ye* slack to go to possess the land, which THE LORD, the God of your fathers, hath given you?" Josh. xviii. 2, 3. We are, therefore, warranted, from the analogy of expression between this and the duration of the war, "*a long time*," to date the allotments of the seven remaining tribes of *Benjamin*, *Simeon*, *Zebulon*, *Issachar*, *Asher*, *Naphthali*, and *Dan*, six years after the former division. These are described, chap. xviii. and xix.

The arms of the *Israelites* prevailed every where, during the vigorous administrations of *Moses* and *Joshua*, who enforced obedience to the law; but when the tribes began to be settled, they were so intent on the occupations of agriculture, and on their own separate concerns, that the stronger tribes neglected to assist the weaker in the reduction of the several "fenced cities," or fortresses, which still held out; and so, by their divisions, they weakened the force of the whole nation. Hence the history of the *Judges*, is what might naturally be expected to follow from such neglect of the common interest. The native powers gradually recruited their strength, revolted, and, in their turn, subdued and oppressed the *Israelites*, either totally or partially. *Judges*, or leaders, with small undisciplined and mutinous armies, were occasionally raised up to repel them, according to the exigency of the times; and though often warned and chastised, they would not depart from their *stubborn way*.

Still, however, under *Joshua's* administration, they prospered in the main, because they served the Lord, and were jealous to prevent the introduction of idolatry.

FAITH OF THE ISRAELITES.

Of this a remarkable proof was given, after the return of the *Trans-Jordanite* tribes to their settlements, where they built a great altar beside *Jordan*, near the passage of *Bethabara*, xxiv. 10.

This rouzed the indignation of the rest of the congregation westwards; and they gathered themselves together at *Shiloh*, to go up to war against them; and sent a deputation of ten princes with *Phineas* the priest, to threaten them with punishment for

their rebellion against the Lord, and against the congregation; or if they disliked the lands, as unclean, or not honoured with the residence of the Tabernacle of the Lord, which was then stationed at *Shiloh*, xviii. 1, to invite them to leave it, and share in their possession on the western side; reminding them of the punishments inflicted on the whole congregation, for their idolatry of *Baalpeor*, and the trespass of *Achan*.

The apology of the eastern tribes furnishes an advantageous specimen of the purity of their faith at that time, in the following strain of impassioned eloquence, interrupted by frequent parentheses, which may thus be more closely rendered:

"THE GOD OF GODS, THE LORD! THE GOD OF GODS, THE LORD! Himself knoweth, and *Israel* also shall know, whether [we have done this] through *rebellion*—(and if through transgression against THE LORD, save us not this day!)—to build us an altar in order to forsake THE LORD; (and if to offer thereon burnt-offering or oblation, or if, to offer thereon, peace-offering, let THE LORD himself judge!)—Or whether we have not [rather] done it, through a religious fear of this thing: that is to say, Lest your children might say *hereafter* unto our children, *What have ye to do with* THE LORD, THE GOD OF ISRAEL, *ye children of Reuben and Gad? For* THE LORD *hath made Jordan a boundary between you and us; Ye have no share in* THE LORD; and so, your children might make our children cease from worshipping THE LORD: Therefore, we said, *Let us build ourselves an altar,*—neither for burnt-offerings nor for sacrifice, but for a *witness* between you and us, and our posterities—and for a *pattern*, &c.————GOD forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for bread-offerings, or for sacrifices, beside the altar of the Lord our God, which is before his tabernacle."——

"And these words pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle.——And the children of *Reuben*, and the children of *Gad*, [and the children of *Manasseh*,] called the altar *Ed*; for it shall be "witness" between us, that THE LORD is GOD," xxii. 12—34.

Even in *Joshua's* time, however, the *Israelites* were not purged of the idolatries of their ancestors in *Mesopotamia*, which he warned them to put away; declaring the resolution

of himself and his family, to serve the LORD wholly, xxiv. 14, 15. And like *Moses*, he predicted their relapse into the idolatries of the *Amorites* and the surrounding Heathens;—"*Ye cannot serve* THE LORD, *for He is a* HOLY GOD, [and his ordinances are too pure for your observance.] *He is a* JEALOUS GOD; *and will not forgive your transgressions and your sins*," xxiv. 18. 20; and the two last chapters in general, contain an admirable and affectionate exhortation to obedience, and denunciations of the punishments of disobedience; in the true spirit of *Moses'* disciple.

THE ANARCHY OR INTERREGNUM.

During the short administration of *Eleazar*, the high priest, and the elders, who survived *Joshua*, the *Israelites* served THE LORD. But they soon fell into the idolatrous practices and abominations of the Heathen nations, among whom they settled and intermarried; instead of endeavouring to extirpate the devoted nations, as the Lord had commanded.

About this time, THE ANGEL OF THE LORD, who had appeared to *Joshua* at *Gilgal*, Josh. v. 13—15, now again appeared to the people assembled at *Shiloh*, the established place of the Tabernacle; and thus upbraided them for their rebellion:

"*I made you go up out of Egypt, and brought you into the land which I sware unto your fathers. And I said, I will never break my covenant with you; And ye shall make no league with the inhabitants of this land, ye shall throw down their altars; but ye have not obeyed my voice: Why have ye done this?*

"Wherefore also I said, *I will not drive them out from before you: but they shall be* [*as thorns*] *in your sides, and their gods shall be a snare unto you.*"

This produced a temporary effect: at this authoritative rebuke and threat from their tutelar God, "the people lift up their voice and wept; and sacrificed there unto THE LORD!" whence the place was called *Bochim*, "weepers," Judges ii. 1—5. But they soon relapsed again; and the last five chapters of the book of Judges form an instructive *appendix* thereto, containing the gradual introduction and progress of idolatry in the tribes of *Ephraim* and *Dan*; the corruptions of a *Benjamite* city, *Gibeah*, resembling those of the men of *Sodom*; the refusal of the tribe of *Benjamin* to surrender the offenders to justice; the in-

testine war between them and the rest of the tribes, which ended nearly in the destruction of that tribe, during the ten years anarchy, while *Phineas* was high priest, xx. 28; and there was "*no king in Israel, but every man did what was right in his own eyes**," xvii. 6, xxi. 25. This *appendix* properly comes in between the second and third chapters.

THE SERVITUDES OF THE ISRAELITES.

To punish these disorders, the Lord, in his anger, brought on them an invasion from a distant and unexpected quarter, when *Chusan Rishathaim*, ("the wicked *Chusan*,") from *Mesopotamia*, reduced them to servitude for eight years, until their repentance and deliverance by *Othniel*, Judges iii. 8, 9. This was succeeded at intervals, according as they relapsed into idolatry, by the *Moabite* for eighteen years, iii. 12; the *Canaanite* for twenty years, iv. 2, 3; the *Midianite* for seven years, vi. 1; the *Ammonite* for eighteen years, x. 7, 8; the two *Philistine*, for forty and for twenty years, xiii. 1, 1 Sam. iv. 1, vii. 2—13, according as the *Israelites* successively fell into the respective idolatries of these nations, in "serving *Baal* and *Ashtaroth*, the sun and moon, or *Baalim*, the gods of *Syria*, the gods of *Zidon*, the gods of *Moab*, and also of *Ammon*, and the gods of the *Philistines*;" in the order in which these idolatries are recapitulated, iii. 13, x. 6.

Thus this whole disastrous period was spent in a course of alternate sinning and repenting; of sinning in prosperity, and of repenting in adversity.

JUDGES.

Joshua deviated from the example of his illustrious predecessor, in not, like him, applying to the LORD to appoint a successor to "*lead the people, that the congregation of* THE LORD *might not be as sheep without a shepherd*," Numb. xxvii. 17. What were his reasons for this remarkable omission, which made an essential breach in the constitution of the government, and led to all the disorders of the anarchy, are not noticed in Scripture, and can only be supplied by conjecture. Perhaps

* From this expression it is conjectured, that the book of *Judges* was written under the *regal* state, and probably by the prophet *Samuel*. It was written after the captivity of the ark, Judg. xviii. 30, Psalm lxxviii. 61, 1 Sam. iv. 11.

the rising jealousy and rivalship of the southern and northern states, headed by the tribes of *Judah* and *Ephraim*, could not be brought to unite in the choice of a judge for the common weal, looking only to their own aggrandizement, as likely to be impaired, if the judge were not of their own tribe, and so might have prevented them from concurring in such an application to THE LORD *; who might also have left them to themselves, to follow their imaginations, in politics as well as in religion, to *prove* them, and to *humble* their pride, and to *chastise* them for their good, as he left, for these wise purposes, the remnant of the devoted nations, and about a quarter of the land, unsubdued by *Joshua*, without driving them out hastily, Judges ii. 20—23, iii. 1—4.

For a vindication of the Divine procedure, in devoting the most idolatrous and corrupt of the *Canaanitish* nations to destruction by the sword of *Israel*, see Vol. I. p. 416, &c. See also *Dodd's* Reflections, subjoined to his Commentary on the 20th chapter of Deuteronomy; and *Greaves'* Lectures on the Pentateuch, Vol. II. p. 37—100; in which last the question is fully and ably discussed.

OTHNIEL.

When the children of *Israel* were oppressed during the *Mesopotamian* bondage, and cried to the Lord, he raised up a deliverer for them in *Othniel*, the nephew and son-in-law of the heroic *Caleb*, of the tribe of *Judah*, who had before signalized his valour in the capture of *Kiriath Sephir*, Josh. xv. 13—19, (repeated Judges i. 10—15,) and defeated *Chusan*, and gave "rest" or peace to the land for forty years, Judges iii. 9—11. "The Spirit of THE LORD," by which he was said to be inspired, here and in most parts of the Old Testament, intimates the spirit of fortitude, or extraordinary courage, as opposed to "the spirit of fear," or faintness of heart.

* In the *Benjamite* war, the tribes consulted the Lord, not whether they should go to war, that having been already determined on; but which tribe should go up first to battle. Hence they were twice defeated: at length, the third time, they asked that question, and succeeded, Judges xx. 18—28.

EHUD.

He was a *Benjamite*, and raised up to deliver his people from the *Moabite* yoke, under which the *Israelites* had groaned for eighteen years. This proves that the *Moabites*, notwithstanding the severe vengeance inflicted on them by *Moses* for the whoredoms of *Shittim*, were by no means extirpated, but on the contrary, in the course of eighty-four years, became a powerful people, and with the assistance of their confederates, the *Ammonites* and *Amalekites*, subdued the *Israelites*, and established a post at the "city of Palm trees," or *Jericho*, in the tribe of *Benjamin*, which cut off the communication between the eastern and western tribes, and kept both in awe. But *Ehud* got access to *Eglon*, king of *Moab*, under pretence of delivering him a message from God; and assassinated him with a dagger, concealed; and after his escape, defeated the *Moabites* at the ford of *Jordan*, and slew ten thousand chosen men of them, and totally reduced that nation, iii. 12—30. How far such an assassination was justifiable, we cannot presume to say; Scripture barely states the fact, without any comment.

SHAMGAR.

Ehud's administration of eighty years in the east, probably included *Shamgar's* in the west; who defeated the *Philistines*, and slew six hundred of them with an *ox-goad*, iii. 31. The *goad* of Palestine is of enormous size, and well calculated for a military offensive weapon, according to the description of the intelligent *Maundrell;* who in his diary, April 15, 1697, observes: "At *Kane Leban*, the country people were now every where at the plough in the fields, in order to sow cotton. 'Twas observable, that in ploughing they used goads of an extraordinary size: upon measuring of several, I found them about *eight foot* long, and at the bigger end *six inches* in circumference. They were armed at the lesser end with a sharp prickle, for driving the oxen; and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these, that

Shamgar made that prodigious slaughter*?—I am confident, that whoever should see one of these instruments, would judge it to be a weapon, not less fit, perhaps fitter, than a sword, for such an execution. Goads of this sort, I saw always used hereabouts, and also in *Syria:* and the reason is, because the same single person both drives the oxen, and also holds and manages the plough; which makes it necessary to use such a goad as is described above, to avoid the incumbrance of two instruments," p. 110. This place of *Kane Leban*, which was a day's journey from *Jerusalem*, might have been in the very neighbourhood of that where *Shamgar* fought the *Philistines.*

As *Shamgar's* administration might have been of some continuance, so this *Philistine* servitude, which is not noticed elsewhere, might have been of some duration, as may be incidentally collected from *Deborah's* thanksgiving, v. 6.

DEBORAH AND BARAK.

Deborah was a prophetess of Mount *Ephraim*, who, moved by a divine impulse, exhorted *Barak*, of the tribe of *Naphtali*, to undertake the deliverance of the northern tribes, with 10,000 infantry of the tribes of *Naphtali* and *Zebulon*, from the opression of *Jabin*, king of *Canaan*, who had 900 war chariots of iron; which he accomplished, accompanied by her, when *Sisera*, the captain of the enemies' host, fell by "*the hand of a woman*," as remarkably foretold by *Deborah.* A circumstance which alone justifies *Jael* for that otherwise unaccountable breach of hospitality† to the fugitive *Sisera*, whom she had at first har-

* *Homer* mentions the same weapon employed for the same purpose by *Lycurgus.*

——— υπ' ανδροφονοιο Λυκουργου
Θεινομενας βουπληγι.———

† The rites of hospitality are held so sacred among the *Arabs*, that a *bread and salt traitor*, who violates them, is the bitterest reproach that can be applied to any person in their language. After harbouring, therefore, and entertaining *Sisera* with so much kindness, *Jael* must have been influenced by some extraordinary and overruling impulse, not only to forego the natural softness and compassion of her sex, but to have been guilty of such an heinous outrage against the acknowledged rites of hospitality.

The moment a captive among the *Arabs* has obtained meat or drink from his captor, he is rendered secure of life. During a truce between the *Crusaders* and *Saracens*, in the Holy Land, *Arnold*, Lord of *Cracha*, cruelly pillaged and imprisoned the *caravan* going from *Mecca* to *Egypt*; adding insult to breach of faith—*Let your Mahomet deliver you!*

Fired with indignation thereat, *Saladin* the Sultan vowed to dispatch him *with his*

boured in her tent, and treated him with so much kindness, by ascribing her conduct in driving a *tent-pin* through his temples, and nailing his head to the ground, as he lay oppressed with sleep and weariness, solely to a divine impulse, making her the instrument of divine vengeance. But this and *Ehud's* are uncommon cases, and not to be judged by ordinary rules, nor drawn into precedent in these times.

Upon this occasion, *Deborah* composed a thanksgiving, like that of *Moses*, abounding in the richest ornaments of sacred oriental poetry. It is here attempted to be rendered more closely and intelligibly, amidst the difficulties and obscurities which cloud, but cannot hide its various beauties, arising from the local imagery, and reference to the history of the times, now lost, in which it also abounds.

DEBORAH'S THANKSGIVING.

V. 1. Then sang *Deborah*, and *Barak* son of Abinoam, on [the victory of] that day, on the avenging of wrongs in *Israel*; [and]

2. On the volunteering of the people: saying,
BLESS YE THE LORD!——
3. Hearken, O kings [of *Canaan*,]
Give ear, O princes [of the land:]
I, even I, will sing unto THE LORD,
I will chant to THE LORD, the GOD OF ISRAEL.

II. 4. O LORD, on thy going forth from *Seir*,
On thy marching from the land of *Edom*,
The earth quaked, the heavens dropped,
The clouds, I say, dropped water,
5. The mountains melted away
From the presence of THE LORD;
Even *Sinai*, himself, from the presence
OF THE LORD, THE GOD OF ISRAEL.

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own hand, if he could ever make him prisoner. The fatal battle of *Hittyn*, in which the Crusaders were defeated, and their principal commanders taken, gave him that opportunity. He then ordered the captives into his presence, *Guy*, the king of *Jerusalem*, his brother *Geoffry*, and prince *Arnold*. *Saladin* presented *Guy*, who was nearly expiring for thirst, with a delicious cup cooled with snow, out of which the king drank; and then gave it to *Arnold*. *Observe*, said *Saladin*, it is *thou king, and not I, who hast given the cup to this man*.—After which, he said to *Arnold*,—*See me now act the part of Mahomet's avenger*. He then offered *Arnold* his life, on condition of embracing the *Mahometan* faith, which he refusing, the Sultan first struck him with his drawn scymetar, which breaking at the hilt, the rest of his attendants joined and dispatched him.—*Bohadin's* Life of *Saladin*.

III. 6. From the days of *Shamgar* son of Anath,
To the days of *Jael*, [through fear of the enemy]
The highways were unfrequented,
And travellers walked through bye paths,
7. The villages were deserted;
They were deserted, till I *Deborah* arose,
Till I arose, [to be] a mother in *Israel*.
8. [The *Israelites*] had chosen *New Gods*,
Therefore, was war in their gates:
Was there a shield or spear to be seen
Among forty thousand in *Israel!*
IV. 9. My heart is attached to the senators of *Israel*.
Who volunteered among the people.——
10. Bless ye THE LORD!
Ye that ride on white asses,
Ye that sit in [the gates of] judgment:
Extol [HIM] ye travellers,
11. [Now freed] from the noise of archers
At the watering places.
There shall they rehearse the righteousnesses
Of THE LORD, his righteousnesses
Toward the villages of *Israel*.
Now shall the people of THE LORD,
Go down to the gates [of judgment in safety.]
12. Awake, awake, *Deborah;*
Awake, awake, utter a song [of praise:]
Arise, now, *Barak, lead thy captivity captive,*
Thou son of Abinoam.
13. For [GOD] made a remnant of the people
Triumph over the nobles [of the enemy]——
THE LORD *made me triumph over the mighty.*
14. From *Ephraim* unto *Amalek* was their root;——
Next to thee [*Ephraim*] was *Benjamin*, among thy peoples;
From *Machir* [*Manasseh*] came down the senators;
And from *Zebulon*, they that write with the pen of the scribe;
15. The princes in *Issachar* [were] with *Deborah*,
Even *Issachar*, as well as *Barak* [*Naphtali:*]
He was sent *on foot* into the valley.
V. For the divisions of *Reuben*,
[I feel] great griefs of heart:——
16. Why abodest thou among the sheepfolds,
To hear the bleatings of the flock?——
For the divisions of *Reuben*,
[I feel] great griefs of heart.
17. [Why] abode *Gilead* [*Gad*] beyond *Jordan;*
And *Dan* remain in his ships?
[Why did] *Asher* sit in his sea-ports,
And continue in his creeks?
18. [While] the people of *Zebulon* hazarded their lives unto death,
And of *Naphtali*, in the heights of the field.
VI. 19. The kings came, they fought;
The kings of *Canaan* fought in *Taanah*,

Near the waters of *Megiddo*;
But they gained no lucre [thereby:]
20. The stars of heaven fought in their courses,
They fought against *Sisera*.
21. The torrent of *Kison* swept them away,
The torrent of *Kedummin*,
The torrent of *Kison*. —— *O my soul,*
Thou hast trodden down strength! ——
22. Then were the horse-hoofs broken, by the gallopings,
The gallopings of their great men. ——
23. Curse ye *Meroz*, saith the angel of THE LORD,
Bitterly curse her inhabitants;
Because they came not to the aid of THE LORD,
To the aid of THE LORD, among the mighty.
VII. 24. Blessed above women, be *Jael*,
The wife of *Heber* the Kenite.
Blessed be she above women, in the tent.
25. *He* asked water, and she gave him milk,
She brought forth butter in a lordly bowl.
26. She put her hand to the nail,
And her right hand to the workman's hammer,
And she smote *Sisera*:
She pierced his head, she penetrated,
And she perforated his temples.
27. Between her feet he bowed, he fell, he lay,
Between her feet he bowed, he fell,
Where he bowed, there he fell down slain.
VIII. 28. The mother of *Sisera* looked through the window,
And exclaimed, through the lattice,
Why is his chariot so long in coming *?
Why linger the steps of his steeds?
29. Her wise ladies answered their mistress,
Yea, she returned answer to herself:
30. *Have they not found,*
Have they not divided the spoil?
To each, a damsel or two, apiece;
To Sisera himself, a spoil of divers colours,
A spoil of divers colours, embroidered,
Of divers colours, embroidered on both sides,
A spoil for [adorning] *his neck.* ——
31. *So perish all thine enemies,* O LORD!
But let thy friends [rejoice]
As the sun going forth in his strength.

The design of this beautiful ode, which breathes the characteristic softness and luxuriance of female composition, seems to be two-fold, *religious* and *political*: first, to thank GOD for the recent victory and deliverance of *Israel* from *Canaanitish* bondage and oppression; and next, to celebrate the zeal and alacrity

* The original is highly figurative: "*Why is his chariot ashamed to come?*"

with which some of the tribes volunteered their services against the common enemy; and to censure the lukewarmness and apathy of others, who staid at home, and thus betrayed the public cause; and by this contrast and exposure, to heal those fatal divisions among the tribes, so injurious to the common weal. The first verse, as a title, briefly recites the design or subject of the poem; which consists of eight stanzas.

The first opens with a devout thanksgiving, to which she calls the attention of all, friends and foes.

The second describes, in the sublime imagery of *Moses*, the magnificent scenes at Mount *Sinai*, *Seir*, &c. in the deserts of *Arabia*, while they were led, by the divine power and presence, from Egypt to *Canaan*.

The third states their offending afterwards, by their apostacies, in serving *new gods*, as foretold by *Moses*, Deut. xxxii. 16, 17; and their consequent oppression by their enemies; the insecurity of travelling, and desertion of the villages, during the twenty years that intervened from the death of *Shamgar*, till *Jael's* exploit, and till *Deborah* became judge; while they were disarmed by the *Philistines* and *Canaanites*, and scarcely a sword or a spear to be seen in *Israel*. This policy was adopted by the *Philistines*, in *Saul's* time, 1 Sam. xiii. 19; and was probably introduced before, when *Shamgar*, for want of other weapons, had recourse to an *ox-goad;* which only was left with them for the purposes of agriculture, 1 Sam. xiii. 21.

The fourth contrasts their present happy state of security, from the incursions and depredations of their foes, especially at the watering places, which were most exposed to attacks *, owing to the divine protection which crowned the victory, the zeal and exertions of "a remnant of the people," or a part of the tribes, against the enemy, under her conduct: these were the midland tribes of *Ephraim*, *Manasseh*, and *Benjamin*, including, perhaps, *Judah* and *Simeon*, which bordered on *Amalek* southward, and *Issachar*, *Zebulon*, and *Naphtali* northward.

The fifth censures the recreant tribes, *Reuben* and *Gad*, beyond *Jordan* eastward; and *Dan* and *Asher*, on the Mediterranean sea westward; who deserted the common cause, in consequence

* Dr. *Shaw* mentions a beautiful rill in *Barbary*, which is received into a large basin, called *Shrub we krub*, i. e. "*drink and away*," for fear of meeting robbers and assassins there.

of their divisions and their paltry attachment to their own concerns.

The sixth records the miraculous defeat of the confederate kings of *Canaan*, who were swept away by the torrents issuing from the different springs of the river *Kishon*, swollen by uncommon rains. *Meroz* was probably a place in the neighbourhood.

The seventh contains a panegyric on *Jael*, who is here "blessed *above* women," for attempting an exploit above her sex to perform; and a picturesque description of her giving *Sisera butter milk* to drink; which is considered as a great treat at present among the *Arabs*. Then follows a minute and circumstantial description of her mode of slaying him.

The eighth affords an admirable representation of the impatience of the mother of *Sisera* at his delay in returning; her sanguine anticipation of his success; in which she dwells not upon the greatness of his exploits, or the slaughter of his enemies, but upon the circumstances most likely to engage a light female mind, such as captive damsels, and embroidered garments, as the spoils of victory, which she repeats and amplifies with much grace and elegance.

The abrupt and unexpected apostrophe which concludes the poem, *So perish all thine enemies*, O LORD!——tacitly insinuates the utter disappointment of their vain hopes of conquest and spoils, more fully and forcibly than any express declaration in words; while it marks the author's piety and sole reliance on the divine protection of his people, and the glorious prospect of a future and greater deliverance, perhaps by THE SUN OF RIGHTEOUSNESS, Mal. iv. 2.

The signal victory of *Deborah* and *Barak* over the confederate kings of the *Canaanites*, freed the western tribes, for a long time, from invasion in that quarter, for the two succeeding servitudes of *Midian* and *Ammon* were from the east.

GIDEON.

The mode of warfare practised by the *Midianites*, and their confederates the *Amalekites*, and the *children of the east* *, was

* *The children of the east* included the posterity of *Abraham's* sons by *Keturah*, of whom the *Midianites* were the principal, Gen. xxv. 6. It also included the *Ishmaelites*, Judges viii. 24, who were settled near the *Midianites*, Gen. xxxvii. 28, in the wilderness of *Paran*, Gen. xxi. 21.

peculiarly ruinous and destructive: for they ravaged and plundered the whole country, destroying the increase of the earth, and carrying off the cattle of every kind, as far as *Gaza* on the *Mediterranean* coast westward; so that they greatly impoverished *Israel* for seven years, Judges vi. 1—6.

Gideon, "a mighty man of valour," a *Manassite*, westward of *Jordan*, was involved in the common calamity, and was threshing wheat, to hide it from the *Midianites;* when he was commissioned by THE ANGEL OF THE LORD, who now appeared to him, 223 years after his appearance at *Bochim*, to deliver his people, *when they cried to Him*, from their oppressors. To prove his divinity, and confirm the faith of *Gideon* and his family, THE LORD was pleased to work a succession of signal miracles before him, by setting fire to his sacrifice when he departed out of his sight, and afterwards by sending dew on the fleece of wool, and leaving the adjacent ground dry, and the reverse; miracles peculiarly adapted to wean them from the idolatrous worship of *Baal*, or the sun, whose altar had been set up by his father, at *Ophrah*, the town of his residence; this he was commanded to destroy, and to build an altar unto THE LORD on the rock where the Lord had accepted his sacrifice, as a memorial of the miracle, which he did.

Joash, the father of *Gideon*, was converted by this first miracle, as is evident from his noble and undaunted vindication of his son's conduct in throwing down the altar of *Baal*, for which the men of the city demanded *Gideon's* death; when *Joash* retorted the sentence of death against the idolaters themselves, for their apostacy:—"[*Why*] *should ye plead for Baal?* [*Why*] *should ye save him?*—Whosoever will plead for him, let him [rather] be put to death in the morning—*If he be a god, let him plead for himself, since his altar is pulled down*," verse 31. That is, If *Baal* be a *god*, he is able to vindicate his own cause, and punish the offender with death: if he be unable, (as appears to be the fact,) he is no God; and it is not only *absurd* in you to espouse his quarrel, but *idolatrous;* for which you deserve death, by the law of *Moses*, Deut. xvii. 2—6, appointed for individuals; and Deut. xiii. 12—16, for cities infected with idolatry. This unanswerable argument appears to have been followed by the conversion of the people: for when *Gideon* blew the trumpet to summon all the people to the war, "*Abiezer*, (his own district,) were gathered unto him;" and all *Manasseh*,

eastern and western, *Asher*, *Zebulon*, and *Naphtali*, obeyed his summons.

The Spirit of THE LORD, by which *Gideon* was animated to undertake the deliverance of his country, was a spirit of *fortitude* and of *prudence*, and of all the virtues requisite in a commander, Judges vi. 7—40.

The militia assembled on this occasion being too numerous, the LORD, "*lest the people should vaunt themselves against him*," or ascribe the victory to their own numbers and prowess, directed him first to dismiss all the eastern *Manassites*, who came from Mount *Gilead*, and might possibly be more afraid of their neighbours, the *Midianites*, than the western tribes. The passage may thus be more correctly rendered, by a slight transposition of the English translation, vii. 3. "Whosoever, from Mount *Gilead*, is fearful and afraid, let him return [home] and depart early. So there returned [home] twenty-two thousand of the people." See Vol. 1. p. 425.

THE LORD next dismissed all the people that stooped down to drink water with their mouth at the surface; and retained only 300 men that lapped, or took up water in the palm of their hand to drink; and with these three hundred only, *Gideon* defeated the *Midianites* by a curious stratagem: at the beginning of the second, or *middle watch*, at midnight, (see Vol. I. p. 13,) he divided his party into three companies of one hundred men each, furnished every one with a trumpet, a lamp, and a pitcher to hide the lamp; and he stationed them, in silence and darkness, on the outside of the enemy's camp. Then, on a signal given by *Gideon*, the three companies blew their trumpets, broke their pitchers, shewed their lights, and shouted, *The sword of* THE LORD, *and of Gideon* *, and stood every man in his place; as if they were the advanced guard of the whole army of *Israel*, whom they were lighting to attack the camp. And all the host of the enemy, "ran, and cried, and fled" through the openings between the three companies; and in their panic terror, put each other to the sword; and were pursued by the rest of the militia that had been dismissed; while the *Ephraimites*, by *Gideon's* orders, secured all the passes or fords on the river

* This watch-word was taken from the interpretation of the *Midianites'* dream in the camp, to denote "*the sword of Gideon*," vii. 14; to which *Gideon* piously prefixed, "*the sword* of THE LORD," as the author of the stratagem, of the dream, and of its interpretation.

Jordan, from the lake of *Gennesareth* down to *Beth-bara*, or *Bethabara*, where *Joshua* had crossed it; and joined in the pursuit of the fugitives across the river; followed by *Gideon* and his chosen party; to whom they brought the heads of the two kings or leaders of the Midianites, *Oreb* and *Zeeb*, whom they had slain on the eastern, or "other side of *Jordan*," Judges vii. 1—25. In this destructive pursuit there fell, of all the hosts of the children of the east, no less than 120,000 that drew the sword, vii. 10.

The remnant of their mighty army, amounting to 15,000 men, were pursued by *Gideon*, who discomfited them, coming upon them by surprise, and slew their leaders, *Zeba* and *Zalmunna*, and took away their golden ornaments, *(crescents,)* that were about their camels' necks; and were, probably, consecrated to the *moon*, who was worshipped in that neighbourhood, before *Abraham's* days, under the title of *Ashtaroth Karnaim*, ("the shining cow two-horned,") Gen. xiv. 5. These *crescents* are still in use among the *Arabs*, and even among the *Mahometans* in general, however scrupulous about images; being evidently a remnant of that ancient Pagan superstition of *Zabianism*, which too soon infected the extraneous posterity of the faithful *Abraham*, and even the *Israelites* themselves.

"Thus was *Midian*," which had been chastised before in the days of *Moses*, Numb. xxv. 17, 18, xxxi. 1—18, now subdued completely, "before the children of *Israel;* so that they lifted up their heads no more," Judges viii. 10—28.

Gideon was a consummate judge: he possessed all the qualifications requisite for that arduous station, among a contumacious, a divided, and a rebellious people.

When the haughty *Ephraimites* chid him sharply for not calling them, at first, to the *Midianite* war, he appeased their anger by a soft answer; modestly extenuating his own exploits, in comparison of theirs: "*Is not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer?*" or their services at the end of the war, better than his at the beginning: "GOD *hath delivered into your hands the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison of you?*" viii. 1—3.

When he and his 300 men in the pursuit of *Zeba* and *Zalmunna*, and the remnant of the *Midianite* army, were faint, and asked a little refreshment from the men of *Succoth*, (a town in the

tribe of *Gad*, near *Jordan*, not far from the lake of *Gennesareth*, where it discharges itself into that river,) they inhospitably refused him, adding insult to the refusal: "*Is the palm of Zeba and Zalmunna yet in thine hand, that we should give bread to thine army?*" ridiculing his attempt to reduce the *Midianites* with so small a force; and he received a like refusal, in his progress, from the men of *Penuel;* instead of chastizing their rebellious spirit on the spot, he coolly told both, that he would do so on his return: which he did as he had promised: he scourged to death the princes and elders of *Succoth;* coming upon them by surprise, before the sun was up; and he beat down the tower of *Penuel*, and slew the men of the city, by a severe punishment, but a wholesome example, viii. 4—17.

When the men of *Israel* unanimously offered to make him king, and to continue the crown in his family, for this great deliverance, thus setting aside the *Theocracy;* he nobly and religiously refused the tempting offer: "*I will not rule over you, neither shall my son rule over you:* THE LORD *shall rule over you.*" viii. 22, 23.

Though *Gideon* refused to violate the civil constitution of the government, yet he made a material innovation in the religious establishment. He was probably induced, by the altar which the LORD required him to build at *Ophrah*, on the rock where he had accepted his sacrifice, to think that this might be the place which THE LORD so often declared in the law, that "He would choose for his *name*," or his worship; and who often styled himself "THE ROCK;" especially after he had commissioned *Gideon* to throw down the altar of *Baal* there. And the *ephod* which *Gideon* made out of the golden ear-rings of the spoils of the *Ishmaelites*, willingly given him by his army, on his request; (not unlike *Aaron*, Exod. xxxii. 2,) seems to have included not only "the priests' dress," as the word signifies, but also a *sacerdotal* establishment in his own town, where sacrifices might be regularly performed, and for which purpose a considerable sum of money would be requisite, such as the amount of the offerings, 1700 shekels of gold; which at the rate of £1 16*s.* 6*d.* a piece, according to *Arbuthnot's* Tables, amounted to £3102 10*s.* sterling *.—And such establishments

* See the excellent tables of the *weights, measures,* and *coins* of Scripture, prefixed to the book of *Exodus*, in the second volume of *Bible de Chais.*

had been made elsewhere during the anarchy, by *Micah*, in Mount *Ephraim*, Judges xvii. 5—13; and by the *Danites* at *Laish*, or *Dan*, xviii. 29—31. This establishment, however, infringing on that at *Shiloh*, Josh. xviii. 1, proved a "snare to *Gideon* and his family," or a seduction to idolatry, in worshipping the true God in an improper manner; and "all *Israel* went thither a *whoring* after it;" as they did after *Gideon's* death, relapsing into the worship of false gods; when "they went a *whoring* after *Baalim*," the celestial luminaries; "and made *Baal Berith* their god," or, rather, "their goddess;" for the moon was worshipped in *Phœnicia*, under the title of Βηρουτ, *Beruth* *, at *Berytus*, as we learn from *Sanchoniatho*.

There is, indeed, reason to think, that *Gideon* himself acted as a priest of this establishment; as he had formerly done, by the divine direction, when he sacrificed his father's second bullock of seven years old, (coeval with the *Midianite* servitude,) upon the altar to THE LORD HIS GOD, built in the appointed place. For the title of *Jerubbaal*, given him by his father, (or by the people, in consequence of his father's vindication,) signifying, "*Let Baal plead* [*against him*,] because he had thrown down his altar," is afterwards in Scripture contemptuously parodied into *Jerubbeseth*; *Beseth* signifying "*shame*," 2 Sam. xi. 21; as if *Gideon* had been the promoter of that "*shameful*" idolatry of *Baal*, which prevailed among the *Ephraimites*; censured by *Hosea*, ix. 10; and among the *Jews*, censured by *Jeremiah*, xi. 13. In both these passages *Beseth* is synonymous with, or set in apposition to *Baal*.

And this seems to be supported by Heathen testimony: for *Sanchoniatho*, the Phœnician historian, (who is said by *Eusebius* to have lived before the *Trojan* war, and who, therefore, might have been contemporary with *Gideon*, whose administration began 166 years before it,) is said by *Porphyry* to have drawn some of his materials "*from the commentaries furnished by Jerombal, the priest of the god*, IAO." But *Jerombal* is easily formed from *Jerubbaal*, by changing the first B into M †; and

* "Among the Phœnicians there is a god called Ελιουν, (עליון,) ὑψιστος, "*most high*," and a goddess called Βηρουτ, (ברות,) who lived about *Byblus*," namely, at *Berytus*, which is midway between *Byblus* and *Sidon*. *Bochart*, Vol. I. p. 775.

† Thus, the name of the hornet, *zimb*, in Arabic, is evidently formed from the Hebrew *zebub*, *zebbub*, or *zemb-ub*; the various readings, *Raiphan*, or *Rephan*, gave *Remphan*, the dog-star, Acts vii. 43. *Sambuca*, a musical instrument, from the Syriac *Sabuca*, or the Chaldee, Dan. iii. 7, &c.

the commentaries in question might be the books of *Moses*, especially *Genesis;* which *Sanchoniatho* might have obtained from *Gideon*, his neighbour; and from which, he evidently borrowed, and metamorphosed his cosmogony. This is the ingenious conjecture of *Bochart*, Vol. I. p. 171, &c. *De Sanchoniathone.*

Gideon's administration lasted forty years.

ABIMELECH.

By his numerous wives, *Gideon* left seventy sons, and by his concubine of *Sichem*, (a city of *Ephraim,)* a spurious son, *Abimelech*, who artfully seduced his townsmen from their allegiance, and slew all his brethren, except the youngest, *Jotham;* having hired assassins, with money given him by the favourers of idolatry, out of the treasury of the temple of *Baal berith:*—" the *Sechemites* thus shewing no kindness to the house of *Gideon*, in return for all his goodness and his services to *Israel*," Judges viii. 35, ix. 1—6.

For this ingratitude they were indignantly upbraided in these animated terms by *Jotham:*—" *My father fought for you, and ventured his life far, and delivered you out of the hand of Midian: And ye have risen up against my father's house, this day, and have slain his sons, threescore and ten persons, upon one stone; and have made Abimelech the son of his concubine, king over the men of Sechem, because he is your brother.*"—And in the oldest and most beautiful apologue of antiquity extant, *the trees chusing a king;* with the mild and unassuming dispositions of his pious and honourable brethren, declining, like their father, we may suppose, the crown, when offered to them, perhaps, successively; under the imagery of " the *olive tree*, the *fig tree*, and the *vine;*" he pointedly contrasts the upstart ambition and arrogance of the wicked and turbulent *Abimelech*, represented by the *bramble;* inviting his new and nobler subjects, the *cedars of Lebanon*, to put their trust in his pigmy shadow, which they did not want, and he was unable to afford them; but threatening them, imperiously, on their refusal, to send forth a fire from *himself* to devour those *cedars:* whereas the fire of the *bramble* was short and momentary, even to a proverb, Psalm lviii. 9, Eccl. vii. 6.

The application is thus given: " *If ye have dealt truly and faithfully with Jerubbaal and his house, this day, then rejoice*

ye in Abimelech," or enjoy the benefits of his government; and " let him also rejoice in you," and in your fidelity: *but if not*—if ye have dealt ungratefully and unfaithfully with the house of *Jerubbaal,—may fire come forth from Abimelech and devour the men of Sechem,* and their abettors, *and contrariwise;* or let intestine war consume both parties!—The name *Jerubbaal* is well chosen here, to mark their deliverance from *Pagan* idolatry, by his means; for which he got the title; and the result verified the prophetic imprecation, in the total destruction, by *Abimelech,* of the city and tower, of *Shechem,* which had revolted from him; and in his own destruction at the siege of *Thebez,* in its neighbourhood, when his skull was fractured by the blow of a *mill-stone,* let fall on him by a woman from the walls *.—" Thus *God* retaliated the wickedness of *Abimelech* against his father, in slaying his seventy brethren; and all the wickedness of the men of *Shechem* did GOD retaliate upon their heads. And upon them [both] came the curse of *Jotham* the son of *Jerubbaal.*"—It is remarkable, that a *stone* avenged the death of his brethren, slain upon " *one stone,*"—the *rock,* perhaps, whereon *Gideon* had erected the altar to THE LORD.—And his usurpation was short, only three years; " the LORD sending an *evil spirit* between *Abimelech* and the men of *Shechem,*" for their mutual and speedier destruction, ix. 7—57.

TOLA AND JAIR.

Abimelech was succeeded by *Tola,* of the tribe of *Issachar,* who dwelt in Mount Ephraim; who judged Israel twenty-three years; and after him arose *Jair,* a *Gileadite,* [of eastern *Manasseh,*] who judged Israel twenty-two years, and was the first *Transjordanite* judge. His opulence is noticed, in having thirty sons who rode on young asses, Judges x. 1—5. The administration of these judges having been peaceable, is despatched in a few lines: the sacred historian designing principally to record the calamities which the *Israelites* drew on themselves by their apostacies to the idolatries of the neighbouring nations, and their providential deliverances upon their repentance and return to the Lord their God. After the calm of these administrations,

* " And a certain woman cast a piece of a milstone upon Abimelech's head, and *all-to,* (i. e. *altogether,* or *entirely,*) brake his scull." Jud. ix. 53. The word *al-to,* is so used by Chaucer, Spenser, and Milton.

they multiplied their idolatries, which drew on them the *Ammonite* servitude, for eighteen years, which was particularly severe upon the *Transjordanite* tribes, x. 6—9.

The following admirable expostulation of THE LORD with his penitent people, and his tender compassion on their return to him, is conceived in the spirit of the DIVINE ODE, and furnishes the finest commentary thereon.

"Did not I deliver you from the *Egyptians?* and from the *Amorites?* and from the children of *Ammon?* and from the *Philistines?* the *Sidonians* also, and the *Amalekites*, and the *Maonites*, [perhaps *Midianites*,] oppressed you, and ye cried unto Me, and I delivered you out of their hand. Nevertheless, ye have forsaken ME, and served *other gods:* Wherefore I will deliver you no more.——

"*Go and cry unto the gods which ye have chosen: Let them deliver you, in the time of your tribulation!*

"And the children of *Israel* said unto THE LORD, *We have sinned: Do thou unto us whatsoever seemeth good in thine eyes: Only deliver us, we pray thee, this day:*

"And they put away the *strange gods* from among them, and served THE LORD.

"*And* HIS *soul was grieved for the misery of Israel*," x. 10—16.

JEPHTHAH.

"This mighty man of valour," endued with "the spirit of THE LORD," like *Gideon*, was a *Gileadite*, raised up to be the deliverer of his country; who was elected captain in the war against *Ammon*, by the elders of *Gilead*.

After his election had been solemnly ratified before the Lord at *Mizpeh* of *Gilead* *, he sent messengers to demand of the king of *Ammon* why he invaded his land? who answered, to recover the land taken from his ancestors by the *Israelites*, on their way from *Egypt;* of which, therefore, he required peaceable restitution. *Jephthah*, in his reply, refused to surrender them, upon the following grounds: 1. He denied the title of the *Ammonites* thereto; for that the *Israelites* took these lands

* This was "*Mizpeh* of *Moab*," on the east side of *Jordan*, where probably there was an established altar of the Lord, 1 Sam. xxii. 3, as distinguished from the western *Mizpeh* of *Benjamin*, Josh. xviii. 26, Judg. xxi. 1, 1 Sam. vii. 5, x. 17, &c.

from the *Amorites*, after they, the *Amorites*, had conquered them from the *Ammonites*. 2. That the title of the *Israelites* was confirmed by a prescription of 300 years *, and upwards; during which, none of the kings of *Moab*, from *Balak's* time, nor of *Ammon*, ever reclaimed these lands; who had, at least, as good a right as the *Ammonites*, now; and 3. That the God of *Israel* was as well entitled to grant them the lands in question, as their god, *Chemosh*, in their opinion †, to grant the *Ammonites* what they occupied at present. Concluding, 4. with an appeal to heaven for the justice of his cause. Judges xi. 1—27.

The issue of this war was such as might be expected. *Jephthah* defeated the *Ammonites* with great slaughter; and subdued the nation, xi. 32, 33.

He also severely chastised the haughty and turbulent *Ephraimites*, who had refused to assist him at the beginning of the war; and had also insulted the *Gileadites*, calling them "fugitives of *Ephraim*," and threatened to destroy him and his house with fire, because he had not invited them to the decisive battle;—"and there fell of the *Ephraimites* at that time, 42,000." And he judged Israel six years, xii. 1—7.

HIS VOW.

When *Jephthah* went forth to battle against the *Ammonites*, "he vowed a vow unto THE LORD, and said, If thou wilt surely give the children of *Ammon* into my hand, then it shall be, that *whatsoever cometh out of the doors of my house, to meet me*, when I return in peace from the children of Ammon, *shall either be the Lord's, or, I will offer it up [for] a burnt-offering*," Judges xi. 30, 31.

* From the conquest of the lands of *Sihon* and *Og*, the kings of the eastern *Amorites*, to the election of *Jephthah*, was 356 years; which corresponds with the general statement of 300 years in round numbers; or as judiciously rendered by *Josephus*, ὑπερ τριακοσια ετη, "above 300 years." Ant. v. 7, 9. This chronological character is inconsistent with the shorter chronology of the *Jews*, reckoning the interval 293 years; of *Usher*, 265 years, and of *Petavius* 238 years only.

† *Voltaire*, in his Treatise on Toleration, says, that "*Jephthah's* declaration, who was *inspired by* GOD, is an evident proof that GOD permitted the worship of *Chemosh*."

This is a gross misrepresentation. *Jephthah* only argued with these idolaters upon their own principles; that *all nations had a right to keep what their gods enabled them to possess*, which is widely different from admitting the divinity and the worship of *Chemosh*. Nor does it appear that *Jephthah* was inspired at this time: *the Spirit of* THE LORD came upon him after this manifesto, xi. 29.

According to this rendering of the two conjunctions, ו, *Vau*, in the last clause, "*either*," "*or*," which is justified by the *Hebrew* idiom *; (the paucity of connecting particles in that language, making it necessary that this conjunction should often be understood disjunctively,) the vow consisted of two parts: 1. that what *person* soever met him, should *be* THE LORD's, or be dedicated to his service; and 2. that what *beast* soever met him, (if *clean,)* should be offered up for a *burnt-offering* unto THE LORD.

This rendering, and this interpretation, is warranted by the *Levitical* law about vows.

The נדר, *Neder*, or "*vow*," in general, included either *persons*, *beasts*, or *things*, dedicated to the LORD for pious uses; which if it was a simple vow, was redeemable at certain prices; if the person repented of his vow, and wished to commute it for money, according to the age and sex of the person, Levit. xxvii. 1—8. This was a wise regulation to remedy rash vows.

But if the vow was accompanied with חרם, *Hherem*, "*devotement*," it was irredeemable, as in the following case, Levit. xxvii. 28.

"Notwithstanding, no *devotement* which a man shall devote unto THE LORD, [either] of *man*, or of *beast*, or of *land* of *his own property*, shall be sold, or redeemed. Every thing devoted is most holy unto the Lord."

Here the three ו, *Vaus*, in the original, should necessarily be rendered disjunctively, *or;* (as the last actually is, in our public translation,) because there are three distinct subjects of devotement, to be applied to distinct uses: the *man* to be dedicated to the service of the Lord, as *Samuel*, by his mother *Hannah;* 1 Sam. i. 11; the *cattle*, if clean, such as *oxen*, *sheep*, *goats*, *turtle doves*, or *pigeons*, to be sacrificed; and if unclean, as *camels*, *horses*, *asses*, to be employed for carrying burdens in the service of the Tabernacle or Temple, and the *lands* to be sacred property.

This law, therefore, expressly applied, in its first branch, to *Jephthah's* case: who had *devoted* his daughter to the Lord; or "*opened his mouth unto the Lord*, and therefore *could not go back;*" as he declared in his grief, at seeing his daughter, and

* Thus, "He that curseth his father *and* his mother, shall surely be put to death," Exod. xxi. 17, is necessarily rendered disjunctively, "his father, *or* his mother," by the Sept. Vulg. Chald. and English, confirmed by Matt. xv. 4.

his only child, coming to meet him, with timbrels and dances, xi. 35. She was, therefore, necessarily devoted, but with her own consent, to perpetual "*virginity*," in the service of the Tabernacle, xi. 36, 37. And such service was customary: for in the division of the spoils taken in the first *Midianite* war, of the whole number of captive virgins, "THE LORD'S *tribute was thirty-two persons*," Numb. xxxi. 35—40. This instance appears to be decisive of the nature of her devotement.

Her father's extreme grief on the occasion, and her requisition of a respite of two months to *bewail her virginity*, are both perfectly natural; having no other issue, he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women every where, was peculiarly so among the *Israelites:* and was therefore no ordinary sacrifice on her part, who, though she generously gave up, could not but regret the loss of becoming "a *mother* in *Israel*."—"And *he did with her according to his vow* which he had vowed, and *she knew no man*," or remained a virgin all her life, 34—39.

There was also another case of *devotement* which was irredeemable, and follows the former, Levit. xxvii. 29.

"No one *devoted*, who shall be devoted of *man*, shall be redeemed; but *shall surely be put to death*."

This case differs materially from the former:

1. It is confined to *persons* devoted, omitting *beasts* and *lands;* 2. It does not relate to *private property*, as in the foregoing; and 3. the subject of it was to be *utterly destroyed*, instead of being *most holy unto* THE LORD. This law, therefore, related to *aliens* or *public enemies* devoted to destruction, either by GOD, by the *people*, or by the *magistrate*.

Of all these we have instances in Scripture:

1. The *Amalekites* and *Canaanites* were devoted by GOD himself. *Saul* therefore was guilty of a breach of this law, for sparing *Agag*, the king of the *Amalekites*, as *Samuel* reproached him, 1 Sam. xv. 23; and "*Samuel* hewed *Agag* in pieces before the Lord," not as a *sacrifice*, according to *Voltaire*, but as a *criminal*, "whose sword had made many women childless."—By this law the *Midianite* women, who had been spared in battle, were slain, Numb. xxxi. 14—17.

2. In Mount *Hor*, when the *Israelites* were attacked by *Arad*, king of the southern Canaanites, who took some of them prisoners, they vowed a vow unto THE LORD, that they would utterly

destroy these *Canaanites*, and their *cities*, if the Lord should deliver them into their hand: which THE LORD ratified. Whence the place was called *Hhormah;* because the vow was accompanied by *Hherem*, or devotement to destruction, Numb. xxi. 1—3. And the vow was accomplished, Judges i. 17.

3. In the *Philistine* war, *Saul* adjured the people, and cursed any one that should taste food until the evening. His own son, *Jonathan*, inadvertently ate a honey-comb, not knowing of his father's oath, for which *Saul* sentenced him to die. But "*the people*" interposed, and "rescued him," for his public services; thus assuming the power of *dispensing*, in their collective capacity, with an unreasonable oath, 1 Sam. xiv. 24—45.

This latter case, therefore, is utterly irrelative to *Jephthah's* vow, which did not regard a foreign enemy, or a domestic transgressor, devoted to destruction; but on the contrary, was a vow of thanksgiving, and therefore properly came under the former case.

And that *Jephthah* could not possibly have sacrificed his daughter, (according to the vulgar opinion, founded on incorrect translation,) may appear from the following considerations:

1. The sacrifice of children to *Moloch* was an abomination to THE LORD, of which, in numberless passages, he expresses his detestation; and it was prohibited by an express law, under pain of death, as "*a defilement of God's sanctuary, and a profanation of his holy name*," Levit. xx. 2, 3. Such a sacrifice, therefore, unto THE LORD himself, must be a still higher abomination. And there is no precedent of any such under the law, in the OLD TESTAMENT.

2. The case of *Isaac*, before the law, is irrelevant: for *Isaac* was not sacrificed; and it was only proposed for a trial of *Abraham's* faith.

3. No father, merely by his own authority, could put an offending (much less an innocent) child to death, upon any account, without the sentence of the magistrates, Deut. xxi. 18—21, and the consent of the people, as in *Jonathan's* case.

4. The *Mischna*, or traditional law of the Jews, is pointedly against it, ver. 212.

"If a Jew should devote his *son* or *daughter*, his *man* or *maid servant*, who are *Hebrews*, the devotement would be void: because no man can devote *what is not his own*, or *whose life he has not the absolute disposal of*."

These arguments appear to be decisive against the sacrifice, and that *Jephthah* could not even have devoted his daughter to celibacy against her will, is evident from the history, and from the high estimation in which she was always held by the daughters of *Israel*, for her filial duty and her hapless fate, which they celebrated, by a regular anniversary commemoration, four days in the year, Judges xi. 40.

Jephthah was succeeded by *Ibzan*, of *Bethlehem* in *Ephraim*, for seven years. Then by *Elon*, a *Zebulonite*, for ten years. Then by *Abdon*, an *Ephraimite*, or *Pirathonite*, for eight years. During whose peaceable administrations, the *Israelites* again relapsed into idolatry, and drew down on themselves a rigorous servitude to their western foes, the *Philistines*, who had now recruited their strength, from the days of *Shamgar*, and oppressed the *Israelites* for forty years, Judges xii. 8—15; xiii. 1.

SAMPSON.

At the beginning of this servitude, THE ANGEL OF THE LORD, 137 years after his appearance to *Gideon*, appeared again to the wife of *Manoah*, a *Danite*, who had been barren, and promised her a son, who should be a *Nazarite*, or consecrated to God from the womb, and should *begin* to deliver *Israel* from the *Philistines*, a deliverance completed by *David*.

The woman then went and told her husband, saying, "*A man of* GOD [or a *prophet*] came unto me, and his countenance was like the countenance of an angel of God, very terrible, but I asked him not whence he was, neither told he me his name*," xiii. 2—6.

And when he appeared again, at the prayer of *Manoah*, and repeated his directions for the woman's treatment of herself, and of her future son, according to the law of the *Nazarites*, Numb. vi. 1—8, he refused to tell *Manoah* his name, on enquiry—"*Why askest thou thus after my name, seeing it is* WONDERFUL."—And when *Manoah* offered a kid for a burnt-offering upon the rock, according to his directions, "the angel acted

* The *Syriac* and *Arabic* versions here assign a satisfactory reason why the woman did *not* ask the Angel's name; viz. because *she was greatly affrighted at his appearance*. This will satisfactorily account for *Manoah's* asking his name afterwards, which would rather be improper, if he had *refused* to tell it before, according to the now rejected rendering of the Vulgate, but would not be improper, if the Angel had only *omitted* it.

wondrously in the presence of *Manoah* and his wife; for [*he*] THE LORD, ascended up toward heaven in the flame of the altar," xiii. 8—20.

This was a significant sign to this pious couple, that "HE was THE ANGEL OF THE LORD himself*, ver. 16, who formerly had appeared to *Gideon*, and set fire to his sacrifice upon the rock, and now vanished in the flame, by a fuller manifestation of his divinity. His name, *wonderful* †, is repeated among the magnificent titles, applied in prophecy to the great Deliverer of the faithful, when his future birth was announced by *Isaiah* —"His name shall be called *wonderful*," &c. Isai. ix. 6, or "He shall be *great*;" as in the application of this prophecy to CHRIST, by the angel *Gabriel*, Luke i. 32, at the annunciation to the Virgin *Mary*. And from the fears of death expressed on seeing him by *Manoah*, ver. 22, and intimated by *Gideon* before, Judges vi. 22, 23, it appears that He was the same God who told *Moses*, "*No man can see my face and live*," Exod. xxxiii. 20; or THE SON OF GOD.

And "THE LORD blessed" this extraordinary child, whom his mother called *Sampson* ‡, and as he grew up, "*the Spirit of* THE LORD began to move him at times," which the Chaldee Paraphrast explains, "*the spirit of fortitude from before* THE LORD began to strengthen him," Judges xiii. 24, 25.

In the twentieth year of his age, and the twentieth also of the *Philistine* servitude, from which term, therefore, we are to date the commencement of his vindictive administration (Judges xv. 20, xvi. 31.) he was moved, by a divine impulse, to seek a wife among the *Philistines*, that it might furnish an occasion of quar-

* So the Hebrew should be rendered, instead of "that *he was an angel of the Lord*," ver. 16.

† So פלא is here rendered by the Septuagint and Vulg. Θαυμαστον, *mirabile*; and also, Isai. ix. 6, in the *Alexandrian* copy, αγγελος Θαυμαστος, referring to this passage.

‡ In the explanation of *proper names* in Scripture, subjoined to the last volumes of the *London Polyglott Bible*, and of *Calasio's* Concordance, *Romaine's* edit. and *Cruden's* Concordance, various etymologies are assigned of this name; the most probable seems to be שמשון, *Sampson*, a diminutive from שמש, *Shemesh*, or *Semes*, "the sun," signifying "a little sun;" alluding to the prediction that he should "*begin* to deliver Israel from the Philistines;" typical, perhaps, of that fuller deliverance expressed by *Deborah*, of "*the sun going forth in his strength*," Judges v. 31, or of "*the Sun of Righteousness with healing in his wings*, or rays," Mal. iv. 2; to be accomplished by that last and greatest *Nazarite*, the Man CHRIST JESUS, Matt. ii. 23, whose "*countenance*" is compared to "*the sun shining in his strength*," Rev. i. 16.

rel between them, and so that he might be made an instrument of their punishment, xiv. 1—4. On his way to *Timnath*, to propose for the woman in marriage, he gave the first indication of his prodigious strength, in tearing a young and fierce lion who attacked him, as easily as a kid, without any weapon in his hands; for "*the Spirit of* THE LORD came mightily upon him," ver. 5, 6.

And he returned [*after the days* of courtship were fulfilled *] to take her to wife, and in his way, turned aside to see the carcase of the lion, which had speedily been devoured by *jackals*, or beasts of prey, and he found a swarm of bees and honey in the skeleton of the carcase, which suggested his riddle at the marriage feast: "*out of the eater came forth food, and out of the fierce came forth sweetness;*" which was answered as to the latter part, by the guests to whom he proposed it, "*What is sweeter than honey? what is fiercer than a lion?*" which shewed that they also understood the former; that the honey, which was "*the food*" meant, was taken out of the lion, "*the eater*" or devourer of other creatures, ver. 8—18. *Sampson* was filled with indignation against his wife, for betraying the secret of the riddle, which she had extorted from him by her importunity, to prevent the threatened destruction of her family by the guests, who could not otherwise expound it; and against them also for "*plowing with his heifer*," or tampering with his wife; he therefore left her and went home, after he had slain thirty *Philistines* at *Ashkelon*, and given their garments, as his forfeit, to the guests, ver. 19.

Some time after, when his anger cooled, he returned to visit his wife, with a present of a kid, but found her married to *his friend*, who had been his brideman at the wedding. Fired at this insult, and rejecting her father's offer of his youngest daughter in her stead, he considered himself as fully warranted in revenging it upon the *Philistines* in general; and he employed the singular stratagem of collecting three hundred *foxes* (or *jackals* †, which abound in that country), tying them by their

* The days of courtship, from proposal to marriage, were a month. See the cases of *Jacob*, Gen. xxix. 21, and *David*, 1 Sam. xviii. 26.

† The original term שׁוּעָל is nearly the same as *Sciagal*, or *Sciugal*, the Persian names for the *jackal*, which is evidently formed from thence. This creature is between a *wolf* and a *fox*, and according to *Belon*, *Sandys*, *Shaw*, *Morison*, &c. so abounds in *Palestine*, particularly about *Cæsarea*, that sometimes troops of two or three hundred

tails together, in pairs, so that by pulling against each other, they might not run into their holes, (Matt. viii. 20,) and then putting a fire-brand between the tails of every pair, he set the brands on fire, and turned them into the standing corn of the *Philistines*, which they burnt with fire, and also the shocks of corn, with the vineyards and olives, doing them great damage.

To appease *Sampson*, it should seem, the *Philistines* went up and burnt his wife and her father with fire, for the insult they had offered him, which provoked this hostility on his part against the nation; thus punishing them for that breach of faith, to which they were first led through fear of that very punishment! But this did not yet content *Sampson:* for "he smote them hip and thigh," or "heaps upon heaps," xv. 16, with a great slaughter: and after he had satisfied his vengeance, went and dwelt in the top of the strong rock *Etam*, in the tribe of *Simeon*, 1 Chron. iv. 32.

of them are to be seen, differing in this respect from the common fox, which is not gregarious. *Hasselquist* calls it the *little eastern fox*, and *Kempfer* thinks that it might not improperly be called the *wolf-fox*. Several places in Palestine were denominated from thence, as "the land of *Shual*," or the fox, 1 Sam. xiii. 17; *Hazar Shual*, "the fox's habitation," a city of *Judah* or *Simeon*, Josh. xv. 28, xix. 3. They are a bold ravenous animal, not afraid of a man, though not inclined to attack him, unless at a great disadvantage. Governor *Hastings* observes of them, in the East, that "he has known frequent instances of their attacking and devouring drunken men, whom they have found lying on the road, and heard that they will do the same by men that are sick and helpless, though they will not venture to touch a sleeping person (excepting infants) not affected by drunkenness or infirmity. He has seen many graves that have been opened by the *jackals*, and parts of the bodies pulled out by them,"—in a letter to Mr. *Merrick*.

Ovid mentions an annual custom observed at *Rome*, at the feast of the *vulpinalia*, in spring, in which they let go, in the circus, foxes with fire-brands tied to their tails, of which he inquires the origin:

> Cur igitur *missæ, junctis ardentia tædis*
> *Terga ferant vulpes*, causa docenda mihi. *Fasti*, Lib. IV. 681.

And prefixed to *Leland's* Collectanea, after p. lxx. is a copper-plate, representing a brick of the *Roman* make, found twenty-eight feet below a pavement, in London, about the year 1675, on which is exhibited, in basso relievo, *the figure of a man driving into a field of corn two foxes with fire fastened to their tails.*

This institution among the *Romans* was probably borrowed from the *Phœnicians*, who might have perpetuated the memory of *Sampson's* stratagem by one of a similar kind.

For further particulars of the *jackal*, see a curious and learned note on Psalm lxiii. 10. "They shall fall by the sword, they shall be a portion for *foxes*,"—in *Merrick's* Annotations on the Psalms, p. 124, from whence this is principally extracted. See also *Cruden's* Concordance, Art. *Fox*.

The *Philistines* then came in force into the territory of *Judah*, near *Etam*, to demand that *Sampson* should be delivered up to them bound. And he consenting thereto, the men of *Judah* delivered him up to the *Philistines*, who shouted for joy on getting him into their power. But *the Spirit of* THE LORD *came mightily upon him*, and he brake the cords with which he was bound, as easily as flax burnt with fire; and with a fresh jaw bone of an ass, which he found there, he slew a *thousand* of the Philistines; thus fulfilling the prophecy of Moses, Levit. xxvi. 8, and that of Joshua, xxiii. 10, whence he called that place *Ramath Lehi*, "the lifting up of the jaw bone." To quench his thirst, on *Sampson's* prayer, "THE LORD clave a hollow place which was in *Lehi**, and water issued from it; and when he had drunk, his spirit came again, and he revived: wherefore he called its name *En hakore*, "the well of the caller [upon God] which is in *Lehi* unto this day," Judges xv. 1—19.

The next exploit of *Sampson* was at *Gaza*, a city of the Philistines, who had recovered it, with *Askelon* and *Ekron*, from the tribe of *Judah*, Judges i. 18. There, blinded by that passion which *hath cast down many, wounded; yea, hath slain many strong men*, and himself at last; he exposed his life to the uncircumcised, wantonly and criminally, by visiting a harlot of the town; who probably betrayed his coming to the Philistines. The inhabitants, therefore, shut the gates to confine him, and stationed a guard there, waiting to surprise and kill him in the morning. But *Sampson* anticipated their plan, and rose at midnight, went to the gate boldly, and carried off the doors of it, with the posts, and bar, and all, upon his shoulders, to the top of a hill leading to *Hebron*. The guards probably being so astonished and panic struck, that they dared not oppose or pursue him, xvi. 1—3.

Not venturing any longer to indulge his ruling passion abroad, at such a risk, "he loved a woman" at home, in the valley of *Sorek*, and land of *Judah*, famous for its grapes, or vines; who probably was a *Jewess*, and a harlot, though *Josephus* thinks she was a *Philistine*; but her profession, which he records, was sufficient to render her mercenary.

* From a fondness for multiplying miracles, it should seem, several of the ancient versions, followed by the English translation, understand *Lehi* here, to denote "*the jaw bone* of the ass," rather than "*the place*" so called; at variance with the sequel. The marginal rendering *Lehi*, is correct.

This treacherous *Dalilah* was tempted with the offer of eleven hundred pieces of silver, (or shekels * probably,) from each of the five lords of the Philistines, to discover the secret of his great strength, and to betray him into their hands, that they might bind him and afflict him.

After three unsuccessful attempts to draw the fatal secret from him, she worried him so with her daily reproaches and importunities, that " his soul was vexed to death, and he told her all his heart," or the whole truth ; that he was a *Nazarite* from his mother's womb ; and that if his hair was shaven, then he should lose his extraordinary strength. Accordingly she sent for the lords of the *Philistines,* " who came readily with the money in their hand," made him sleep upon her lap, and got a man to shave off the seven locks or tresses of his hair, and delivered him up to the Philistines ; who put out his eyes, thus punishing him in the offending part, " *the lust of the eye* †," took him down to *Gaza,* and made him grind in the prison house, xvi. 4—21.

Sampson's strength, therefore, was evidently miraculous, and was withdrawn when THE LORD *forsook him* for his vices. But along with his repentance in adversity, and the growing of his hair, God was pleased to restore his strength.

At this juncture *Sampson* was brought forth from prison, on a day of public rejoicing and thanksgiving, by the lords of the Philistines, to the house or temple of *Dagon,* their god, or rather goddess, who was represented under the form of a *mermaid,* with a *woman's* head, body and hands, but a *fish's* tail ‡. Compare 1 Sam. v. 4.

And when the people saw him they praised their god, for they said, *Our god hath delivered into our hands our enemy, and the destroyer of our country, who slew many of us.* And *he made them sport,* or they mocked and insulted him. Wearied at length, he applied to the lad that led and held him by the hand, to let him lean, or rest himself upon the two central

* The silver shekel was worth about two shillings and sixpence, or half-a-crown ; therefore 5500 shekels amounted to £577 10*s.* a considerable bribe.

† Might not OUR LORD have alluded to this ? Matt. v. 29.

‡ *Dag* signifies a " *fish,*" and as *fishes* are remarkable for their fecundity, this idol might have originally denoted the prolific powers of nature. She was, therefore, the Palestine *Venus,* and the prototype of the *Venus αναδυομενη* of the Greeks, " rising out of the sea." *Horace* perhaps alludes to this idol :

——————— turpiter *atrum*
Desinat in *piscem, mulier formosa* superne. *De Art. Poet.* 3.

pillars which supported the roof of the temple, upon which three thousand men and women were collected to see the spectacle, and celebrate the sacrifice to *Dagon*. But the Lord, to punish their impious rejoicing in their god, converted it into a day of mourning and destruction to themselves and their god: for he endued *Sampson*, who had prayed to Him for vengeance, with such prodigious strength, that he bowed himself with all his might, broke the pillars, and pulled down the house upon himself and upon all the people assembled therein; and so slew more at his death than all that he had slain in his life; and delivered his country, for this time, from the *Philistine* yoke, xvi. 22—30.

This stupendous judgment was inflicted before *Sampson's* hair was fully grown; for it is evident from the context, that the sacrifice to *Dagon* was soon after his capture. The superstition of the lords, and the impatience of the people, both wishing to signalize their zeal for their god, would not certainly have admitted of a long delay, in that small state, when the nation could be so speedily assembled together.

It is remarkable, that the exploits of *Sampson* against the *Philistines*, were performed singly, and without any co-operation from his countrymen to vindicate their liberties. Whether it was that the arm of the Lord might be more visibly revealed in him, or that his countrymen were too much depressed by the severity of their servitude, to be animated by his example. They seem also to have feared him almost as much as they did the Philistines. Else why should three thousand men of *Judah* have gone to persuade him to surrender himself to the *Philistines*, when, with such a leader, they might naturally expect to have been invincible? or why, when he destroyed a thousand Philistines with so simple a weapon, did they not join in the pursuit of the rest? So true was the prediction of the Angel to his mother, that he should only *begin* to deliver *Israel*.

The case of *Sampson* furnishes also an instructive and awful example, that extraordinary *gifts* of the Spirit, are not always accompanied with corresponding graces, or *fruits* of the Spirit. *Manoah* and his wife appear to have been a pious couple, and likely to train up their son in the way that he should go, betimes, in the fear and nurture of the Lord. But so early as twenty years of age, against his parents' wishes and remonstrances, he seeks a wife among the *uncircumcised*, (as he him-

self contemptuously styled the Philistines) and after his disappointment in her, he spent the rest of his life in the company of strange and lewd women, which must have been a great grief of mind to his parents and friends, who, from their solicitude to inter his dead body, could not have been inattentive to, nor unconcerned at, his conduct when living. But he was stubborn and self-willed, and vain of his prodigious strength, infinitely surpassing any of the Philistine giants, or sons of *Anak*, Josh. xi. 22, who prided themselves on their strength and stature, 1 Sam. xvii. 4, &c.

Sampson died without issue; no notice, at least, is taken of any in Scripture. God, perhaps, thus punishing his incontinence in kind.

ELI.

He succeeded *Sampson* as judge, according to the judicious arrangement of *Josephus*, Ant. v. 9, 1. He was also the first high-priest of the line of *Ithamar*, the younger son of *Aaron*, that office having continued in the line of *Eleazar*, *Phineas*, and their successors, *Abishuah*, *Bukki*, and *Uzzi*, 1 Chron. vi. 4—6, when it was transferred to *Eli*, and continued in his family till *Abiathar*, who was deposed by *Solomon* for supporting *Adonijah's* pretensions to the throne, and *Zadok*, of *Eleazar's* line, appointed in his stead, 1 Kings ii. 22, Ant. v. 11, 5, as foretold to *Eli*, 1 Sam. ii. 35.

Eli was fifty-eight years of age when he began his administration, 1 Sam. iv. 15—18. In the course of it, *Hannah*, the wife of *Elkanah*, a Levite, of the family of *Kohath*, 1 Chron. vi. 22, 23, who lived at *Ramah* *, in Mount *Ephraim*, 1 Sam. i. 1—19, not having children, was insulted thereupon, and fretted by another wife of *Elkanah*, who was fruitful, and in her affliction prayed to the Lord that he would grant her a son; and vowed that if her petition was heard, she would dedicate him as a *Nazarite* to the Lord all the days of his life, i. 6—11 †.

And the Lord granted her petition, and she bare a son, and

* At *Ramah* was a school of the prophets, called *Ramathaim Tsophim*, 1 Sam. i. 1, whence *Elkanah* is called by the Chaldee paraphrast, "a man of *Ramatha*, a disciple of the prophets." From the Hebrew *Tsophim*, was probably derived the Greek, Σοφοι, "wise men."

† The first book of *Samuel* was written by himself, as far as the twenty-fifth chapter; the remainder, and the second book, by *Nathan* and *Gad*, 1 Chron. xxix. 29.

called his name *Samuel*, signifying, "heard," or "given of God *."

On this joyful occasion, she composed the following Hymn of Praise to THE LORD :—

HANNAH'S THANKSGIVING.

II. 1. My heart rejoiceth in THE LORD,
My horn is exalted in THE LORD,
My mouth is enlarged over mine enemies,
Because I rejoice in thy salvation.
2. There is none holy as THE LORD,
There is none beside Thee,
There is no rock like OUR GOD.
3. Boast not yourselves, talk not exceeding proudly,
Let not arrogancy come out of your mouth,
For the Lord is a God of knowledge,
And by Him actions are weighed.
4. The bows of the mighty are broken,
And the tottering are girt with strength.
5. They that were full, hire themselves for bread,
And they that were hungry, cease,
So that the barren hath borne seven,
And she that abounded in children is enfeebled.
6. The Lord killeth, and maketh alive,
He bringeth down to Hades, and lifteth up.
7. The Lord maketh poor, and maketh rich,
He bringeth low, and lifteth up.
8. He raiseth the poor from the dust,
And exalteth the beggar from the dunghill,
To make them sit among princes,
And make them inherit the throne of glory.
For the pillars of the earth are the Lord's,
And He hath placed the world upon them.
9. He will keep the feet of his saints,
But the wicked shall be silent in darkness,
For by strength shall no man prevail.
10. The adversaries of the Lord shall be crushed,
Out of heaven shall he thunder upon them.
THE LORD shall judge the ends of the earth,
He shall give strength unto his KING,
And exalt the horn of his MESSIAH.

This admirable Hymn excels in simplicity of composition, closeness of connection, and uniformity of sentiment; breathing the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular, and of his

* The original, שמואל, may be derived either from שמע, *audivit*, or from שום, *posuit*, and אל, *Deus*.

providential government of the world in general; exalting the poor in spirit, or the humble-minded, and abasing the rich and the arrogant, rewarding the righteous, and punishing the wicked.

Hannah was also a prophetess of the first class. Besides predicting her own fruitfulness, verse 7, (for she bore six children in all, ii. 21,) she foretold not only the more immediate judgments of God upon the *Philistines*, during her son's administration, vii. 10, but his remoter judgments, "upon the ends of the earth," verse 10, in the true spirit of the prophecies of *Jacob*, *Balaam*, and *Moses*. Like them, she describes the promised Saviour of the world, as a KING, before there was any king in Israel; and she first applied to him the remarkable epithet MESSIAH in Hebrew, CHRIST in Greek, and ANOINTED in English, which was adopted by *David*, *Nathan*, *Ethan*, *Isaiah*, *Daniel*, and the succeeding prophets of the Old Testament, and by the Apostles and inspired writers of the New. And the allusion thereto by *Zachariah*, the father of the Baptist, in his Hymn, Luke i. 69, where he calls CHRIST, "*a horn of salvation;*" and the beautiful imitation of it by the *Blessed Virgin* throughout in her Hymn, Luke i. 46—55, furnishing the finest commentary thereon, clearly prove, that *Hannah*, in her rejoicing, had respect to something higher than *Peninah*, her rival, or to the triumphs of *Samuel*, or even of *David* himself. The expressions are too magnificent and sublime to be confined to such objects. Indeed, the learned Rabbi, *David Kimchi*, was so struck with them, that he ingenuously confessed, that "*the king*, of whom *Hannah* speaks, is the MESSIAH; of whom she spake either by *prophecy* or *tradition;*" "for," continues he, "there was a tradition among the *Israelites*, that *a great king should arise in Israel;* and she seals up her song with celebrating this king, *who was to deliver them from all their enemies.*" The tradition, as we have seen, was founded principally on *Balaam's* second and third prophecies, Numb. xxiv. 7—17; and we cannot but admire that *gracious* dispensation of spiritual gifts to *Hannah*, (whose name signifies *grace*) in ranking her among the prophets, who should first unfold a leading title of the *blessed Seed of the woman.*

SAMUEL.

The date of *Samuel's* birth, though not noticed in his book, is fortunately ascertained by the remark of *Josephus*, that *Samuel*, at the time of his prophetic call, was twelve years complete *; but his call was 450 years after the first division of the conquered lands, Acts xiii. 20, and, therefore, happened in the thirty-first year of *Eli's* administration, and, consequently, his birth in the nineteenth year of it. He died about two years before *Saul*, and therefore lived about ninety-two years.

So early a call to the prophetic office is remarkable, but was not singular. *Jeremiah* was called about the same age, i. 6. In this respect, also, *Samuel* was a type of CHRIST, who visited the temple when he was twelve years old, Luke ii. 42, and called it, "HIS FATHER'S *house*," asserting his own divinity, Luke ii. 49.

The call of *Samuel* is prefaced with a remark, that "THE ORACLE OF THE LORD was precious [or scarce] in those days; there was no *open vision*," or manifestation of his presence, since that recorded to *Manoah* and his wife, seventy years before, 2 Sam. iii. 1. And the personification of THE ORACLE in this case is express; for "THE LORD *came*, and *stood*, and *called*, the third time, *Samuel, Samuel*," iii. 10, and denounced the destruction of *Eli's* house, for the iniquity of his sons, and of himself, "*because he restrained them not*," iii. 13, or only rebuked them mildly, when he should have punished them severely, for causing the people *to abhor the offering of the Lord*, by their rapacity in seizing their own share first, and in *making the Lord's people to transgress*, by their shameless fornications, ii. 12—25.

Eli, who appears to have been a religious man himself, but of too easy a disposition for a *judge*, or a "*watcher* appointed over the house of *Israel*," to warn and punish the wicked, under the awful responsibility of having their blood required at his hand, even though they die in their own sins, Ezek. iii. 17—21, bore the sentence of THE LORD with meekness and resignation: "*It is* THE LORD *himself; let him do what is good in his eyes*," iii. 18. Indeed, the sacred historian had offered some

* Σαμουηλ δε πεπληρωκως ετος ηδη δωδεκατον, προεφητευε. Ant. V. 10, 4.

extenuation of his offence, by stating that *Eli* was *very old* when he heard of all his sons' doings: he was then eighty-eight years old.

THE ARK TAKEN.

Ten years after, the threatened judgments began to be inflicted upon *Eli's* family, during which interval "THE LORD appeared again in *Shiloh*, and revealed himself to *Samuel* by the ORACLE OF THE LORD;" and all *Israel*, from *Dan* even to *Beersheba*, knew that *Samuel* was established to be a prophet of the Lord, iii. 19—21.

Without consulting the Lord, the *Israelites* rashly embarked in a war with the *Philistines*, who, in the forty years since *Sampson's* death, had recruited their strength; and when the *Israelites* were defeated in the first engagement, with the loss of 4000 men, they presumptuously sent for the ark of the covenant into the camp, to fight under its protection; but GOD forsook them; and though the *Philistines* were alarmed at the coming of the ark, the sacred symbol of *the mighty God, that smote the Egyptians with all the plagues*, yet they encouraged themselves to fight manfully, to avoid slavery, and slew 30,000 men of Israel, and the priests *Hophni* and *Phineas*, "in the flower of their age," as predicted, ii. 33, and took the ark of God. On the news of these accumulated disasters, *Eli*, whose *heart trembled for the ark of God*, which he had not the spirit or the power to prevent the sacrilegious profanation of, and who sat *watching* by the way-side, fell down backwards, and broke his neck, and died, when he was ninety-eight years old, and had judged *Israel* forty years, iv. 1—18.

When the *Philistines* had taken the ark of God, they brought it into the house of *Dagon*, their chief god, and set it beside *Dagon*, at *Ashdod*, or *Azotus*, their capital city, as the proudest trophy of their victory; and perhaps also to conciliate "the mighty God of Israel," by thus associating him with their own god. But "what fellowship hath CHRIST with *Belial?*" He overthrew their idol twice, to prove his own superiority and disdain of such base alliance; and also to convince them, that the *Israelites* were defeated not through his want of power to save, but through their own wickedness, which rendered them unworthy of his protection. To punish the *Philistines* also for their idolatry, and their fornications connected therewith, he

smote them with *hemorrhoids*, or ulcers in their secret parts, with a deadly destruction; and also with a plague of *mice* that marred the land, and compelled them to appease his wrath, and "give *glory* to the GOD OF ISRAEL," by trespass-offerings, expressive of their plagues; and to send away the ark, after it had been seven months in their land; while He demonstrated that it was He himself who inflicted their plagues, by guiding the *milch kine*, who drew the cart on which the ark was laid, with the offerings in a coffer beside it, to quit their calves, and take the road straight to the land of Israel, and stop at *Bethshemesh*, in the tribe of *Judah*, Josh. xv. 10, and a city of the priests, Josh. xxi. 16, 1 Sam. iv. 1—12, v. 1—18.

The men of *Bethshemesh* also, for presuming to look into the ark, were smitten with a great slaughter of 5070 men *, which made them send to the neighbouring town of *Kiriath-jearim*, in the tribe of *Judah*, on the confines of the tribe of *Benjamin*, nine miles distant from *Jerusalem*, in the hill-country, "to come and fetch it up," which they did, and brought it to the house of *Abinadab*, in the hill, who consecrated *Aminadab*, his son, to take care of it. There it abode twenty years, vii. 1, 2.

N.B. In this term we have included the sojournment of the ark among the Philistines for seven months, which *Josephus* reduces to four months. Ant. VI. 1, 4.

SAMUEL JUDGE.

At length, when "all the house of Israel lamented after the LORD," or repented, during their servitude, and were disposed to return to their allegiance, by *Samuel's* direction they put away their *strange gods*, and served THE LORD only, and held a solemn fast and humiliation for their sins, and "*poured out water before* THE LORD," as expressive of their grief, 1 Sam. i. 15, Lam. ii. 19, or of their despondency, 2 Sam. xiv. 14; and being now elected judge, he interceded earnestly, and "cried unto THE LORD to save *Israel*" from the Philistines, who hearing of this convention at *Mizpeh* of *Benjamin*, were preparing to fight against them. "And THE LORD heard him, and thundered with a great thunder on the day of battle upon the

* This is the reading of the *Syriac* and *Arabic* versions; the present Masorete text, 50,070, is enormous; and that of *Josephus*, only 70, does not correspond with "*a great slaughter.*"

Philistines, and discomfited" and subdued them all the days of *Samuel's* administration, vii. 2—13.

This excellent judge, so powerful with God, administered justice regularly, in his annual circuit which he took through the land to *Bethel*, *Gilgal*, *Mizpeh*, [of *Gilead*,] and at his residence at *Ramah*, where he built an altar unto THE LORD; probably by the divine direction or permission at least for the present, GOD not yet having made any declaration where he would have the ark to be fixed. It continued, therefore, at *Kiriath-jearim*, until the tenth year of *David's* reign, for eighty-two years, when it was brought into the tabernacle which he had prepared for it in the city of *David*, 2 Sam. vi. 1—17. The tabernacle of the Lord, and the altar which *Moses* made, still remained at *Shiloh*, after the capture of the ark, until *Saul's* reign, when they were removed to *Nob*, in the tribe of *Benjamin*, 1 Sam. xxi. 1, probably on account of the destruction of *Shiloh* in the Philistine war, 1 Sam. xiv. 3, Jer. vii. 12—14, and were removed again from thence on account of the massacre of the priests by *Saul*, and the destruction of that town, 1 Sam. xxii. 9—19, to *Gibeon*, where it continued till *Solomon's* reign, 1 Chron. xxi. 29, 2 Chron. i. 3.

THE PEOPLE REQUIRE A KING.

The administration of *Samuel* as sole judge lasted twelve years, as we learn from *Josephus*, Antiq. VI. 13, 5, though he is mistaken in supposing that it commenced at the death of *Eli*, whereas it commenced at the end of the *Philistine* servitude of twenty years that ensued. Near the close of it, when he was *growing old* *, viii. 1, and *grey-headed*, xii. 2, he made his sons *Joel* and *Abiah* deputy judges in *Beersheba*, for the accommodation of the southern district. But they walked not in his ways; they turned aside after lucre, and took bribes, and perverted judgment.

This misconduct of his sons, and his own age, furnished "all the elders of Israel," or the heads of the congregation, with a pretext for a change in the form of government, from *judicial* to *regal*, which they thus proposed to *Samuel*.

* The original כאשר זקן, is well rendered, "*Cum senesceret*," by Houbigant; for *Samuel*, at the end of his administration, was sixty-four years old. This character of his age corresponds with the present rectification of the Chronology of this period, better than with the Bible Chronology of fifty-nine years.

"Behold, thou art *old*, and *thy sons* walk not in thy ways, now make us a *king* to judge us like all the nations." But the true reason of this application, as he afterwards declared, was their apprehension of an invasion from *Nahash*, king of *Ammon*. They wanted a younger and more warlike leader than *Samuel* to oppose him, forgetting his intercession for them, and forgetting the arm of the Lord, so visibly exerted for them in subduing the *Philistines*, xii. 12. And their application was so understood by THE LORD, when He granted it, and "gave them a king in his anger:" "They have not rejected *thee*, but they have rejected ME, that I should not reign over them," by thus shewing their distrust of the divine protection, viii. 6—8. And when *Samuel*, by the LORD'S desire, solemnly protested against their rebellious request, and forewarned them of the severe services and requisitions they and their children, and their substance, would be exposed to, from a *king*, instead of the mild and gentle service of THE LORD, "*the people*," joining with their elders, said, "Nay, but we will have a *king* [to reign] over us, that we also may be *like the nations*, and that our king may *judge* us, *and go out before us, and fight our battles*," viii. 9—22. Thus relinquishing the glorious singularity of their government, the *theocracy*, under which they had hitherto "dwelt *alone*," or detached from the *Gentile* nations; and shewing what sort of a king they wanted; not a *civil judge*, like *Samuel*, but a *military captain*, rejecting "THE CAPTAIN OF THE LORD'S HOST," who had led them from the days of *Joshua*. After which, *Samuel* dismissed the people to their own cities, or dissolved the assembly.

About this time, probably, to chastise the people for their perverseness, and their rejection of THE LORD, thus wilfully and deliberately, they were again reduced under servitude by the *Philistines*. This may be collected from THE LORD'S private communication to *Samuel* the day before *Saul* came to enquire after his father's asses which had strayed. "To-morrow, about this time, I will send thee a man out of the land of *Benjamin*, and thou shalt anoint him to be *captain* over my people *Israel*, that *he may save my people out of the hand of the Philistines*, for I have looked upon my people, *because their cry is come unto me*," ix. 16; and mention is made, shortly after, of "a *garrison* of the *Philistines*," x. 5; another at *Geba*, xiii. 3; and another at *Micmash*, xiii. 23.

Samuel's spirited justification of his conduct before all *Israel* is an admirable composition. He first challenges them to adduce any instance of oppression, fraud, or bribery, on his part, while he judged *Israel;* that he and his sons both stood before the tribunal of the public, ready to await their sentence; and when the people expressly acknowledged his integrity, he then reminded them of the servitudes they had incurred for *forgetting* or forsaking God; and the deliverers, whom God, on their repentance, occasionally raised up to them, such as *Jerubbaal*, or *Gideon*, [*Bedan*] *Barak* *, *Jephthah*, and [*Samuel*] *Sampson* †. And he concluded by threatening them with the divine chastisements upon them and their king, whom the Lord had granted to them, if they should rebel any more against him; and to mark the divine displeasure at their proceedings, and also his own power with God, he called down *thunder* and *rain* from heaven at the unusual season of *wheat harvest.* "And when all the people greatly feared THE LORD, and *Samuel*," his prophet, and besought him to intercede for them, that their lives might be spared, he kindly encouraged them to trust in the Lord, notwithstanding this additional crime of asking a king; and he still assured them of his intercession in their behalf, and of his services as their *civil* judge and teacher, for that the omission would be a sin on his own part:—"Moreover, as for me, God forbid that *I should sin against* THE LORD *in ceasing to pray for you;* but I will *teach you* still ‡ the *good* and the *right* way. Only fear the Lord, and consider what great things He hath done for you; but if ye shall do wickedly, ye shall be consumed, both *ye* and your *king*," xii. 1—25.

This illustrious prophet, like his predecessor *Moses*, was mighty to intercede for his backsliding people, and has placed the duty of *public intercession* on its firmest basis, the *sin* incurred by neglecting it on the part of the *ministers* of religion, and of the *guardians* of the state.

* ברך, *Barak*, nearly resembles בדן, *Bedan*, whose name is not found among the Judges, and was the reading of the Sept., Syr. and Ar. versions.

† שמשון, *Samson*, resembles שמואל, in three of its letters, and was the reading of the Syr. and Ar. and of Heb. xi. 32, and is confirmed by the indelicacy of *Samuel's* praising himself.

‡ And *Samuel* judged *Israel* [in a religious and civil capacity] all the days of his life, 1 Sam. vii. 15, while *Saul* acted in a military capacity. The people were summoned "to go forth after *Saul* and after *Samuel*" conjointly, 1 Sam. xi. 7.

And when the measure of the iniquities of the *Jews* came to the full, shortly before the *Babylonish* captivity, THE LORD declared by *Jeremiah*, " Though *Moses* and *Samuel* stood before me, yet should not my mind be towards this people: cast them out of my sight, and let them go forth!" Jer. xv. 1.

FIFTH PERIOD.

FROM THE REGAL STATE TO THE REVOLT OF THE TEN TRIBES, 120 YEARS.

KINGS.

		Y.	B.C.
1.	*Saul* ..... }	40 } ..	1110
	Samuel Judge .. }	38 }	
	Saul defeats the *Ammonites*		1110
	—— his first offence		1108
	Jonathan defeats the *Philistines*		1106
	Saul's second offence }		1100
	David born ..... }		
	—— kills *Goliah*		1080
	—— marries *Michal*		1075
	—— first flight to *Gath*		1074
	—— second flight to *Gath*		1071
	Saul's third offence		1070
2.	*David*	40	1070
	—— takes *Jebus*		1063
	Philistine war		1061
	Ark brought home		1060
	Nathan's prophecy of THE MESSIAH, the son of *David*		1055
	David's first offence		1052
	Solomon born		1050
	Absalom's and *Sheba's* rebellions		1036
	David's second offence		1032
	Adonijah's rebellion		1030
3.	*Solomon*	40	1030
	Temple begun		1027
	—— finished		1020
	Tadmor built		1006
	Temples on the Mount of Corruption		996
	The Revolt	120	990

The reigns of *Saul*, *David*, and *Solomon*, were forty years

each, Acts xiii. 21, 2 Sam. v. 4, 1 Kings xi. 42, which determines the length of the period. But the dates of the detail are not noticed in Scripture. They may, however, be collected from incidental circumstances, and from the series of the events, to a considerable degree of exactness, not differing, perhaps, above a year, more or less, from the truth.

SAUL.

The first king granted by THE LORD to the importunity of the people, is described as a *choice young man*, of a *goodly* person, and *taller by the head and shoulders* than any of the people, ix. 2, qualifications likely to engage their admiration and respect, x. 24. He was a *Benjamite*, "of the smallest of the tribes of *Israel*, and his family the least of all the families of the tribe of *Benjamin*," as he declared to *Samuel*, modestly stating his own insufficiency for the office to which he was called, ix. 21, xv. 17. And when the lot fell on him, he had actually hid himself to avoid being made king, x. 17—24. He was first proclaimed by the people; and about a month after, when he had defeated the *Ammonites*, "the kingdom was solemnly renewed," or confirmed to him, by all the people before the Lord at *Gilgal*, xi. 1—15.

The smallness of the tribe of *Benjamin*, which had not yet recovered from the civil war, in which they had been nearly destroyed, and the insignificance of *Saul's* family in that tribe, might tend to compose the jealousies and rivalship of the two most powerful tribes of *Ephraim* and *Judah*, which all along were disposed to "*envy* and *vex* each other," Isa. xi. 13, had the first king been elected from either. And it is not unlikely, that "the men of *Belial*," or factious persons, who despised *Saul*, as too inconsiderable to save the state, were of the breed of those haughty and turbulent *Ephraimites*, who chid *Gideon* so sharply, and threatened to destroy *Jephthah*, representing his people as "fugitives from *Ephraim*."

Saul therefore took no notice of their insults, but wisely "*held his peace*," x. 27, and *Samuel* afterwards interposed to save their lives, when the people wanted to put them to death, not only as an ungracious act, on "*a day*" of victory, when "*God wrought salvation in Israel*," but through policy, not to provoke the spirit of disaffection among the leading tribes, xi. 12, 13.

Saul's age, at the time of his election, seems to have been dropped from the original, xiii. 1, which, literally rendered, is "*Saul, a son of a year* *," (not "*Saul reigned one year*," as in the English Bible.) *Vignoles* reckons that he was then *forty* years old †, Chronol. Tom. I. p. 152, and certainly he could not have been much less; for, in the second year of his reign, *Jonathan*, his eldest son, had a separate military command, and smote the Philistine garrison in *Geba*, xiii. 2, 3; and the youngest of four of his sons, *Ishbosheth*, who succeeded him for a while, was born in the first year of his reign, 2 Sam. ii. 10.

It is worthy of observation, that "*the Spirit of* THE LORD, which came upon *Saul*, and turned him into *another man*," as foretold by *Samuel*, x. 6, by no means interfered with his free will, or free agency; he was still free "to act *as occasion should serve*," or require, x. 7; and accordingly, when his uncle wanted him to tell what the prophet had said unto him, he mentioned the finding of the asses, but "of the matter of the *kingdom*, whereof *Samuel* spoke, he told him not," x. 16. He followed the dictates of his own prudence on this occasion, as afterwards, in "holding his peace," when insulted by the seditious. But he was still at liberty to "*grieve the Spirit*," and even to "*quench the Spirit*," and to be possessed, on the contrary, with *an evil spirit from* THE LORD, when he lost that modesty and humility which first recommended him, and became envious, jealous, cruel, and tyrannical.

SAUL'S FIRST OFFENCE.

His first offence was an infringement of the directions and functions of his coadjutor *Samuel*, who had treated him all along with so much kindness, hospitality, and distinction, superior to envy, ix. 18—24, and to encourage him, gave him some remarkable signs, which accordingly came to pass, x. 1—13.

In the second year of his reign, and beginning of his long and "sore warfare with the *Philistines*, which lasted all his life," at intervals, xiv. 52, *Samuel* had appointed to meet him at *Gilgal*, in the course of seven days, *to offer burnt offerings, and sacrifice sacrifices of peace-offerings, and to shew him what he*

* Thus *Joseph* was "*a son of seventeen years*," or "*seventeen years old*," Gen. xxxvii. 2.

† *Origen*, in his *Hexapla*, inserts "*thirty*," (υἱος τριακοντα ετων Σαουλ.)

should do, both to propitiate THE LORD, (as formerly, vi. 9,) and to advise *Saul* how to act in carrying on the war, x. 8. But when *Samuel* came not within the time appointed, (on purpose, perhaps, to prove his faith and patience,) and that the people were scattered from him for fear of the Philistines, *Saul* ordered the burnt-offerings and sacrifices to be brought unto him, and offered the *burnt-offering* * by his sole authority, not waiting any longer for *Samuel*, xiii. 8—10.

Before he had time to offer *the peace-offering*, of which he had rendered himself unworthy, *Samuel* came, and rebuked him for "acting *foolishly*," and forewarned him that *his kingdom should not continue*, or remain in his family, for that THE LORD *would seek* † *him a man after his own heart*, or who should *faithfully do all his will*, as king or *captain over his people*. Compare 1 Sam. ii. 35.

He then left *Saul* to himself to prosecute the war by his own counsel, in which he had so inauspiciously embarked, "and *Samuel* arose and departed from *Gilgal*. [And the remnant of the people went up after *Saul* to meet the enemy, going from *Gilgal*] to *Gibeah* of Benjamin; and *Saul* numbered the people that were with him, about 600 men," xiii. 15.

The Septuagint version has happily restored a chasm in the Masorete text (here inserted between brackets), which is supported by the Vulgate, and established by the context; for *Samuel* went home to *Ramah*, xv. 34, and *Saul* proceeded with his 600 men, towards the Philistines, to *Gibeah* of Benjamin, where he occupied a strong post at the foot of the celebrated rock *Rimmon* (signifying "a pomegranate-tree"), Judg. xx. 47, over against *Micmash* of *Ephraim*, northwards, where the *Philistines* had a garrison, and an encampment, xiii. 5—16; xiv. 1—5.

On the first invasion of the Philistines, with a prodigious host, some of the *Israelites* had hid themselves in caves and thickets, and rocks, and high places, and pits, while others fled over Jordan, into the land of *Gad*, and *Gilead*, or *Manasseh*; and the Philistines sent out, from their camp at *Micmash*, three

* *Saul* did not offer the sacrifices himself, he only directed the priests to do so. Thus *David* acted, 2 Sam. vi, 13, and *Solomon*, 1 Kings iii. 2—4.

† The Septuagint judiciously renders, "THE LORD *will seek*," &c. (ζητησει) for *David*, who was meant, was not yet born.

companies of spoilers, throughout the land west of Jordan, and disarmed the rest of the inhabitants, all except *Saul* and *Jonathan's* party, and killed or removed all the *smiths* that were left, so that no more weapons could be made. And during this invasion, the people were compelled to go to the *Philistines*, or to their garrisons, to sharpen their instruments of husbandry, which proves that it must have lasted two or three years, but probably not more, as may be inferred from the sameness of *Saul's* force of 600 men, at the time of the miraculous defeat of the Philistines by *Jonathan* and his armour-bearer, assisted by a panic terror and a great earthquake, when *Saul* and his party, and the fugitive *Israelites*, and the *Hebrews* *, joining in the pursuit, completed that destruction which they had begun by slaying each other, xiv. 6—23.

GOD gave the glory of this victory to *Jonathan* for his faith or trust in the divine protection. "Come, said he to his armour-bearer, and let us go over [across the valley] to the garrison of these uncircumcised: *it may be that* THE LORD *will work for us, for there is no restraint to* THE LORD *to save by many or by few.*"

Saul's conduct on this memorable day, in which THE LORD fought for *Israel*, was rash and impolitic in the extreme. Instead of trusting in THE LORD to avenge him of his enemies, like his pious son *Jonathan*, he cursed any of the people who would eat food until the evening, that nothing might interrupt the slaughter, but *he troubled the land thereby*, for the people grew faint, and unable to pursue the enemy; and in their hunger, he forced them to transgress, by eating ravenously of the cattle they had taken with the blood; and he would have put *Jonathan* to death for inadvertently incurring the curse, had not the people rescued him, or reversed his father's sentence, because "*he wrought with* GOD *that day.*" Still *Saul* was not deserted by THE LORD, for He answered his enquiries by the high priest, respecting the breach of his rash vow, by directing the lot to fall upon *Jonathan*.

"So *Saul* took the kingdom over *Israel*," or recovered it from the *Philistines*, xiv. 47.

* The *Hebrews* were those renegade *Israelites* who had submitted quietly to the *Philistine* yoke, and lived among them, xiv. 21.

SAUL'S WARS.

These were various: he fought against all his enemies, on every side, whenever they attempted any invasion; namely, against *Moab* and the children of *Ammon* eastward, and against *Edom* southward; and against the kings of *Zobah*, or *Syria*, northward; and against the *Philistines* westward; and whithersoever he turned himself, he *vexed*, or harassed, but did not subdue them, xiv. 47.

These several expeditions, at intervals, took up a space of five or six years, until the *Amalekite* war, about the tenth or eleventh year of his reign, when *David* was now born, as may be collected from xv. 28*, compared with xiii. 14. The Bible Chronology dates this war in the sixteenth year of *Saul's* reign, and the French of *Chais* in the twenty-first year. Both seem rather less consistent with the long time that followed *Saul's* offence in this war, until the anointing of *David*, about the twenty-fifth year of his reign, during the "*long mourning* of *Samuel* for *Saul*," xvi. 1. *Samuel*, who spoke as the Spirit gave him utterance, did not then know who was "*the neighbour better than Saul*, chosen to succeed him," until he was commissioned to anoint him as "the *king provided by* THE LORD among the sons of *Jesse*." And *Saul's* decisive victory over the *Amalekites* would naturally give him a long rest from his hostile neighbours all around, during this interval of fifteen years.

SAUL'S SECOND OFFENCE.

Saul had still an opportunity afforded him of recovering the favour of THE LORD, if he had fully executed his commission against the *Amalekites*, delivered by the prophet in the name of the Lord:

"Thus saith the Lord of Hosts: I remember what *Amalek* did to *Israel;* how he laid wait for him, in the way when he came up from *Egypt*. Now go smite *Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass*," xv. 1—3.

* This denunciation is judiciously rendered by the Septuagint: "THE LORD hath *rent* the kingdom from thee this day, and *will give* it (δωσει) to a neighbour of thine better than thou."

The severity of this sentence has given offence to *infidels* and *false philanthropists*, but without any just ground. The *Amalekites* had all along shewn the most determined and inveterate hostility towards the *Israelites;* they had waylaid them at first, after crossing the Red Sea, when they were so visibly under the divine protection and guidance, so that they were guilty of fighting against the LORD OF HOSTS himself, Deut. xxv. 18, and for which they were then doomed to destruction, and their sentence recorded by direction of THE LORD, Exod. xvii. 8—16. They afterwards defeated the *Israelites* when prematurely attacked, Numb. xiv. 42—45, and joined the *Amorites* against them, Judges iii. 13, and also the *Midianites*, Judges vi. 3, and had recently spoiled the *Israelites*, 1 Sam. xiv. 48; and to crown all, they were *sinners* themselves, 1 Sam. xv. 18, and were not cut off "until their iniquity had come to the full," as was the case of the devoted nations in general, Gen. xv. 16; and therefore after a respite of 548 years from the time that their sentence was first pronounced *, of which they could not be ignorant, and which they might have averted by repentance, like the *Ninevites;* they were therefore fit objects of the vengeance of the RIGHTEOUS JUDGE OF ALL THE EARTH, to be inflicted by the sword of the *Israelites*, the executioners of his decrees.

Saul therefore, when he spared *Agag* the king, and the best of the cattle, because "he feared the people and obeyed their voice," was guilty of *rebellion* against the LORD, and *stubbornness*, or contumacy, in persisting a second time in his disobedience, and therefore the kingdom was justly *rent* from his family, as *Samuel* pronounced, from the significant act of *Saul's* rending the skirt of his mantle. And the sentence was now made absolute, and his successor actually appointed. Though still in the midst of judgment, God remembered mercy, and did not deprive *Saul* himself of the kingdom, when he confessed his sin, and besought *Samuel* to honour him before his people, and join him in worshipping the Lord.

Samuel probably "hewed *Agag* in pieces before THE LORD," as a criminal whose "sword had made many childless;" as *Saul* offered burnt-offerings, not by himself, but by his officers. Nei-

* This affords an awful illustration of the Divine Government in general: that "*present delay of punishment affords no presumption of final impunity*," Eccl. viii. 11. Butler's Analogy, p. 56.

ther his age nor his office were suitable to such an execution with his own hand, though it was practised by such a warrior as *Gideon*, Judges viii. 21.

After this, *Samuel* returned to his house at *Ramah*, and went no more to see *Saul* until the day of his death. Nevertheless *Samuel* mourned for *Saul;* and THE LORD repented that he had made *Saul* king over *Israel* *, xv. 34, 35.

DAVID ANOINTED.

That *Samuel* still retained his authority as *judge*, notwithstanding his breach with *Saul*, is evident from the alarm his coming to *Bethlehem*, to anoint *David* as successor to the crown, excited in the elders; who "trembled" at his coming, for fear it should be in judgment, not "*peaceably*."

This was a delicate commission, which if known, might provoke *Saul* to slay the prophet, as he apprehended; he therefore vailed it under the form of a public sacrifice, which he had a right to enjoin; and probably communicated his business to none but *Jesse* himself; when after the rejection of all the rest of his sons, *David*, the youngest son was chosen at length by the Lord, he anointed him, *in the midst of his brethren*, without *David* himself, who was then a boy about fifteen, knowing for what purpose he was anointed. This is the age assigned to him at the time by *Calmet*, and the most likely; *Josephus* reckons him only ten, which was too young to attend the sheep; *Abarbanel* and *Le Clerc*, twenty, and *Lightfoot* twenty-five; which are too old for the context. An interval of five years from thence, till he was of the military age of twenty, when he slew *Goliah*, critically corresponds with the gradual effect of the unction: "And *the Spirit of the* LORD came upon *David from that day forward*," xvi. 1—13.

DAVID KILLS GOLIAH.

When the Philistines had recruited their strength in the course of sixteen years after their last overthrow at *Micmash;* and the

* This phrase cannot be understood rigorously: for "GOD is not a *man* that he should *lie*, nor the *son of man* that he should *repent*," as *Balaam* had declared before, Numb. xxiii. 19; and *Samuel* repeated, xiv. 29, stating, that the Divine decrees are irreversible. It only signifies that he withdrew his grace from *Saul*, when he rendered himself unworthy of it.—*Deus interdum mutat opus; nunquam voluntatem.*

children at that time had come to manhood, they renewed the war with *Saul*, and invaded the neighbouring territory of *Judah*. About this time, we may suppose, *David*, like another *Sampson*, and at the same age, slew the *lion* and the *bear* that had taken each a lamb from the flock which he attended at home, while his three eldest brothers followed *Saul;* and this encouraged him to offer himself for the deliverance of his country, to fight the gigantic champion of the Philistines, who had challenged the whole Israelite army to fight him, and renewed the challenge for forty days, without any of the Israelites daring to accept his challenge; so much were they daunted at his size, and his armour and weapons.

The zeal which *David* first evinced on this occasion, against this uncircumcised Philistine, who *had defied the armies of the living God;* his noble confidence before *Saul*, in the divine protection—"The Lord that delivered me out of the paw of the *lion* and the *paw* of the bear, *He will deliver me out of the hand of this Philistine;* his rejection of the king's arms, as too cumbersome, and trusting solely to his shepherd's sling; his *hasting* and *running* to meet the *Philistine*, when advancing to the combat, whose curse in the name of *his gods* he had retorted, in the name of the LORD OF HOSTS, THE GOD *of the armies of Israel;* foretelling the destruction of the Philistine, and that *he would cut off his head* [with his own sword—for there was no sword in the hand of *David*,]—*that all the world might know that there is a God in Israel; and that all the assembled hosts might know that the Lord saveth not with sword and spear; for the victory is the Lord's, and he will give you into our hands;*" altogether affords the finest illustration of the nature of that *Spirit of* THE LORD, by which *David* was then so fully actuated.

Accordingly, at the very first discharge of his sling, he hit the Philistine in the only vulnerable part that was not cased in armour, his forehead, and buried the stone in his brain; and then ran and cut off his head with his own sword, fulfilling his prediction, xvii. 1—51.

Saul, in his conversation with *David*, had omitted to ask whose son he was; but when he was going forth against the Philistine, he asked *Abner;* and when *Abner* could not tell, desired him to enquire whose son the *stripling* was? and afterwards learnt from *David* himself, when brought to him by *Abner*,

with the head of the Philistine in his hand, that he was the son of *Jesse* the Bethlehemite, xvii. 55—58.

So *Saul* took him that day, and would let him go no more home to his father's house; and the valiant *Jonathan* contracted the "strongest friendship for him, and *loved him as his own soul*," and gave him presents that marked the highest consideration, for he "stripped himself of the robe that he wore, and gave it to *David*, and his garments, even to his sword, and his bow, and his girdle," xviii. 1—3, nor did the knowledge of David's succession to the throne, in exclusion of himself, when he learned it afterwards, ever blunt or abate the ardour of his generous and disinterested affection for his younger friend, but not his rival, or interrupt their sacred covenant of friendship, xx. 12—17. *Jonathan* and *David* indeed, "*were lovely in their lives*, and *in their death they were not divided*"—if kindred souls be re-united beyond the grave!

Widely different were the sentiments of his father, whose envy was first excited by the higher praises of David; "*Saul* hath slain his thousands, and *David* his ten thousands;" and then his jealousy—"what can he have more, but the kingdom!" and he eyed *David*, from that day and forward, xviii. 6—9. And *the Spirit of* THE LORD departed from *Saul*, and an *evil spirit* troubled him, xvi. 14. This was an anticipation, which in the order of time should be introduced here; though in the order of events it naturally followed the growth of the Spirit of the Lord in *David*, after his unction, xvi. 13, as contrasted therewith.

When *Saul's* malady and his jealousy increased, it is probable that he either sent *David* home, or that *David* himself prudently retired from court; where he had behaved himself so wisely or discreetly, as to gain favour in the sight of *Saul's* servants, xviii. 5.

Some time after, *Saul's* servants, or officers of his household, proposed to him to get a skilful player on the harp, to soothe his malady, when *the evil spirit from* GOD should be upon him; and one of them recommended "the son of *Jesse*," not only as "skilful in playing, but also as a *mighty valiant man*, and a *man of war*, and *prudent in counsel*, and a *comely person*, and that THE LORD was *with him*." *Saul* approving this, sent for *David;* and was refreshed by his musick, when he played before him on the harp, and, for a time, *loved him greatly*, and made him his *armour bearer*, xvi. 15—23.

But at length his jealousy returning, when the evil spirit from God came upon him, he *prophesied* in the midst of the house, or raved and roamed about; and while *David* was playing, *as at other times, Saul* cast his javelin at him, to smite him through, even to the wall, twice *, but *David* avoided out of his presence, xviii. 10, 11.

He then removed *David* from him; but still fearing him, because THE LORD was with *David*, and was departed from himself, he made him *captain over a thousand*, and *set him over the men of war*, xviii. 5—13.

In this public situation, "*David* behaved himself wisely in all his ways, and THE LORD was with him," he therefore became extremely popular throughout the kingdom, for his attention to business: for "all *Israel* and *Juduh* loved *David*, because he went and came in before them." But the more his popularity increased, the more *Saul* feared him, xviii. 14—16.

DAVID'S MARRIAGE.

Wishing to destroy *David* rather by the hand of the *Philistines*, than by his own, *Saul* offered him his elder daughter, *Merab*, in marriage, on condition that "he should be valiant for him, and fight THE LORD'S battles."—But he disappointed *David*, and married her to another. Finding, however, that his younger daughter, *Michal*, loved *David*, he promised her to him, requiring only as a dowry, the fore-skins of an hundred Philistines. Pleased to be the king's son-in-law, *David* brought double the number in full tale, before the days [of courtship] were expired, or within the month, xviii. 17—27.

The Bible chronology, with *Usher*, date this marriage the same year in which *David* slew *Goliah*. But this is evidently too soon. I have dated it five years after, in the thirty-fifth year of *Saul's* reign, and twenty-fifth of *David's* age, because that time seems to be requisite for the intervening events, and for the character of *David*, and his popularity to be established. In this year, *Mephibosheth*, the son of *Jonathan*, was born, 2 Sam. iv. 4. A circumstance to which *Jonathan* probably alluded, in his second covenant with *David*, soon after; "THE LORD be [witness] between me and thee, and between *my seed* and thy seed, for ever," xx. 42. The five remaining years of *Saul's* reign afford time sufficient for the succeeding transactions.

* Including another attempt afterwards, xix. 10.

MICHAL'S STRATAGEM.

After *David's* marriage, "*Saul* saw and knew, that the Lord was with *David*, and that *Michal* loved him:" and he was still the more afraid of David, and became his enemy more and more: especially when *David* "behaved himself more wisely than all the servants of *Saul*, in repelling the princes of the *Philistines*," who had endeavoured to revenge his late aggression, and the indignity offered to them. Insomuch, that he proposed to *Jonathan*, his son, and to all his servants, that they should kill *David;* but *Jonathan* nobly pleaded his cause, his public services, and his loyalty, and got *Saul* to swear, "*As* THE LORD *liveth, he shall not be slain.*" But when *David* came again into his presence, after a great defeat of the *Philistines*, and played as usual, he attempted a second time to slay him with his javelin; and then sent messengers to apprehend him, when he fled from his presence to his own house, who were deceived by *Michal's* stratagem of the *Teraphim*, or "image," laid in the bed in his stead; while she let *David* down through a window, and he escaped to *Samuel* to *Ramah*, and told him all *Saul's* behaviour, xvi. 28—30, xviii. 1—18. *Saul*, in revenge, took away *Michal*, David's wife, and married her to another husband, xxv. 44. *David* afterwards recovered her, 2 Sam. iii. 14—16.

Hearing that *David* was with *Samuel*, *Saul* sent messengers to apprehend him; who, when they saw the company of the prophets prophesying, or singing hymns, and *Samuel* presiding over them, became inspired, and prophesied; as did also a second, and a third party, sent by *Saul*, and at length, himself; when, filled with rage, and intending, probably, to destroy the venerable prophet also, for sheltering *David;* he also prophesied, before *Samuel*, in like manner, and lay in a trance or extacy, naked, or stript of his upper garment, all that day and night, xviii. 19—24.

On this occasion, *David's* succession to the crown was probably revealed to, and predicted by *Saul.* This may be collected from *Jonathan's* declaration, shortly after, to *David:* "*Thou shalt be king over Israel, and I shall be next unto thee:* and *that* also, *my father Saul knoweth,*" xxiii. 17; who hid nothing that he intended to do, great or small, from *Jonathan*, xx. 2. And *Saul* himself afterwards declared to *David*, "*I*

know well, that thou shalt surely be king, and that the kingdom of Israel shall be established in thy hand, [or family,]" xxiv. 20.

The folly and impiety of *Saul* in fighting against GOD, while he persisted in persecuting *David;* and his ingratitude to this faithful and loyal servant, after all his services, and after he had twice spared his life, when *David* had him in his power, *Saul* himself acknowledged: " *Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil!*" xxiv. 17; and again, " *I have sinned! return, my son David, for I will no more injure thee, because my life was precious in thine eyes this day. Lo! I have played the fool, and have done foolishly,*" xxvi. 21.

Such obstinate infatuation on the part of *Saul,* savours of something more than common phrenzy or madness; it strongly resembles *Pharaoh's* case, after he had resisted all the means of grace, when THE LORD at length *hardened his heart* to his destruction. The *evil spirit from* THE LORD, which actuated *Saul,* also strongly resembles the *demoniacal possessions* of the NEW TESTAMENT, in the foregoing symptoms; for they likewise raved and prophesied on several occasions. And we may judge what manner of spirit *Saul* was of, when he cast a javelin to smite his most deservedly favourite son *Jonathan,* because he presumed to plead for *David,* and assert his innocence; " *Wherefore shall he be slain? what hath he done?*" xx. 30—34. And when he afterwards committed that sacrilegious massacre of *Nob,* and slew *Ahimelech,* the high-priest, and eighty-five priests of *Eli's* house, " now cut off," 1 Sam. ii. 33, and smote both men and women, children and sucklings, oxen, asses, and sheep of the city, with the edge of the sword; because *Ahimelech,* not knowing of *Saul's* hatred to *David,* enquired of the Lord for him, and gave him victuals, and the sword of *Goliah,* xxi. 1—9, xxii. 9—19. Thus shewing less respect to God and his priests, and less mercy to his subjects, than he had done to *Agag* and the *Amalekites,* his devoted enemies. Such complicated and enormous crimes, were indeed worthy of a " son of *Belial,*" or " child of the *Devil,*" (who was a *liar* and *murderer* from the beginning,) and only wanted the additional sin of *witchcraft,* as *Samuel* foretold, to complete his *rebellion* against God, in his last offence, 1 Sam. xv. 23.

THE DEATH OF SAMUEL.

This venerable prophet, after his miraculous deliverance from *Saul's* fury, died about two years before him, at the advanced age of ninety-two years, 1 Sam. xxv. 1. The precise time is not noticed in Scripture, but may be collected very nearly from the subsequent transactions.

Immediately after his death, *David* retired to the wilderness of *Paran*, where he spent half a year, or eight months, as appears from the declaration of *Nabal's* servants, speaking of the inoffensive behaviour of David's men, and their protection, *as long* as they were in their neighbourhood, xxv. 15, 16. When he married *Abigail*, and shortly after *Ahinoam*, upon the loss of his wife *Michal*, xxv. 39—44. He then spent a year and four months among the Philistines, during his first and second flight to *Gath*, xxvii. 7. Both these times amount to about two years. And it is evident, that the *Philistine* war was not long after *Samuel's* death, xxviii. 1—4. Accordingly, *Chais*, &c. from *Lightfoot*, *Bedford*, reduces it to two years: which might also have been the original reckoning of *Josephus*, Ant. VI. 14, 9, where the present reading, twenty-two years *, is utterly inconsistent with the history, and with *Josephus* elsewhere, assigning only twenty years to *Saul's* reign, Ant. X. 8, 4; and eighteen years to *Samuel's* joint administration with him, Ant. VI. 13, 5, VI. 14, 9.

David's conduct during this disastrous period, in which he was "hunted like a *partridge* in the mountains," by the implacable *Saul*, xxvi. 20, though praise-worthy in sparing his life, twice, yet in other respects was not free from censure. His marrying two wives, was an irregularity that *Samuel*, probably, would have prevented, had he been living; his flight to the *Philistines* twice, was a desperate measure, in which he did not ask counsel of THE LORD, as he might have done, and did against the machinations of *Saul*, xxiii. 9; but was instigated by "*his own heart*," or his apprehensions, xxvii. 1; from which he escaped the first time, only by counterfeiting madness or idiotcy, xxi. 10—15; and the second, by abusing the confidence

* *Hudson*, in his note on Ant. VI. 9, p. 276, (k), cites the *Epiphanian* version of *Josephus*,—*Et regnavit Saul, vivente Samuele*, 18 *annis*, et *eo mortuo*, 2 *annis*—and correcting from thence the present text, δυο και εικοσι, reads ετη δυο, [ὁμου δε, ετη] εικοσι.—"18 and 2 years; twenty years in all."

of the generous and unsuspecting *Achish*, with repeated acts of equivocation and hypocrisy, xxvii. 8—12, xxix. 8; and thereby he exposed himself to the dreadful dilemma of the destruction of himself and his family, if he refused to join the *Philistines* against *Saul*, in the fatal battle of *Gilboa;* or of turning traitor and rebel, and fighting against his king and country: had he not been providentially extricated by the jealousy of the *Philistines*, lest he should turn against them in the battle, in order to reconcile himself with his master, xxix. 1—7, as they had suffered before from "the *Hebrews*," in the victory of *Jonathan*, 1 Sam. xiv. 21.

SAUL'S LAST OFFENCE.

About the time of *Samuel's* death, in a lucid interval, perhaps, wishing to make some atonement for his crimes, *Saul* banished from the land all the *diviners* and *wizards* he could find, in obedience to the divine law, Deut. xviii. 10, 11. But on the renewal of the war by the Philistines, in his dismay, he consulted THE LORD, who answered him no more, neither by *dreams*, nor by *Urim*, nor by *prophets*. Abandoned by THE LORD, he now had recourse to the witch of *Endor*, not far from *Gilboa*, where his camp lay, by night, and in disguise, attended by two of his men, to evoke the spirit of *Samuel*, by divination or *necromancy*, in order to seek counsel from him in this dreadful emergency; contrary to the law, Levit. xx. 6.

His enquiry may thus be more closely rendered:

XXVIII. 8. "*Divine for me*, by אוֹב, *Aob*, or *Ob*, [*the spirit of divination,*] *and raise him for me, whom I shall name unto thee.*"

9. And the woman said, Thou knowest what *Saul* hath done; how he hath cut off, הָאוֹבוֹת, *Haoboth*, [*the diviners,*] and הַיִּדְּעֹנִי, *Haiedoni*, [the *wizards,*] or *prognosticators*, out of the land: and now layest thou a snare for my life, to cause me to die?

10. And *Saul* sware unto her by THE LORD, saying, *As the* LORD *liveth, there shall no harm befal thee for this thing.*

11. Then said the woman, *Whom shall I raise for thee?* And he said, *Raise me Samuel.*

12. And the woman saw *Samuel*. And she cried with a loud voice and said unto *Saul, Why hast thou deceived me? even thou art Saul!*

13.

13. And the king said unto her, *Fear not: but what sawest thou?* And the woman said unto *Saul, I saw a god rising out of the earth.* And he said unto her, *What is his form?* And she said, *An old man rising, and he is clad with a mantle.*

14. And *Saul* [also saw, and] *knew that it was Samuel himself.* And he stooped with his face to the ground, and bowed [before *Samuel.*]

15. And *Samuel* said unto *Saul, Why hast thou provoked me to raise me?* And Saul said, *I am sorely distressed, for the Philistines make war against me; and* GOD *is departed from me, and aaswereth me no more, neither by dreams, nor by prophets; therefore I called upon thee, to inform me what I shall do.*

16. Then *Samuel* said, *And why dost thou enquire of me, since* THE LORD *is departed from thee, and is with thy rival?*

17. And THE LORD *hath done to him, as He spake by me; for* THE LORD *hath rent the kingdom out of thy hand,* [or *family,*]

18. *And hath given it to thy neighbour, even David. Because thou obeyedst not the voice of the Lord, nor executedst his fierce anger upon Amalek, therefore hath the Lord done this thing unto thee this day.*

19. *Moreover* THE LORD *will also give up Israel with thee into the hand of the Philistines: even to-morrow, shalt thou and thy sons be with me; the host of Israel also, will* THE LORD *give into the hand of the Philistines.*

20. Then *Saul* straightway fell all along on the earth, and was sore afraid, because of the words of *Samuel,* &c.

Whatever might have been the nature of this woman's art, or her design in undertaking to raise *Samuel;* whether she meant to impose on *Saul* by getting some accomplice to personate *Samuel,* whom she must have often seen, and well known, during his long administration; or whether she expected to raise a *demoniacal* spirit, to give an answer: it is evident from the original, more closely translated and compared throughout with itself, that "*Samuel himself**," or his spirit, was actually raised, immediately, and before the witch had time to utter any incan-

* So *Josephus* also correctly rendered the Original; εγνωρισεν εκ τουτων ὁ βασιλευς, τον Σαμουηλον ονται, who also expressly states, that *Samuel's soul* enquired why it was raised from *Hades.* Σαμουηλου ψυχης πυθομενης διατι—αναχθηναι ποιησειε [εξ ᾅδου.] Ant. VI. 14, 2.

tations, by the power of GOD, in a glorified form, and wearing the appearance of the ominous mantle in which was the *rent* that signified the rending of the kingdom from *Saul's* family: for the following reasons:

1. The woman herself was surprised at his unexpected appearance, and immediately concluded that the enquirer could be no other than *Saul;* for that the venerable prophet would not probably answer any one inferior to the king.

2. *Saul* acknowledged his reality, when he prostrated himself before him, and declared the cause of his evocation.

3. The very soul of *Samuel* seems to breathe in the keenness and severity of his reproaches,—"*Why hast thou provoked me* *, *to raise me?*—And *why dost thou enquire of* ME, *since* THE LORD *is departed from thee, and is with thy rival?—David,*" whom he now expressly names, as "the *neighbour,*" meant in his former prophecy, of which this is the terrific sequel; foretelling the impending defeat of his army, and death of himself and his sons in the battle; and their going to join the prophet in *Hades,* or the region of departed spirits in general.

4. *Saul* gave the most unequivocal proof of the reality of the denunciation, which none surely but a *prophet of* THE LORD could utter; for he fell down in a swoon, overwhelmed with anguish and despair when he heard his doom, and the just reward of his sacrilegious impiety: and was with difficulty restored to his senses, and refreshed by the witch and his attendants; who might also have been witnesses of the awful scene. He returned that night to his camp, and on the fated "*morrow,*" rushed on his doom, after he was sore wounded by the *Philistine* archers, falling on his own sword! xxx. 4.

5. The reality of *Samuel's* appearance on this occasion, was the doctrine of the primitive *Jewish* Church:

"And *after his death* he prophesied, and shewed the *king* his end. And he lift up his voice from the earth, to blot out the wickedness of the *people,*" [foretelling their defeat by the *Philistines,*] Ecclus. xlvi. 20.

The leading offences of *Saul,* are thus well summed up in the Book of Chronicles.

* This is the judicious rendering of the Vulgate, *Cur irritasti me?* And the original verb, רגז, is rendered to *provoke, Job* xii. 6, to *rage,* Prov. xxix. 9, to *be wroth,* Isai. xxxviii. 21.

"So *Saul* died for his *transgression* which he committed against THE LORD, even against the word of THE LORD, which he kept not; and also for asking counsel by *Ob*, [the spirit of divination,] to enquire of it; and trusted not in THE LORD. Wherefore HE slew him, and transferred the kingdom to *David*, the son of *Jesse*," 1 Chron. x. 13, 14.

This *Ob*, or "spirit of divination," was unquestionably the same, which in the New Testament is called "the spirit of *Python*," by which the damsel at *Philippi*, was possessed, and which was expelled by the apostle *Paul*, Acts xvi. 16—19.

For the phrase בעלת אוב, *Balaath aub*, or *Ob*, signifying "mistress of *Ob*," twice applied to the witch of *Endor*, 1 Sam. xxviii. 7, and loosely rendered in the English Bible, "having a *familiar spirit*," is there rendered by the Vulgate, "habens *Pythonem*:" and is equivalent to בהם אוב, *Behem Ob*, "in whom is *Ob*," Levit. xx. 6—27, there rendered by the Vulgate, "in quibus *pythonicus spiritus*." But this is the very expression of the evangelist in the foregoing passage, εχουσαν πνευμα πυθωνος, "having a spirit of *Python*," or "of divination," in the English Bible. But the Greek πυθων, or Latin *Python*, are evidently the Hebrew פתן, *Pethon*, signifying the *asp*, or *adder*, a most venomous serpent, whose poisonous bite was incurable, Deut. xxxii. 33, Psalm lviii. 4, xci. 13, Isai. xi. 8, Job xx. 14—16, and aptly denoting "the *old serpent*, the *Devil* and *Satan*, that deceiveth the whole world," Rev. xii. 9, whose Hebrew name, אוב, seems to be a contraction of איב, signifying "an *enemy*," from איבה, *Aibah*, "*the enmity*," decreed between the *serpent* and the *woman* at the time of the fall *, Gen. iii. 15,

* That *Python* signified "a *serpent*," we learn from the mythological poet, *Ovid*, in the curious account of his destruction by the youthful archer *Apollo*. Representing it as a huge serpent of an unknown species, produced by the earth after the deluge, which was a terror to the new race of mankind, until he destroyed it, pierced through with a thousand arrows, almost exhausting his quiver; and instituted the *Pythian* games, in honour of this his first victory.

——— Sed te quoque, maxime *Python*,
[Terra] tum genuit, *Populisque novis, incognite serpens*,
Terror eras, tantum spatii de monte tenebas.
Hunc *Deus arcitenens*, (et nunquam talibus armis
Ante, nisi in damis capreisque fugacibus usus,)
Mille gravem telis, exhaustâ pene pharetrâ,
Perdidit, effuso per vulnera nigra veneno.

whence ὁ εχθρος, "*the enemy*," or "the *arch-enemy*," is appropriated to the *Devil*, by way of bad eminence, and by OUR SAVIOUR himself, Matt. xiii. 39, Luke x. 19, whose Hebrew title, Αβαδδων, *Abaddon*, is actually preserved in the Apocalypse, Rev. ix. 11, and is no other than אוב אדון, *Aub* adōn, "the master of *Ob*," or the "*arch-enemy*," corresponding to the Greek translation there given, βασιλευς-απολλυων, "*the king destroying*," the same as the Heathen title, *αναξ απολλων*, in *Homer*, the word אדון, *Adon*, being frequently rendered in the Sept. by the synonymous terms, αρχων, "*ruler*," δεσποτης, "*master*."

This mode of divination into which "*the arch enemy*" seduced mankind, seems to have been of very early date; we find אבות חדשים, *Aboth hhadashim*, "*the monthly diviners* *," noticed in the ancient book of *Job*, as remarkable for their inflations, xxxii. 19, corresponding to מודיעים לחדשים, *Modihim le hhadashim*, "*the monthly prognosticators*," who used to prognosticate future events "*at the new moons*," Isai. xlvii. 12, 13, where the prophet thus reprobates the practice:

——"Stand now [or persist] in thy inchantments, and in the multitude of thy sorceries:——let the astrologers, the star-gazers, the *monthly prognosticators*, stand now, and save thee from [the woes] that shall come upon thee!"

But it may be objected, why should the venerable prophet quit *paradise*, (that department of *Hades*, which is the mansion of spirits who depart hence in THE LORD, Luke xxiii. 43,) to

> Neve operis famam possit delere vetustas,
> Instituit sacros, celebri certamine, ludos,
> *Pythia*, perdomitæ *serpentis* nomine dictos. Metam. I.

In this caricature, we may easily trace the distorted features of the grand prophecy after the fall, that the blessed *seed of the woman* should crush the *serpent's* head. And CHRIST is often represented in Scripture as an *archer*, Deut. xxxii. 23, Psalm xlv. 5, lxxvii. 17, Rev. vi. 2; and his victory over the Serpent, was probably symbolized in the primitive *Chaldean* sphere, by the signs *Sagittarius* and *Scorpio*. See Vol. I. p. 205.

* This phrase in *Job* is improperly rendered "*new bottles*," in the English Bible. The whole passage may be thus more correctly translated:

"I am full of matter; *the spirit within me* constraineth me: lo, my belly is as *wine which hath no vent;* it is ready to burst, like the *monthly diviners*."—Such was the *Sibyl* in *Virgil*.

> —— *Phœbi Triviæque sacerdos.*
> ———— *pectus anhelum*
> Et *rabie* fera corda *tument.*———— Æn. vi. 46.

attend the summons of a *Pythoness?* to satisfy the criminal application of *Saul?*—Among other reasons, perhaps,

1. To make *Saul's* crime the instrument of his punishment *, in the dreadful denunciation of his approaching doom.

2. To shew to the heathen world the infinite superiority of the ORACLE OF THE LORD, inspiring his prophets, over the *powers of darkness*, and the delusive *prognostics* of their wretched votaries in their *false oracles.*

3. To confirm the belief of a future state, by "*One who rose from the dead,*" even under the *Mosaical* dispensation, Luke xvi. 30, and who was the harbinger of OUR LORD'S resurrection under the *Christian.* A doctrine, indeed, which was the popular belief of both *Jews* and *Heathens;* and was only denied by philosophizing infidels, such as the *Sadducees* and *Epicureans*, Acts xxiii. 8, xvii. 18—32. To silence and convince such, a well-attested apparition, minutely prophesying what was to befal *Saul,* in close connexion with, and completion of former prophecies, during his life time, furnishing the strongest evidence of *personal identity*, was peculiarly well adapted †.

DAVID'S ELEGY.

The first specimen of *David's* poetical talents, is furnished by "his lamentation over *Saul* and *Jonathan*," it is elegant, tender, and pathetic.

2 Sam. i. 19. Thy glory, O *Israel,* is slain upon thy high places!
How are the mighty fallen!
20. Tell it not in *Gath,*
Publish it not in the streets of *Ashkelon,*
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
II. 21. Ye mountains of *Gilboa,*
And ye [fertile] fields of offerings,
Let there be no dew,
And let there be no rain, upon you;

---

* Nec *Deus* intersit, nisi dignus *vindice* nodus
Inciderit.————*Hor.*

† Modern Infidels are therefore without excuse, both *Jewish* Rabbis and professed *Christians,* who doubt or dispute the fact; foolishly supposing, 1. either that the whole scene was visionary, or represented to *Saul* in a trance, overturning *historic* evidence; or, 2. that a phantom of *Samuel,* or 3. the ghost of *Samuel,* was raised by the power of the *Devil,* or by force of *magical* incantation, which is utterly at variance with the clearness of the *prophecy;* that could come from GOD only.

For there were cast away the shields of the mighty,
The shield of *Saul* [as if] not anointed with oil [as king.]
III. 22. From the blood of the slain,
From the fat of the mighty,
The bow of *Jonathan* turned not back,
Nor the sword of *Saul* returned, in vain.
IV. 23. *Saul* and *Jonathan* were affectionate,
And united together, in their life,
And in death they were not divided.
They were swifter than eagles,
They were fiercer than lions [against their foes.]
V. 24. Ye daughters of *Israel* weep over *Saul*,
Who clothed you in scarlet,—with [your] delight,—
Putting golden ornaments upon your apparel.
VI. 25. How are the mighty fallen
In the midst of the battle!
O *Jonathan*, [the glory of *Israel*,]
Slain upon thy high places!
26. I am grieved for thee, O *Jonathan*, my brother,
Thou wast very dear to me:
Thy love to me was wonderful,
Surpassing the love of wives [to their husbands.]
27. How are the mighty fallen,
And the weapons of war, perished!

This beautiful ode opens with the praise of *Jonathan*, in particular, who was indeed the chief "glory of *Israel*" as a warrior, next to *David* himself. The tacit application to him is disclosed afterwards, ver. 25. *Jonathan* first vanquished the *Philistines*.

In the second stanza he imprecates a curse of barrenness upon the fertile mountains and fields of *Gilboa*, which usually furnished offerings to THE LORD, but now deserved to do so no longer, for witnessing the disgraceful defeat of *Israel*.

The third stanza recites the successful valour of *Jonathan* and *Saul*; the fourth their affectionate union in general; to which *Jonathan* had borne testimony, 1 Sam. xx. 2; notwithstanding their occasional disputes about *David*, xx. 30—34, with which is beautifully connected their union in death also, contrasted with their hostility to their enemies.

After a short recommendation of *Saul* to the regret of the daughters of Israel, whom *Saul* had cloathed with the ornamental spoils of his enemies, in the fifth stanza; he enlarges, in the sixth, on the merits of his bosom friend, *Jonathan*; the ardour of whose friendship exceeded even that of the tenderest love of women to their husbands; in which comparison he might perhaps have glanced at that of his own wife, *Michal*,

who hazarded her life to save his; as did also *Jonathan*, on a more perilous occasion *.

DAVID KING OF JUDAH.

With the approbation of the LORD, whom he consulted, *David* now took his family and his friends with him to *Hebron*, where he was chosen king by the tribe of *Judah* only, at first, 2 Sam. ii. 1—4; and in the thirtieth year of his age, v. 4.

But the rest of the tribes, from that radical jealousy that subsisted between *Judah* and *Ephraim* especially, which took the lead among the other tribes,' elected *Saul's* only surviving son, *Eshbaal*, as he was originally named, 1 Chron. viii. 33, ix. 39, but nicknamed *Ishbosheth*, "a man of shame," from his weakness and incapacity; by the influence of *Abner*, the captain of the host, who expected to govern in his name, ii. 8—10.

After two years of peace between them, *Abner* provoked hostilities, by proposing to *Joab*, the captain of *David's* men, a skirmish of twelve men on each side; that brought on a general engagement, in which *Abner* and his men were defeated, ii. 12—31. After this, there was a long war between the house of *David* and the house of *Saul*, in the course of which *David* gained ground. At length *Ishbosheth* having offended *Abner*, by remonstrating against his taking *Saul's* concubine, *Rispah*, which was a high indignity offered to himself, (as in the similar case of *Adonijah*, 1 Kings ii. 22,) indicating that he aspired to the crown; this haughty prime minister, in revenge, threatened to bring over all *Israel* to acknowledge *David* king, as "THE LORD *had sworn to David;*" and entered into treaty with *David* for that purpose; but was assassinated by *Joab*, the son of *Zeruiah*, *David's* sister, 1 Chron. ii. 16, in revenge for his brother *Asahel's* death, slain by *Abner* in the former pursuit, ii. 12—32, iii. 1—27.

The indignation expressed by *David* at this treachery of *Joab*, which yet he was not able to punish; the funeral honours he paid to *Abner*, and afterwards to *Ishbosheth*, when he was assassinated by two of his captains, who were Benjamites, and whom *David* put to death, so won the hearts of the rest of the tribes, that they tendered him the united crown, which they acknowledged he was entitled to by the divine grant, in *Saul's*

* Bishop *Lowth* has given an elegant poetical paraphrase in Latin of this Elegy, in his *Prælectiones*, xxiii. p. 310.

reign, ii. 28—39; and accordingly, he was anointed king over all *Israel*, seven years and a half after his election by the tribe of *Judah*.

DAVID KING OF ISRAEL.

His first exploit after this, was the reduction of the fortress of *Jebus*, on Mount *Sion*, which had remained in the hands of the natives ever since the days of *Joshua*, and was deemed impregnable, both from its situation and its fortifications, according to *Josephus*, Ant. v. 2, 2, Josh. xv. 63. The *Jebusites*, therefore, ridiculed the attempt, and seem to have placed the *blind* and the *lame* on the walls, in derision, as fully sufficient to keep him out. But there was "*a gutter*," or subterraneous passage from the town to the fortress, by which *David* introduced a party of men, and "took the strong hold of *Zion*," 2 Sam. v. 6—8, 1 Chron. xi. 4—6. This *David* made his residence, and called it the *city of David*, and built a house or palace for himself, adding other buildings "round about the hill, from *Millo*, ('the house of assembly,' on the top of the hill, 1 Kings xi. 27.) and inwards," or upwards toward the summit of the hill, v. 9—11, 1 Chron. xi. 7, 8.

DAVID'S CHILDREN.

When *David* was established in the kingdom, he took more wives and concubines, by whom he had a numerous issue, v. 12—16, 1 Chron. iii. 1—9.

1. *Amnon*,	by *Ahinoam*.
2. *Daniel*	— *Abigail*.
3. *Absalom* }	— *Maacah*.
4. *Tamar* }	
5. *Adonijah*	— *Haggith*.
6. *Shepatiah*	— *Abital*.
7. *Ithream*	— *Elgah*.
8. *Solomon* }	
9. *Nathan* }	— *Bathsheba*.
10. *Shobab* }	
11. *Shimea* }	
12. *Ibhar* }	
13. *Elishama* }	
14. *Eliphalet* }	
15. *Nogah* }	— *Concubines*.
16. *Nephez* }	
17. *Japhia* }	
18. *Eliada* }	

PHILISTINE WAR.

About the ninth year of his reign, the *Philistines* renewed the war, but were defeated by *David* in two pitched battles. In the former, *David*, when thirsty, longed for a drink of water from the well of his own town, *Bethlehem*, which was brought him by his three mightiest men, *Joab*, *Jashobeam*, and *Eleazar*, who brake through the host of the *Philistines*, and brought it to him at the peril of their lives. But when he received, he would not drink, but poured it out, as a libation to THE LORD, 2 Sam. v. 17—25, 1 Chron. xi. 15—19. The same thing is reported of *Alexander* the Great, in his *Indian* expedition.

THE ARK BROUGHT HOME.

And now when *David* had a respite from war, about the tenth year of his reign, he brought the ark from the house of *Aminadab*, in *Gibeah*, about eighty-two years after it had been left there, on its return from the Philistines, with great joy and triumph, to the tabernacle which he had prepared for it in the city of *David*. But on the way, the officious *Uzzah*, the son, or grandson of *Aminadab*, was struck dead upon the spot, for putting forth his hand to support the tottering ark; none but the *priests* being warranted to touch it, under pain of death, Numb. iv. 15. *David* too, and the people, sinned ignorantly upon this occasion, in placing the ark upon a *cart* drawn by oxen, like the idolatrous *Philistines*, who knew no better, 1 Sam. vii. 6, instead of having it carried on the shoulders of the *Levites*, as prescribed, Exod. xxv. 14. Wherefore "the LORD *brake in upon them, because they sought Him not according to order.*"—*David* afterwards rectified this impropriety, when he removed it from the house of *Obed Edom*, where the offence was given, and he had left it for three months, 2 Sam. vi. 1—17, 1 Chron. xv. 1—15.

This remarkable case shews how dangerous it is to follow *good intentions*, or do any thing in *God's service* without his express word; a consideration worthy of the most serious attention of all *self-called* labourers in the sacred vineyard; and also proves, that *sins of ignorance* are punishable, where the error is not invincible.

NATHAN'S PROPHECY CONCERNING CHRIST.

About five years after, and the fifteenth of *David's* reign, when he had finished and " inhabited his house of cedar, and God had given him rest from all his enemies round about;" he meditated a design of building a *Temple* to the Lord, instead of the temporary *Tabernacle* which he had provided; and he communicated his design to *Nathan* the prophet; who, at first, encouraged him to proceed, not knowing the will of the Lord. But that night, THE ORACLE OF THE LORD came to *Nathan*, and countermanded *David's* design; but communicated that signal prophecy, which contained the last limitation of the Blessed *seed of the woman*, or CHRIST, to the house and lineage of *David*, who should build a spiritual Temple to the Lord, and whose kingdom should be established for ever, 2 Sam. vii. 1—16.

5. " Go and tell my servant *David*, thus saith THE LORD: *Shalt thou build me a house for my dwelling*?*

6. " For I have not dwelt in a house, from the day that I brought the children of *Israel* out of Egypt, even to this day, but have sojourned in a tent and in a tabernacle:

7. " Whensoever I sojourned with all the children of *Israel*, spake I a word to any of the *tribes* of Israel, [or rather, *judges* of Israel, 1 Chron. xvii. 6,] whom I commanded to feed my people Israel, saying, *Why do you not build me a house of cedar?*

II. 8. " Now therefore, thus shalt thou say to my servant *David*, Thus saith THE LORD OF HOSTS: I took thee from the cote, from following the sheep, to become *leader* over my people Israel;

9. " And I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a great name, like the name of the great upon the earth:—

10. *(" Also I will appoint a place for my people Israel, and will plant them, and they shall dwell under their own jurisdiction, and they shall not be disturbed any more, neither shall the sons of iniquity continue to trouble them, as at the first;*

* The question is answered in the parallel passage, " *Thou shalt not build me a house to dwell in,*" 1 Chron. xvii. 4.

11. " *Even from the time that I appointed judges over my people Israel,)*—and I have given thee rest from all thine enemies.

III. " Moreover THE LORD declareth unto thee, that THE LORD *will make thee a house,* [or *household:*]

12. " When thy days shall be expired, and thou shalt be with thy fathers, *I will raise up* THY SEED *after thee, which shall issue from thy loins, and I will establish his kingdom;*

13. " HE *shall build a house for my name, and I will establish the throne of his kingdom for ever;*

14. " I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON:—(*whosoever* [shall be concerned] *in injuring* HIM *, even I will chastise them with the rod of men, and with the stripes of the sons of Adam.)*—

15. " *And my mercy shall not depart from* HIM, *as I withdrew it from* Saul, *whom I withdrew before thee:*—

16. " *But thy house and thy kingdom shall be established before* ME † *for ever; thy throne shall be confirmed for ever.*"

1. This illustrious prophecy, here attempted to be rendered more closely and correctly, is divisible into three parts. It opens with a gentle refusal; *Shalt thou build me a house for my dwelling?* tacitly intimating the reverse; as clearly stated in the parallel passage; and the reason is afterwards assigned, in a

* The authorized translation of this passage, (*If he commit iniquity*, I will chastise *him* with the rod of men, and with the stripes of the children of men,) is incorrect: for

1. The conditional particle, *If*, is wanting in the original.

2. The first term, אשר, *Asher*, signifies, " *whosoever*," frequently; as " *whosoever* regardeth not the word of the Lord [by *Moses*,] left his servants and cattle in the field," Exod. ix. 21. " *And whosoever* smiteth *Kiriath Sepher*, I will give him my daughter *Achsah* to wife," Josh. xv. 16; being put elliptically, for כל אשר, *omnis qui*, or *quicunque*, as " they that made *idols*, are like them; and so is *every one that* trusteth in them," Psalm cxv. 8.

3. The second term, בהעותו, *be-haotho*, may either be taken as a verb, " *in injuring him*," or a noun, " *in his injury*," either from the verb עות, *aoth*, to *injure*, or *wrong*, *by* " *perverting judgment*," as it is used Job viii. 3; Lament. iii. 36; or from the noun עותה, *aothah*; which, with the affix, *aoth-i*, signifies " *my wrong*," Lament. iii. 59.

The ancient versions, followed by our English Bible, were probably led into this grievous mistranslation and misapplication of this passage to CHRIST, " who did no *sin*, neither was *guile* found in his mouth," 1 Pet. ii. 22, by confounding " HIM" with " *his children*," in the parallel passage, Psalm lxxxix. 30—33, " *If his children* forsake my laws," &c. from which they incorrectly borrowed the particle *if*.

† The Sept. and Syr. Versions, supported by some MSS. of *Kennicot* and *De Rossi*, instead of לפניך, *liphnich*, " *before thy face*," read לפני, *liphni*, " *before my face*," which is justified by the parallel passage, and absolutely required by the context.

later prophecy, to *David* himself; *because thou hast shed much blood in the earth in my sight;* in which *Solomon* is expressly foretold by name, as the son who was chosen to build the Temple; "Behold, *a son shall be born to thee,* who shall be a man of rest—for his name shall be *Solomon,*—['peaceable;'] *He shall build a house for my name,*" 1 Chron. xxii. 6—10. "*Solomon thy son, he shall build my house and my courts,*" 1 Chron. xxviii. 6. But this later prophecy was delivered about the twentieth year of *David's* reign, five years after the former, and shortly before *Solomon's* birth, who, in consequence of it, was surnamed by the prophet *Nathan,* "*Jedidiah,*" or "*beloved of* THE LORD," 2 Sam. xii. 24, 25.

The confounding of these two prophecies together, has greatly embarrassed commentators, blending the Temple of *Solomon* with the Temple of CHRIST; the mortal son of *David,* with the immortal SON OF GOD, in all the ambiguities of the *double interpretation* of prophecy. See their distinctness proved at length, in the *fourth* Dissertation on the *Prophecies, explaining the divine and human nature of* CHRIST, referred to before; in which the two prophecies and their parallels are fully translated, with Remarks.

2. The second part, in its parenthetical clause, looks far into futurity, to the final destination of the people of *Israel;* promising them a flourishing settlement, an independent establishment, and lasting rest from all their enemies, such as they had not enjoyed, even from the infancy of their state, in the days of the *judges.*

3. The third part announces, with much solemnity, that *future* son of *David,* who was to accomplish all this: and who is distinguished from any of his *immediate* sons, by the appropriate term, "seed," which is "CHRIST," Gal. iii. 16, who was to be peculiarly THE SON OF GOD.—I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON *,—as this passage is explained, as applied by St. *Paul,* Heb. i. 5.—"HE *shall build a house for my name,*"—not the *temporary,* perish-

* The parallel passage, in the latter prophecy, applied to *Solomon,* resembles, but is not the same as this: "*He shall be to* ME *a son, and I will be to him a* FATHER," 1 Chron. xxii. 10; for, 1. there is a remarkable transposition of the terms, which is verified in both cases, by the parallel passages, and by all the ancient Versions: 2. This promise is conditional, as explained by the context, and twice by GOD himself: "*If thou wilt walk in my ways, to keep my statutes,* &c. *then I will lengthen thy days,*" &c.; 1 Kings iii. 4, ix. 4.

able house which *David* meditated, and *Solomon* built; but that "*temple* which CHRIST promised to build up," John ii. 19; and those "*temples* of GOD, to be inhabited by the SPIRIT OF GOD," 1 Cor. iii. 16, namely, our Blessed Lord himself, and his faithful followers, or *Church;* and perhaps, also, that glorious future *temple* in *Judea*, (emblematical of that "built without hands, eternal, in the heavens," 2 Cor. v. 1,) described in the most magnificent terms by the prophets, *Zechariah*, vi. 12, 13, *Ezekiel*, xl. &c. *Tobit*, xiv. 5, 6, &c. and in the *Apocalypse.*

The succeeding parenthetical clause predicts the *sufferings* of the MESSIAH, from his ungrateful countrymen, and his own household, the *Jews*, "to whom he came, but they entertained him not," John i. 11; but denied the HOLY ONE and THE JUST, and killed the PRINCE OF LIFE, Acts iii. 14, 15, for which that *wicked* and *apostate generation*, and their *children*, have ever since been visited with *the rod*, and chastized with *stripes*, even to the present day! A visitation and chastisement to be extended to all disobedient and apostate *Christians* likewise, as appears from the parallel explanatory clause, in the sublime commentary of *Ethan*, Psalm lxxxix. 30—33.

(" *If his* children *forsake my laws, and walk not in my judgments; if they break my statutes, and keep not my commandments: then will I visit their transgressions with a rod, and their iniquity with stripes;*")—and who that ponders these things cannot but perceive the *arm* of THE LORD, now revealed, in the *signs of the times*, and those tremendous "*wars* and *unsettlements*," now raging throughout Christendom! (June 21, 1809.)

But the finest commentary on this incidental prediction of the *sufferings* of the MESSIAH, and the *chastisement* of his *foes*, is furnished by *David*, in his celebrated prophecy of the *second* Psalm; whose title, in the *Arabic* Version, is,

PSALM II. OF DAVID.

A PROPHECY CONCERNING CHRIST THE LORD, AND THE CALLING OF THE GENTILES.

1. Why did the *Gentiles* rage,
   And *the peoples* imagine vanity?
2. *The kings of the land* confederated,
   And *the rulers* were assembled together,

Against THE LORD,
And against HIS MESSIAH:——
3. "*Let us break their bands asunder,*
And cast away their yoke from us."——
II. 4. HE that sitteth in the heavens shall smile,
And THE REGENT * shall deride them;
5. Then shall He speak to them in his wrath,
And terrify them in his anger:——
6. "*Nevertheless I was ordained* KING,
On Sion, my holy mount:
7. *I will declare* GOD'S *decree:*——
THE LORD said unto me,
"THOU ART MY SON,
THIS DAY HAVE I BEGOTTEN THEE:
8. *Ask of me, and I will give thee*
The Gentiles for thine inheritance,
And the ends of the earth, thy possession:
9. *Thou shalt rule them with an iron rod,* [or *sceptre*]
And crush them like a potter's vessel."
III. 10. Ponder now, therefore, O ye *kings,*
Be instructed, ye *judges of the earth.*
11. Serve THE LORD with fear,
And rejoice in HIM with trembling:
12. Kiss THE SON [also] lest He be angry;
And [so] ye perish from the way [of life]
If his wrath be kindled even a little:
Blessed are all that trust in HIM."

The sole application of this illustrious prophecy to the MESSIAH, or CHRIST, was the unquestionable doctrine of the pri-

* The original term, אדני, ADONI, is clearly distinguished from יהוה, IAHOH, "[THE] LORD," ver. 2, before; and from את יהוה, ÆTH IAHOH, "THE LORD," ver. 11, afterward: and it corresponds to משיחו, MESHIHU, "HIS MESSIAH," ver. 2; and also to בני, BENI, "MY SON," ver. 7; and to בר, BAR, "THE SON," ver. 12. It occurs in the form of regimen, and is used elliptically, for אדני יהוה, ADONI-IAHOH, as fully expressed, Amos viii. 9, &c. But אדון, ADON, is applied to *Joseph*, the patriarch, as "*Lord*, (or *Superintendant*) of *Pharaoh's* household; and *Ruler*, (*Regent*) over all the land of *Egypt*," Gen. xlv. 8. Here, therefore, ADONI should be rendered REGENT, to distinguish it from IAHOH, whose appropriate rendering is "LORD." And the full title, האדון יהוה, HA ADON IAHOH "THE REGENT LORD" occurs Exod. xxiii. 17, xxxiv. 23, &c. And St. *Paul* seems to sanction the application of *Regent* to CHRIST, 1 Cor. xv. 27, 28.

Nothing, indeed, has so much obstructed the improvement of *Sacred Criticism* hitherto, as the unwarrantable neglect of acquiring *clear*, *distinct*, and *correct* ideas of the various names and titles of THE DEITY, that occur in the *Hebrew* Scriptures. The six terms, *Æl*, *Æloh*, and *Ælohim*; *Jah*, *Jaloh*, and *Adoni*; which have all appropriate significations, being unfortunately confounded together, and reduced to only two, Θεος and Κυριος, *Deus* and *Dominus*, *God* and *Lord*, in the Vulgate Greek, Latin, and English translations of the Bible. See my *Dissertation on the Primitive Names of the Deity*, No. VI. in which I have attempted to decypher their radical significations, p. 111—224.

mitive *Jewish* Church: the only question at *that time* was, whether the character corresponded to JESUS OF NAZARETH.

1. The *Talmud*, Cod. Succa, cap. 5, declares, "*Our masters* deliver, that the BLESSED GOD said unto the MESSIAH, *son of David, (who is shortly to be revealed in our days)* ASK *of me somewhat, and I will give it thee*," &c. as it is said, Ps. ii. 7, 8.

2. The *Midrash Tillim*, understands *the Gentiles*, verse 1, of *Gog* and *Magog*, alluding to *Balaam's* prophecy, Numb. xxiv. 7; and in a curious critical remark on the divine decree, verse 7, it states, that he is styled בני, MY SON, [absolutely] not בן לי, TO ME A SON, or AS A SON, [relatively, as in *Nathan's* prophecy.] This higher title was conferred on CHRIST "*the day of his resurrection*, when HE was *ordained* SON OF GOD, with *power*, according to the *spirit of holiness*," Rom. i. 3.

3. *R. Obadiah Gaon* observes, that this Psalm alludes to the days of CHRIST, *when mankind shall be converted to the worship of* GOD. And he explains the inauguration of the MESSIAH, verse 6, *My God hath made me to reign upon Sion, my mount, and this shall be in the redemption to come.* And this is a curious additional proof of the genuine punctuation נְסַכְתִּי *(Nisachti)* passively, "*I was ordained*," followed by the Sept. εγω δε κατεσταθην; the Vulg. *Ego autem constitutus sum;* and St. *Paul*, του ὁρισθεντος, Rom. i. 3, instead of the present *Masorete* punctuation, נָסַכְתִּי *(Nasachti)* actively, "*I ordained*," &c. inextricably embarrassing the sentence, in which there is only one speaker, the MESSIAH. And *Gaon* applies the last sentence, "*Blessed are all that trust in Him;—to those that expect redemption, to them will the light arise.*

4. Its correspondence to JESUS OF NAZARETH is proved by the apostolical key thereto, furnished by the immediate inspiration of the HOLY SPIRIT, Acts iv. 24—31, when, after reciting the two first verses of the Psalm, the Apostles expounded them: "For, in truth, both *Herod* and *Pontius Pilate*" ["the kings of the land"] with "the *Gentiles*" [the *Romans*] and "*peoples of Israel*" [the *Jews*, and "the *Rulers*," the *Sanhedrim*, or Council,] were assembled together against thy holy child JESUS, whom thou didst ANOINT, to do whatsoever thy counsel predetermined to happen," &c.

5. The appropriation of these two kindred prophecies to JESUS CHRIST, as "THE FIRST BORN," (τον πρωτοτοκον) Ps.

lxxxix. 27, or "THE ONLY BEGOTTEN SON OF GOD," (τον μονογενη) John iii. 18, in the sublime introduction of the Epistle to the *Hebrews*, i. 5, 6, precludes their primary or literal application to *David* or *Solomon*, and their secondary or spiritual only, to CHRIST; a fiction introduced by the later Jewish Rabbis, "*to answer the heretics*," or *Christians*, as *Solomon Jarchi* confesses.

DAVID'S PROPHECIES OF THE MESSIAH.

These prophecies of *Nathan* and *David* form the basis of an admirable chain of prophecies, interspersed through the book of PSALMS, which is expressly ranked by our Lord himself among the prophetic scriptures testifying of him, Luke xxiv. 44, describing his *lineage*, his *sufferings*, and his ensuing *glory*, Matt. xxii. 42; Luke xxiv. 25; such as

Psalm cxxxii. An excellent commentary on *Nathan's* prophecy, styling the promised son of *David* the MESSIAH, which St. *Peter* applied to OUR LORD, Acts ii. 30.

Psalm xxii. His *sufferings* and *crucifixion*, which the chief priests unwittingly quoted against him on the cross, "He trusted in GOD; let Him deliver him now, if He will have him," verse 8, Matt. xxvii. 43; and OUR LORD applied to himself, "MY GOD! MY GOD! *why hast thou forsaken me?*" verse 1, Matt. xxvii. 46; and St. *John*, to the partition of his garments among the *Roman* soldiers, verse 18, John xix. 24.

Psalm xvi. His *death* and *resurrection*: applied to OUR LORD by St. *Peter*, Acts. ii. 25—31, and by St. *Paul*, Acts xiii. 35, 36.

Psalm lxviii. His *ascension* and *spiritual gifts* to his disciples; applied by St. *Paul*, Ephes. iv. 7, 8.

Psalm cx. His *exaltation*, *kingdom*, and *priesthood*; applied by OUR LORD to himself, as that spiritual son of *David* whom David called LORD, Matt. xxii. 44; by St. *Peter*, Acts ii. 32—36; and by St. *Paul*, who explains from hence the nature of his *kingdom*, 1 Cor. xv. 25—28; and of his *priesthood*, Heb. vii. 1—28, viii. 1.

Psalm cxviii. His rejection by the *Jews*, and adoption of the *Gentiles*, and establishment of his *Church*; cited by OUR LORD, Matt. xxii. 42; expounded by St. *Peter*, Acts iv. 11; 1 Pet. ii. 4, 5; by St. *Paul*, Rom. ix. 32, 33; Ephes. ii. 20, 21: and by St. *John*, Rev. xx. 10—14.

Psalm xlv. His *divinity* and *exaltation* above the *angels;* expounded Heb. i. 8, 9; 1 Pet. iii. 22; Ephes. i. 22; Phil. ii. 9—11; and his spiritual *union* with his Church, and the happy *fruits* of it, Rev. xxi. 2, &c.

Psalm l. This sublime Psalm of *Asaph* recognizes the MESSIAH under the fullest title of THE DEITY, ÆL ÆLOHIM IAHOH, "THE GOD OF GODS, the LORD," rising by a noble climax, from the lowest to the highest, or most august, which is twice repeated with emphasis, Josh. xxii. 22, and there more correctly rendered "THE LORD, GOD OF GODS," than in the looser renderings of the compound here, in the Prayer-book, "THE LORD [even] THE MOST MIGHTY GOD;" and of the Bible, "THE MIGHTY GOD [even] THE LORD."

The Psalm of this highly inspired prophet opens with a grand description of THE MESSIAH, or REGENT LORD, summoning the whole world to *judgment*, from the rising to the setting sun, ver. 1—4. It then represents the resurrection of "*the Saints*," or the gathering of CHRIST'S "*elect*" from the four quarters of the globe, at the first resurrection, ver. 5, 6; compare Matt. xxiv. 31; John v. 24; Rev. xx. 4, 5. His address to "*the Saints*," ver. 7—15; to *the wicked*, ver. 16—22; at the *general judgment;* corresponding to our Lord's grand scenical trial, Matt. xxv. 31—46; and the impressive conclusion, "to *honour* THE SON," (as in Psalm ii. 12,) on account of the powers of *judgment* * vested in him by THE FATHER, ver. 23; is finely and fully explained and applied to himself, by our Lord, John v. 21—23; deriving his title thereto, from this *ancient prophecy*, no less than from his stupendous *miracles*, and not merely claiming credence on his own assertion, John viii. 54.

Psalm lxxii. This Psalm forms a concluding supplement to the preceding; it describes, in the most beautiful imagery, and the most lively colours, the *peaceful* glories of the MESSIAH'S future reign; his *righteousness*, or impartial administration of justice; the universal *homage* and *worship* to be paid to him; the *perpetuity* of his dominion, "*whose name shall endure for ever, in whom mankind shall be blessed*, and *whom all nations shall call blessed.*" Magnificent predictions, utterly inapplicable to *Solomon*, but truly characteristic of CHRIST.

* This seems to be the peculiar import of *Adon*, derived from the future tense, אדון, *judicabo*, of the verb, דון, *Dūn*, judicavit.

Besides these leading *Psalms*, immediately and solely applicable to the divine economy of the *Christian* dispensation in its grand outline, there are many others that contain minuter traits of the divine and human character of the MESSIAH, which it is incompatible with the nature of this work to particularize. This specimen, however, is abundantly sufficient to shew how extensively "the word of *knowledge*," or the gift of prophecy, was communicated to this highly-favoured prince, and will naturally account for the veneration in which the Book of *Psalms*, of which he was the principal composer, has always been held in the *Jewish* and *Christian* Church.

DAVID'S CONQUESTS.

This active and enterprizing prince, desirous to complete the reduction of the promised land, which had been begun by *Moses* and *Joshua*, and continued by the *Judges* and *Saul*, first turned his arms against his nearest, most warlike, and most inveterate foes, the *Philistines*, westwards, whom he subdued, and took from them *Gath* and its territory, 2 Sam. viii. 1; 1 Chron. xviii. 1; and formed a life-guard of the *Cherethites* of *Gaza*, the *Pelethites* of *Askelon*, and the *Gittites* of *Gath*, who were faithfully attached to him during all his wars and rebellions, 2 Sam. viii. 18; xv. 18.

He next turned eastwards, and subdued the *Moabites* beyond *Jordan*, and made them tributaries, 2 Sam. viii. 2.

Thence he proceeded northwards, and defeated and subdued the Syrians of *Zobah* and *Damascus*, extending his conquests to the river *Euphrates*, as originally promised to *Abraham*, Gen. xv. 18; 2 Sam. viii. 3—10.

He then went southwards, and defeated the *Edomites*, in a pitched battle, in the valley of salt, with the loss of 18,000 men, and put garrisons in *Edom*; thus fulfilling the former prophecies of the future subjection of *Esau's* family to *Jacob's*, Gen. xxv. 23; xxvii. 40; Numb. xxiv. 18; 1 Chron. xviii. 12, 13; 2 Sam. viii. 13, 14*.

"Thus *David* acquired a *name*; and the fame of *David* went out into all lands, and the Lord brought the fear of him upon all nations," 2 Sam. viii. 13; 1 Chron. xiv. 17.

* In this last passage, ארם, *Aram*, "*Syria*," is put by mistake for אדם, *Edom*, "*Idumæa*," which occurs in the parallel passage.

These conquests seem to have employed him about three years.

DAVID'S FIRST OFFENCE.

About the eighteenth year of his reign, and forty-eighth of his age, during the *Ammonite* war, which *David* undertook, to revenge an insult offered to his ambassadors, and consigned to the care of *Joab*, while he remained at home himself, in an idle and unguarded hour, at even-tide, walking on the roof of his house, he saw the beautiful *Bathsheba* bathing, the wife of *Uriah*, the *Hittite*, who was serving under *Joab* at the siege of *Rabbah;* he sent for her, and he lay with her, 2 Sam. x. xi. 1—5.

To screen the effects of their adultery, he sent for *Uriah*, her husband, from the camp, expecting that he would visit his wife on his return; but *Uriah* avoided her, either thinking connubial gratifications inconsistent with his military service, or perhaps entertaining some suspicion of his wife's infidelity. Disappointed in this device, he contrived, in concert with the unprincipled *Joab*, the base and treacherous expedient of destroying the gallant *Uriah* by the sword of the children of *Ammon*; concluding his complicated crime with a *hypocritical* letter of condolence to *Joab* for *Uriah's* unworthy fate: "Let not this trouble thee, *for the sword devoureth one as well as another.*" And to fill up the measure of his successful guilt, he openly took *Bathsheba* to wife, after her mourning was expired, and she bare him a son, 2 Sam. xi. 6—27.

"But the deed which *David* had done" with so much privacy, thinking to escape *human* detection, "displeased the LORD, and he sent *Nathan*, the prophet, to reprove him;" who, by a fictitious tale of oppression applicable to the case, the *rich man*, his *flock* and his *herd*, representing *David*, his *wives* and *concubines;* the *poor neighbour*, and his one little pet *ewe lamb*, *Uriah* and his wife *Bathsheba;* and the *traveller*, David's *concupiscence*, going to and fro, seeking whom it might devour, to which she was wantonly sacrificed; so kindled *David's* anger, that he not only sentenced the supposed offender to make *restitution fourfold*, according to the law, Exod. xxii. 1, but even to suffer death, exceeding the rigour of justice. Instantly the prophet retorted—*Thou art the man!* In the name of the Lord, he authoritatively upbraided him with his ingratitude and trans-

gression, and threatened him that *the sword*, which he had privily employed to cut off *Uriah*, should never depart from his own house, and that his own wives should be publicly dishonoured by his *neighbour*—his own son *Absalom*, as verified by the event.

Convicted and confounded, *David* instantly confessed his guilt. "*I have sinned against* THE LORD!"—And for this speedy humiliation, without attempting to dissemble or cloke his guilt before the face of Almighty God, and his prophet, the Lord was pleased to remit the sentence of death which he had pronounced on himself, and to transfer it to the fruit of his crime. "THE LORD *also hath put away* [the punishment of] *thy sin; thou shalt not die; but the child that is born to thee shall surely die*," 2 Sam. xii. 1—14.

The Rabbins remark, that three more of *David's* sons were cut off by violent deaths, thus completing the fourfold retaliation for the murder of *Uriah*, which he had himself denounced, namely, *Amnon*, *Absalom*, and *Adonijah*.

The fall of *David* is one of the most instructive and alarming recorded in that most faithful and impartial of all histories, the HOLY BIBLE. And the transgression of one idle and unguarded moment pierced him through with many sorrows, and embittered the remainder of his life; and gave occasion to the enemies of the Lord to blaspheme, on account of this crying offence of *the man after God's own heart*. When he only cut off the skirt of *Saul's* robe, *his heart smote him* for the indignity thus offered to his master*; but when he treacherously cut off a faithful and gallant soldier, who was fighting his battles, after having defiled his bed, his heart smote him not; at least we read not of any compunction, or remorse of conscience, that he either felt or expressed, till *Nathan* was sent to reprove him. Then indeed his sorrow was extreme; and his Psalms, composed on this occasion, express, in the most pathetic strains, the anguish of a wounded spirit, and the bitterness of his penitence.

LI. 1. "Have mercy upon me, O GOD,
According to thy loving kindness;
According to the multitude of thy tender mercies,
Blot out my transgressions;
2. Wash me thoroughly from mine iniquity,
And cleanse me from my sin:

* 1 Sam. xxiv. 5; compare 2 Sam. x. 4.

3. For I acknowledge my transgression,
And my sin is ever before me."
10. "Create in me a clean heart, O God,
And renew a right spirit within me;
11. Cast me not away from thy presence,
And take not thy Holy Spirit from me;
12. Restore unto me the joy of thy salvation,
And uphold me with thy free Spirit."

And his thankfulness for the divine pardon and forgiveness:—

XXXII. 1. "Blessed is he whose unrighteousness is forgiven,
And whose sin is covered.
2. Blessed is the man to whom the Lord imputeth not iniquity,
And in whose spirit there is no guile."——
5. "I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions to THE LORD,
And Thou forgavest the iniquity of my sin."——

And his rapturous praise and thanksgiving:—

CIII. 1. "Praise the Lord, O my soul,
And all that is within me, praise his holy name.
2. Praise the Lord, O my soul,
And forget not all his benefits:
3. Who forgiveth all thy sins,
And healeth all thine infirmities:
4. Who redeemeth thy life from destruction,
And crowneth thee with loving kindness,
And tender mercies."——
11. "For look how high the heaven is
In comparison of the earth,
So great is his mercy also
Toward them that fear Him:
12. Look how wide also
The east is from the west,
So far hath he set
Our sins from us."
13. Like as a father pitieth his children,
So the Lord pitieth them that fear Him:
14. For he knoweth our frame,
He remembereth that we are dust!"

Still the rising again of *David* holds forth no encouragement to sinners who may wish to shelter themselves under his example, or flatter themselves with the hope of obtaining his forgiveness; for though his life was spared, yet God inflicted those *temporal* judgments which the prophet denounced, "that *his soul* might be saved in the *day of* THE LORD, and that *others*, admonished by his example, might be the more afraid to offend."

The remainder of his days was as disastrous as the beginning had been prosperous. Rape, incest, murder, and rebellion, raged among his children: he was deserted by his friends, reviled by his enemies, banished from his capital, and plunged into the deepest affliction by the ingratitude and death of his favourite and rebellious son, *Absalom;* and, to fill up the measure of his calamities, by a dreadful plague brought upon his subjects by his last offence: so that he died exhausted at seventy, still older in constitution than in years.

THE BONDAGE OF THE AMMONITES.

David has been censured for his cruelty to the *Ammonites*, after the reduction of *Rabbah*, which seems to have taken place after the birth of *Solomon*, about the twentieth year of his reign; but the Hebrew text will admit of a milder construction than that of the English Bible, 2 Sam. xii. 31.

"And David took the king's crown from off his head, (the *value* * whereof was a talent of gold) with the *precious stone*, (which *Josephus* says was a *Sardonyx*, set in the front of the crown. Ant. VII. 7, 5.)

"And *David* brought forth the people that were therein, and put them *to* saws, and *to* harrows of iron, and *to* axes of iron, and made them pass *by* [or *to*] the brick-kilns; and thus did he unto all the cities of the children of *Ammon*." That is, he put them to hard labour, and the most servile employments †.

* It is generally supposed, with our received Translation, that "the *weight* of the crown was a talent of *Gold:*" that is, 125 pounds weight, and would be much too heavy to wear on the head. For the Hebrew talent, amounted to 3000 *shekels*, (or 12,000 Attic drams, which made two *Attic* talents,) Exod. xxxviii. 25, 26. But the silver shekel of the Sanctuary weighed 20.

† The preposition ב, which is rendered *under*, in rather an unusual sense, by the English Bible, in several places signifies *to* or *for;* as in the following passage, where it is connected with the same verb, שום, to "*put*," or to "*appoint*," or "*impute:*"

"This shall be the manner of the king that shall reign over you: He shall take your sons to himself, and *appoint* them *to* (or *for*) his chariots, and *to* (or *for*) his horsemen," &c. 1 Sam. viii. 11.

"Let not the king *impute* [blame] *to* his servant, [nor] *to* all my father's house," &c. 1 Sam. xxii. 15.

But what shall we say to the parallel passage, 1 Chron. xx. 3, which in our English Bible is rendered, "He *cut them* with saws, and with harrows of iron, and with axes?"

Here the verb וישר, if derived from נשר, *Serravit*, may not unreasonably signify to *divide* or separate the people to these different servile employments; but I am persuaded it is incorrectly written for וישם, "*he put*," as in the former passage, only obliterating or omitting the lower part of the *Mem* final, ם, which would leave a complete *Resh*, ר.

And *David* was justified in thus enslaving the *Ammonites* by the law of *Moses*. "An *Ammonite* or a *Moabite* shall not enter [as a freeman] into the congregation of *Israel*, even to their tenth generation." Deut. xxiii. 3.

The mother of *Rehoboam* was *Naamah*, an *Ammonitess*, 1 Kings xiv. 21. She could not therefore be the wife of *Solomon*, she was only a concubine.

THE RAPE OF TAMAR.

We may date this first domestic calamity that befel *David* "*out of his own house*," as predicted by *Nathan*, about the twenty-third of his reign, before the commencement of which, *Amnon*, his eldest son, was probably born.

David's remissness in punishing this outrage, though it made him "very wroth" at the time, 2 Sam. xiii. 23, probably led to *Amnon's* assassination by *Absalom*, the brother of *Tamar*, about two full years after, or the twenty-fifth of *David's* reign, 2 Sam. xiii. 22—29. The affliction of *David* must have been greatly aggravated by the first hasty report, that *Absalom had slain all the king's sons, and that there was not one of them left!* And though relieved by the safe return of the rest, "*the king and all his servants wept very sore.*"

Absalom fled for refuge to his grandfather *Talmai*, king of *Gesher*, where he remained in disgrace three years, 2 Sam. xiii. 37, 38; and though he was then permitted to return to *Jerusalem*, by the policy and intercession of *Joab*, *David* did not admit him into his presence till two full years after. We may therefore date this reconciliation in the thirtieth year of *David's* reign, 2 Sam. xiv. 1—33.

ABSALOM'S REBELLION.

This ambitious and turbulent youth ill requited his father's lenity and kindness. He studied to gain popularity, and "*stole away the hearts of the men of Israel;*" and fomented a con-

And in this milder sense, the *Syriac* and *Arabic* Version understood the two parallel passages, declaring expressly in the latter, (1 Chron. xx. 3.) that *David* "*put none of them to death.*" However, on the other hand, the Greek *Sept.* Latin *Vulgate*, and *Josephus*, all adopt the received interpretation, that he put them to the torture, and then slew them. Antiq. VII. 7, 5. This cruel treatment of the conquered *Ammonites* (if it be true, which still may be doubted) is the most barbarous act of *David's* reign; and cannot be justified by the heinous abuse and affront offered to his ambassadors.

spiracy, which, at the end of *four* years*, broke out into open rebellion, in the thirty-fourth year of *David's* reign, at *Hebron*, about twelve miles south of *Jerusalem*, xv. 1—13.

Alarmed at this formidable rebellion so close to him, *David* hastily took his flight, with his family and servants, "by the ascent of Mount *Olivet*, [or the upper road to *Jericho*] and *wept* as he went up, *barefoot*, and with *his head covered;* and all the people that were with him covered every man his head, weeping as they went up," in token of extreme sorrow and humiliation, xv. 14—30.——By the same descent, the divine Son of *David*, above a thousand years after, *wept* over *Jerusalem*, at the prospect of her impending woes!——He wept, not for "*himself*," but for "the daughters of *Jerusalem*, and for their children," Luke xix. 37—41, xxiii. 28.

After he had passed the summit, he was wounded with the false report of the desertion of *Mephibosheth*, the son of his faithful friend *Jonathan*, whom he had treated with the utmost kindness and hospitality, and restored to all his grandfather *Saul's* lands, 2 Sam. ix. 1—13, and too hastily gave away his lands to the treacherous informer *Ziba*, who had a powerful party. So just is *Seneca's* observation, that "kings give many things with *covered eyes*, especially in time of war." And though his eyes were opened afterwards to *Mephibosheth's* innocence, yet he dared not altogether to rescind the unadvised grant to *Ziba*, "*Do thou and Ziba divide the land.*" The reply of *Mephibosheth* was worthy of the son of *Jonathan*: "*Yea, let him take all, since my lord the king is come again to his own house in peace*," 2 Sam. xix. 24—30.

Soon after, at *Bahurim*, on the eastern side of *Olivet*, *David* bore with meekness the curses and insults of *Shimei*, a relation of *Saul;* and when urged by his nephew *Abishai* to punish him on the spot, he refused permission: *Behold*, said he, *my son, who came forth of my bowels, seeketh my life, how much more now this Benjamite? Let him alone, and let him curse, for* THE LORD *hath bidden him. It may be that the Lord will*

* Instead of "forty years," the present reading, 2 Sam. xv. 7, the Syriac, Arabic, and several MSS. of the Vulgate, supported by *Josephus*, *Theodoret*, and the context, read "four years;" the present reading being utterly inexplicable. It could not, as *Usher* imagined, denote *Absalom's* age at the time, when he could not have been much above thirty years old.

look on my affliction, and requite me good for his cursing this day, xvi. 5—13.

They then refreshed themselves in the plains of the wilderness, and without delay passed over *Jordan* that night, in consequence of intelligence that *Absalom* had been advised to pursue him with a party of twelve thousand men, and smite him before he could collect an army, xvii. 1—22.

The treacherous adviser *Ahitophel*, whose wise counsel was defeated by the artful policy of *Hushai*, *David's* friend, which made him hang himself in despair, was more successful in his first advice, that *Absalom* should lie with ten of his father's concubines, whom he had left behind at *Jerusalem*, "*in the sight of all Israel*," that it might engage them more heartily in his cause, by precluding the possibility of reconciliation with his father after this heinous insult; the infatuated youth thus unintentionally fulfilling *Nathan's* prophecy, xvi. 20—22, xvii. 23.

The wretched end of *Ahitophel*, who was esteemed as THE ORACLE OF GOD for the wisdom of his counsels, was the just punishment of his treason: "The providence of the wisest men being too short to over-reach the providence of GOD; he often permits such *Ahitophels* for the punishment of their *presumption*, as well as of their *malice*, to perish by their own devices," *Prideaux's* Connections, Vol. I. p. 162.

It is generally supposed that *David* composed the *fifty-fifth Psalm*, on occasion of *Ahitophel's* treachery, but perhaps it may rather refer to the treachery of *Judas* as a prophecy. The minute predictions of the circumstances of our LORD'S passion, which occur in the Psalms, justify this supposition; and lead us to conclude, that the imprecations which abound in this Psalm, the *sixty-ninth*, and *hundred and ninth*, &c. are not uttered against the personal enemies of *David*, but of CHRIST. This is expressly asserted in one place, which may furnish a key to the rest:

> "Do not I hate them, O Lord, that hate Thee?
> And am not I grieved with those that rise up against Thee?
> *Yea, I hate them right sorely,*
> *Even as though they were mine enemies.*"—Ps. cxxxix. 21, 22.

And to confirm it, we may observe, that the imprecations which are usually supposed to be uttered against *Shimei*, Ps. cix. 6—9, are expressly applied to *Judas* by St. *John*, xiii. 27, and by St. *Peter*, Acts i. 20; and the imprecations against the MES-

SIAH'S persecutors, Ps. lxix. 21—26, are also applied to the *Jews* by St. *Peter* *, Acts i. 20.

David, we see, refrained from cursing *Shimei* in return, at the time, when he had the greatest provocation, from a religious motive; and when "he prayed to THE LORD," it was not against *Ahitophel* himself, but against his counsel: "O LORD, turn the counsel of *Ahitophel* into foolishness," xv. 31.

This may contribute to remove the offence † which these imprecations have given to many pious and devout admirers of the Psalms of *David* in general, who have not rightly conceived their drift.

The death of *Absalom*, who was slain by *Joab* in his flight from the pitched battle in which he and his adherents were defeated, put an end to his rebellion, but renewed his father's grief, which was excessive, even to weakness, and justified *Joab's* indignant reproach, "*Thou lovest thine enemies, and hatest thy friends;*" &c.; and his threat, "*I swear by the Lord, if thou go not forth,* [to speak comfortably to thy servants] *there will not one tarry with thee this night; and that will be worse unto thee than all the evil that befel thee from thy youth until now.*" This wholesome rebuke and menace roused *David* from his lethargy of grief, and "*he arose* without reply, and *sate in the gate,*" to receive the congratulations of his friends; while "*all Israel,*" of *Absalom's* party, "*fled each to his tent,*" or returned home, xix. 1—8.

Whatever were *Joab's* crimes, among them disloyalty was not to be reckoned. He was a brave soldier, and a faithful servant, ardently attached to his master in the worst of times, preferring *David's* interest and glory before his own. Witness his risking his life to get *David* a drink of water from the well of *Bethlehem*, 1 Chron. xi. 17, and his giving the glory of the capture of

* In the present text of Acts i. 20, γενηθητω ἡ επαυλις αυτου ερημος, the singular, αυτου, "*his*," is αυτων, "*their*," in the prophecy itself, Ps. lxix. 25; in the original, in the Sept. (γενηθητω ἡ επαυλις αυτων ερημωμενη) and in all the ancient versions, warranted by the context; and in the citation, the plural "*their*," is the reading of the *Vulg.* and *Æthiop.* and it seems to be required by the context, where not only *Judas*, but also *his associates*, were noticed before, "*Judas*, who was guide to *them* that apprehended JESUS," Acts i. 16, and who were equally criminal.

† *Hammond, Merrick, Horne*, &c. contend, that these imprecations should be rendered not as imperatives, but as futures; not, *Let them be confounded*, &c. but, *They shall be confounded*, &c. as only intimating the future event. But this is a nice distinction, almost without difference, and is overturned by the ancient versions, and the citations in the New Testament, rendering them imperatively.

Rabbah to *David*, "*lest I take the city, and it be called after my name*," 2 Sam. xii. 28. And now he gave the most unequivocal proof of his unshaken fidelity, in knowingly incurring the king's displeasure to rid him of an obstinate rebel against his own father, whom no forgivenesses could soften, and no favours could bind, for whom *Joab* himself had so successfully interceded, and was likely therefore to have been otherwise well disposed to *Absalom*, from the very circumstance of having served him. *Joab's* motive, indeed, for killing him, is well expressed in *Cushi's* report to the king: *May the enemies of my lord the king, and all that arise against thee to do thee hurt, be as that young man*, xviii. 32. When *David*, therefore, on his return to *Jerusalem*, immediately deposed *Joab* from being captain of the host, which he had gained as the reward of his distinguished valour at the capture of *Jebus*, twenty-seven years before, 1 Chron. xi. 6, and appointed the rebel *Amasa*, who had served under *Absalom* in that station, 2 Sam. xvii. 25, xix. 13, he seems to have acted rather ungratefully and unwisely, justifying *Joab's* reproach, "*Thou lovest thine enemies, and hatest thy friends.*" But the old grudge and jealousy which he entertained against "the sons of *Zeruiah*," who were above his control, and too powerful to be punished, as in *Abner's* case, 2 Sam. iii. 38, combined with *Joab's* disobedience of orders in killing *Absalom*, which he could never forget, nor forgive, to the day of his death, seem to have got the better of his usual temporizing caution, and political prudence.

SHEBA'S REBELLION.

This rebellion soon succeeded the former, and was probably connected therewith. *Sheba*, a Benjamite, blew the trumpet, saying, "*We have no part in David, neither have we inheritance in the son of Jesse: every man to his tent, O Israel!*" and he drew to his standard all the tribes except *Judah*, 2 Sam. xx. 1, 2.

Amasa, the new captain of the host, having failed to assemble the men of *Judah* within the time appointed by *David*, the king commissioned *Abishai*, the brother of *Joab*, to take the royal guards, and pursue *Sheba* without delay, before he could get into fenced cities, for that otherwise he might raise a rebellion more dangerous than *Absalom's*.

On this occasion, "*Joab's* men," or his company, followed *Abishai*, and *Joab* himself as a volunteer, his zeal for his king

and country rising paramount to his late disgrace. But when *Amasa* met them at *Gibeon*, to take the command, *Joab*, under pretext of saluting him as his "*brother* *," assassinated him as he had *Abner*, and took the command himself, causing proclamation to be made, *He that favoureth Joab, and he that is for David, let him follow Joab.* He then pursued *Sheba*, besieged him in a town to which he had fled, demanded his head from the inhabitants, and crushed the rebellion; and returned triumphant to *Jerusalem*, in possession of his former station, of which *David* dared no more to deprive him.

FAMINE.

These rebellions, about the thirty-fourth year of *David's* reign, were succeeded by a remarkable famine for three successive years. It was inflicted, according to the oracle, for the massacre of the *Gibeonites* by *Saul*, and his bloody house, 2 Sam. xxi. 1, 2.

This massacre is not mentioned in the history of *Saul's* reign. Some commentators think that the massacre of the priests at *Nob* is meant: but they were not *Gibeonites*, nor was it done "through *zeal* for the children of Israel," which is the reason assigned, but in revenge for harbouring *David*. Might it not have taken place after *Samuel's* death, at the same time that *Saul* destroyed the *diviners* and *wizards*, in his zeal to reconcile himself to the LORD? Why it was thus punished so long after, is hidden among the mysteries of PROVIDENCE. Perhaps it was sent at this juncture to punish the nation for their recent rebellions against God and the king, in which the house of *Saul* took an active part.

The atonement required by the *Gibeonites* was the execution of seven of *Saul's* house, who were accordingly given to them; two sons of *Saul* by his concubine *Rizpah*, and five grandsons by his elder daughter *Merab*, (not *Michal*, as in the text, David's wife) whom she bare to *Adriel*, the Meholathite, 1 Sam. xviii. 19. Thus was all the house of *Saul* destroyed, except *Mephibosheth*, the son of *Jonathan*, whom *David* spared on account of his covenant with *Jonathan*, xii. 3—9.

The sacred historian relates a striking instance of maternal tenderness of affection, in *Rizpah* watching over the remains of

* *Joab* and *Amasa* were cousins german, the sons of *Zeruiah* and *Abigail*, sisters of *David*, 1 Chron. ii. 13—17.

her children, to protect them from the birds and beasts of prey, xii. 10, 11. And then David's respect to the bones of *Saul* and *Jonathan*, which he interred honourably with those of these victims in the family sepulchre. After these atonements, and acts of pious duty, "God was entreated for the land, and removed the plague," xii. 13, 14.

LAST PHILISTINE WAR.

Thinking this a favourable opportunity to shake off the yoke, when the *Israelites* had been weakened by two rebellions, and three years of famine, the *Philistines* renewed the war about the thirty-seventh year of *David's* reign, but were defeated in four engagements, and finally subdued. In the first, *David* waxed faint, and was in danger of being slain, when the valiant and trusty *Abishai* succoured him, and slew the gigantic *Philistine*. After this, the people would no more let *David* go forth to battle, "lest he should quench *the light of Israel*." In this war, the remainder of *Goliah's* family were slain by *David's* worthies, xxi. 15—22.

DAVID'S SECOND OFFENCE.

The numbering of the people was one of the last and most reprehensible acts of *David*, about two years before his death. In the pride of conquest, after he had subdued all his enemies, he issued an order for this purpose to *Joab* and his captains. This act is ascribed in one place to "the anger of THE LORD against *Israel*;" in another to "*Satan*, who stood against *Israel*," and "*moved* or *incited** *David* thereto," 2 Sam. xxiv. 1; 1 Chron. xxi. 1. From whence we may collect, that GOD permitted *Satan* to tempt *David* to commit a crime that would draw down punishment upon him and upon his people; as he afterwards permitted the same evil and *lying spirit* to seduce the prophets of *Ahab*, 1 Kings xxii. 22, and the disciple of CHRIST, Luke xxii. 3, John xiii. 27.

The ruling passion by which the tempter assailed *David*, was "the *pride* of life," which, though checked and mortified by the wholesome restraints of adversity, broke out again in the sunshine of prosperity. In this light it was evidently considered

* The original verb, סוּת, *Suth*, which is the same in both places, though variously rendered "*moved*" and "*provoked*" in the English Bible, signifies to "*incite*" or "*persuade*," 2 Kings xxi. 5; there rendered "*stirred up*."

by *Joab*, and the captains of the host, who remonstrated against the decree: "Now THE LORD THY GOD add unto the people (how many soever they be) a hundred fold, and that the eyes of my lord the king may see it; but why doth my lord the king delight in this thing?"—for "the king's word was *abominable* unto *Joab*," which he considered as "a cause of *trespass* unto *Israel*," 1 Chron. xxi. 2—6.

The offence of *David* seems to have chiefly consisted in his persisting to require a muster of all his subjects able to bear arms, without the divine command, without necessity, in a time of profound peace, to indulge an idle *vanity* and *presumption*, as if he put his trust more in the number of his subjects than in the divine protection; and the offence of his people might also have been similar, always elated, as they were, and provoking the anger of the LORD, in prosperity, by their *forgetfulness* of Him *, Deut. vi. 10—12.

The return made by *Joab*, without counting *Levi* and *Benjamin*, (for he did not finish the return, from some indications, it should seem, of the divine displeasure in the course of it, 1 Chron. xxvii. 24,) was 900,000 men in the ten tribes of *Israel*, and 400,000 in round numbers, of *Judah* alone, amounting to *one million three hundred thousand* in all †, 1 Chron. xxi. 5.

"And *David's heart smote him* after he had numbered the people; and *David* said unto THE LORD, I have *sinned greatly* in what I have done. And now I beseech thee, O Lord, take away the iniquity of thy servant, for I have done *very foolishly*," 2 Sam. xxiv. 10. Upon this occasion, perhaps, he composed the *nineteenth* Psalm; which, after celebrating the power and "glory of GOD," displayed in the visible creation, as supreme Lord of all, 1—6, and an encomium on "the *law* of the Lord," and "the *fear* of the Lord," 7—11, concludes with a prayer for GOD'S *pardoning* grace to cleanse him from sins of *ignorance* and *infirmity*, and for *restraining* grace to guard him from "*presumptuous* sins," committed wilfully and with a high hand against the light of conscience, that "they might not have the *dominion* over him," and involve him in "*the great trans-*

* Une *corruption nationale* dans les sujets, et une *démarche de vanité* dans le prince, furent punis du même coup. *Chais.*

† This account in *Chronicles* is verified by *Josephus*, who reckons 900,000 in *Israel*, and 400,000 in *Judah*, without specifying the amount, Ant. VII. 13, 1, and is more probable than that in *Samuel*, 800,000 in *Israel*, and 500,000 in *Judah*, 2 Sam. xxiv. 9.

gression" of apostacy from GOD; that so "his *meditations* and his *words* might be always acceptable to THE LORD, his STRENGTH and his REDEEMER," 12—14. Nothing surely could be more suitable to his situation, in that "*great strait*," or crisis, when the LORD had given him the choice of three plagues, three years of *famine*, three months of *war*, or three days of *pestilence*, 1 Chron. xxi. 11, 12. *David* chose the last; so THE LORD sent a pestilence, which destroyed 70,000 men, it should seem, in the course of two days.

David's profound humiliation, when he saw the *angel of the* LORD hovering in the air, with a drawn sword in his hand, over *Jerusalem*, ready to destroy it, and he and the elders, clothed in sackcloth, fell on their faces; his humble confession of his peculiar sin, and pious intercession for his erring people; his generous devotement of himself and his father's house to the plague in their stead; altogether appeased the divine wrath before the expiration of the appointed time. And GOD said to the angel, *It is enough, stay now thine hand.*

This *angel*, who appeared to *David*, and probably to the elders, for he appeared to *Araunah*, or *Ornan*, and his four sons, and who commissioned *Gad*, the prophet, (the same that had announced the plagues) to command *David* to erect an altar unto the LORD, in the threshing-floor of *Ornan*, on "Mount *Moriah*, where THE LORD appeared to *David*," or over which he was seen in the air, 1 Chron. xxi. 15—20, 2 Chron. iii. 1, seems to have been the same that appeared to *Joshua* in that attitude, as the CAPTAIN OF THE LORD'S HOST, to remind *David* of the true defender of his empire, "HIS STRENGTH," and who, on this occasion, under the divine mercy and forgiveness, became his REDEEMER also.

When *David* had purchased the threshing-floor from *Ornan*, the proprietor, which he refused to accept as a gift, and built the altar there unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the name of THE LORD, he was pleased to *answer him from heaven, by fire upon the altar*, which consumed *the burnt-offerings*, in token of full reconciliation, and of acceptance of this altar at *Jerusalem*, (instead of the altar of the Lord made by *Moses* in the wilderness, which at this time was at *Gibeon**, and was thus superseded) in *the place*

* *David* was afraid to go to sacrifice at the altar there, because of the *sword of the angel of the Lord* in the way thither, 1 Chron. xxi. 30.

which the Lord now chose to put his name there, having originally appointed it for the site of his temple and worship, 1 Chron. xxi. 19—30, xxii. 1; Deut. xii. 21.

This last offence of *David* is still more astonishing and alarming than the first. This was an offence committed immediately against GOD. How "*the light of Israel*," and "*a luminary of the world*," an "*inspired prophet*," the most highly gifted, favoured with such "abundance of revelations" concerning THE MESSIAH, and his future dispensation of grace to mankind, could be so "exalted above measure," by the innate "*pride* and *naughtiness* of his heart," 1 Sam. xvii. 28, as to forget, not merely for a moment, but for "nine months and twenty days," (the time employed in making the return) "THE LORD, his strength, and his redeemer," unmoved by the representations and remonstrances of his most faithful friends, who *abominated* the order, and forewarned him of the divine displeasure, is well nigh inconceivable, and altogether frightful. Most strongly, indeed, does his fall, on this occasion, urge the necessity of *vigilance* and *prayer*, to correct the "deceitfulness of the human *heart*," and to counteract the "craft and subtlety of the *devil* or *man* working against us;" while his rising again furnishes an abundant source of consolation to all returning penitents, not to despair of the riches of divine mercy, from a sense of their own unworthiness, and manifold demerit.

ADONIJAH'S REBELLION.

The close of *David's* life was embittered by another unnatural rebellion, excited by his son *Adonijah*, who was next to *Absalom*, and resembled him in beauty and ambition. He also was a favourite with his father, "*who had not displeased him, at any time, in saying, Why hast thou done so?*" But treading in his brother's steps, he courted popularity, and drew over to his party, *Joab*, the commander-in-chief of the forces, who at last forsook his aged master, and *Abiathar*, the high-priest, who had shared his fortunes, and invited all the king's sons, except *Solomon*, the heir apparent, 1 Kings ii. 15, and gave them a public entertainment at *En Rogel*, "the fountain in the king's garden," according to *Josephus*, where he was proclaimed king by the company, "*God save king Adonijah.*"

In this emergency, the prophet *Nathan* sent *Bathsheba* to inform the old king of their proceedings, and confirmed them him-

self. *David* instantly appointed *Nathan*, the prophet, *Zadok*, the priest, *Benaiah*, and his own guards, the *Cherethites* and *Pelethites*, who continued faithful, to anoint and proclaim *Solomon* king, at the fountain of *Gihon* or *Siloam*.

To ratify this coronation, he called a general assembly of the people, in which *Solomon* was formally elected king, and *Zadok* high-priest, in the room of *Abiathar*, who was deposed. And he solemnly recommended *Solomon* and the nation to build the temple of the Lord, according to the model communicated to him by THE SPIRIT; and to contribute liberally themselves, in addition to the ample stores and materials which he had provided; and concluded with a most noble and devout thanksgiving to THE LORD for all his mercies to himself, and to his people, of which the doxology seems to have been adopted in THE LORD'S PRAYER:—"Blessed be thou, O Lord God of Israel, *our father, for ever and ever:* [for] *thine*, O LORD, is the greatness, and the *power*, and the *glory*, and the victory, and the *majesty:* for all that is in the *heaven* and in the *earth* is thine; *thine is the kingdom*, O Lord, and thou art exalted as head above all," 1 Chron. xxix. 10, 11.

DAVID'S LAST ADVICE.

David has been censured for betraying a vindictive spirit, in his dying advice to *Solomon*, respecting *Joab* and *Shimei*, and for a breach of his oath to the latter, but his conduct appears to be justifiable in both cases.

1. *Solomon's* first royal act of grace, and certainly by his father's advice, was the pardon of *Adonijah*, his brother, and of all his abettors, on the condition of their future good behaviour, 1 Kings i. 52. But *Adonijah* forfeited it afterwards, by his audacious application to have his father's concubine, *Abishag*, given him to wife. "*Ask for him the kingdom too*," said *Solomon* to his mother, who made the indiscreet request, "even for *him*, (and for *Abiathar*, the priest, and for *Joab*, the son of *Zeruiah,)* for he is my *elder brother*," 1 Kings ii. 22. The parenthetical remark shewing, that he evidently considered *Adonijah* as acting in this case by the advice and with the concurrence of *Abiathar* and *Joab*. And why should *Joab* fly to the altar for refuge, on the execution of *Adonijah*, if he was not conscious to himself that he was involved in this second act of treason?—And *Solomon* put him to death, not for this, but for the "*inno-*

cent blood which he had shed;" for he spared his associate *Abiathar's* life, "*though he was worthy of death,*" on account of his sacred character, and joint sufferings with *David* his father: but he banished him to his estate, to prevent him from fomenting fresh disturbances in the capital, and at court.—*Joab's* declaration at the altar, "*Nay, but I will die here,*" shewed that he expected no further mercy, because he did not deserve it.

2. *David* did not advise *Solomon* to put *Joab* to death, absolutely or unconditionally;—"Do, therefore, *according to thy wisdom*, and let not his hoary head go down to the grave in peace;—that is, Though you have now pardoned *Joab* through policy, and as I was compelled to do myself, by the exigency of the times, and the predominant influence of the sons of *Zeruiah;* yet, *should he offend again*, act according to your discretion, and then punish him as a hoary murderer, and confirmed traitor, with death.

3. When the over-zealous *Abishai* wanted permission from *David* to put *Shimei* to death, on his return to *Jerusalem*, for his former cursing and ill treatment, and for which *Shimei* now humbly asked pardon, with a *thousand* men at his back; *David* sharply rebuked *Abishai:* "*What have ye to do with me**, ye sons of *Zeruiah*, that ye should this day be as *Satan*† unto me? Shall there be any man put to death *this day* in Israel? for do I not know, that I am *this day* king over Israel, or restored to my throne? Therefore, the king said unto *Shimei*, *Thou shalt not die:* and the king *sware* unto him," 2 Sam. xix. 23.

**David* religiously kept his oath to *Shimei*, as appears from his last advice to *Solomon:* "I sware unto him, by THE LORD, saying, *I will not put thee to death with the sword,*" 1 Kings ii. 8, though *Shimei* might have deserved it by a fresh offence: for it is highly probable that he was engaged in *Adonijah's* rebellion, since it was not till after the execution of *Adonijah* and *Joab;* that *Solomon* sent for *Shimei*, and ordered him to reside in *Jerusalem*, and not to quit the city under pain of death, the day that he should pass over the brook *Kedron.* A

* מה לי ולכם, τι εμοι και υμιν. Here, by the idiom of the dead languages, the first person is put first; as *Ego et Rex meus*, in Cardinal *Wolsey's* correct Latinity. In modern language, the first person is put last; John ii. 4.

† לשטן. *Le-Satan,* "for *Satan;*" or "as an *adversary,*" εις επιβουλον. Sept.—Matt. xvi. 23.

condition which *Shimei* thankfully accepted: "*The saying is good: as my Lord the king hath said, so will thy servant do.*"

And this measure was evidently dictated by *David's* advice; on the meaning of which, therefore, it forms the best comment: "And behold thou hast *with thee Shimei*," &c. "Now, therefore, *hold him not guiltless:*" but guard him as a disaffected and dangerous *Benjamite*, and keep him *with thee* still, or confine him to *Jerusalem*, lest he kindle rebellion among the tribes, by stirring up their minds, like *Sheba*, "for *thou art a wise man*, and knowest what thou oughtest to do unto him," as well as to *Joab*, in order to prevent his cabals; and, *if he offend again*, "*bring down his hoary head to the grave with blood*," for your own security, and the peace of your kingdom, for his past crimes deserve death. And in this provisional sense, the advice is understood by *Josephus:*

"He *then* obtained a promise of indemnity from me, but now, whenever you find *a reasonable cause* (αιτιαν ευλογον), punish him." Ant. VII. 15, 1.

Shimei afterwards transgressed the convention, and went to *Gath*, a suspicious quarter; upon which, *Solomon*, after taxing him with the breach of his oath, put him to death. "*So the kingdom was established in the hand of Solomon*," after the death or banishment of his most dangerous foes, from their rank, wisdom, and consequence, 1 Kings, chap. ii.

David appears to have survived the coronation of *Solomon* half a year; for though he reigned seven years and six months over *Judah*, and thirty-three years over all *Israel*, yet his reign is reckoned only forty years, 2 Sam. v. 4, 5; 1 Chron. xxix. 27. This interval he seems to have employed in those public acts and regulations, contained in the five last chapters of the first book of *Chronicles*.

SOLOMON.

The age of *Solomon*, at his accession to the crown, is not noticed in Scripture; but that he was then about twenty, neither less nor more, may be collected from incidental circumstances.

1. His son *Rehoboam* was forty-one years old when he succeeded him, 1 Kings xiv. 21, and was born, therefore, the year before his accession, 1 Kings xi. 42; we may reckon then, that

Solomon was a father about nineteen; and this agrees with *David's* description of him to the assembly of the people: "*Solomon* my son is *young* and *tender*," 1 Chron. xxii. 5; which well accords with that age. It is true that *Solomon* styled himself, "a *little child*," even after his accession, 1 Kings iii. 7; whence *Josephus* reckoned him no more than *twelve* years old. But *Solomon* at this time was married to the king of *Egypt's* daughter, 1 Kings iii. 1. He therefore only modestly counted himself a child in *understanding;* as is evident from his ensuing prayer to the Lord for *wisdom* to judge or govern his people, which THE LORD was pleased to grant him, and also *riches* and *honour* in addition *, for his wise choice, 1 Kings iii. 5—13.

2. The series of ensuing events after *Solomon's* birth, fully occupy, as we have seen, the last twenty years of *David's* reign; so that *Solomon* could not well have been born later, without encroaching too much upon the time allotted for them. Nor could *Solomon* have reasonably been called "*old*," in the decline of life, as he is, 1 Kings xi. 4, unless he had lived full *sixty* years, while that term sufficiently corresponds to the *shortening* of his days; as may be inferred from the divine promise of *lengthening his days*, on condition of his obedience, 1 Kings iii. 14.

THE TEMPLE BUILT.

Solomon spent three years in preparing timber, stone, and other materials, and procuring skilful workmen from *Hiram*, king of the great commercial city of *Tyre*, with whom he was in friendship; and laid the foundation of the Temple, in the fourth year of his reign, in the second month of the year, and finished it in the eleventh year and eighth month, in the space of seven years and six months, 1 Kings vi. 1—38.

This was a work of extraordinary despatch, if we consider its magnitude, variety, and minuteness. The summit of the rocky lime-stone Mount of *Moriah* was first to be levelled, and hollows and inequalities to be filled up, in order to form a sufficient area or platform for the Temple itself, its courts, porticos, and surrounding offices, which altogether composed a prodigi-

* "Seek ye first the *kingdom of God*, and *his righteousness*, and all *these things* shall be *added* unto you," Matt. vi. 33, Luke xii. 31.

ous pile of building, the most splendid and magnificent, perhaps, that the world ever saw; worthy of the Divine Architect who planned, and of the wise and opulent prince who executed it. See the account of the area and buildings of the Temple, in the foregoing *Elements of Ancient Geography*, Vol. I. p. 428.

THE DEDICATION.

Solomon's prayer on the Dedication of the Temple is one of the noblest and most sublime compositions in the Bible, exhibiting the most exalted conceptions of the omnipresence of THE DEITY, and of his superintending Providence, and of his peculiar protection of the *Israelite* nation, from the time that they came out of *Egypt*, and imploring pardon and forgiveness for all their sins and transgressions in the land, and during their ensuing captivities, in the prophetic spirit of *Moses*, 1 Kings viii. 12—60; 2 Chron. vi. 1—42.

"I have surely built THEE a house to dwell in, a settled place for thee to abide in, for ever.———

"*But will* GOD, *indeed, dwell on the earth?* LO, *the heaven and the heaven of heavens cannot contain* THEE: *How much less this house that I have built* *!———

——— "*Hearken* THOU *to the supplication of thy servant,* and of thy *people Israel, when they shall pray toward this place;* and *hear Thou in heaven, thy dwelling place: And when Thou hearest, forgive!*———

* Similar sentiments were entertained by the wisest and best informed of the *Heathen* poets and philosophers.—Unquestionably from REVELATION traditional:

Ποιος δ' αν οικος τεκτονων πλασθεις ὑπο
Δεμας το Θειον περιβαλοι τοιχων πτυχαις;

But what house framed by builders can, within the compass of its walls, contain THE DIVINE BODY? *Euripides* frag.

Ω αμαθεις ανθρωποι, διδαξατε ἡμας τι ἐστιν ὁ Θεος εν τοις ναοις αποκεκλεισμενος;
——— απαιδευτοι, ουκ ιστε ὁτι ουκ εστι Θεος χειροτμητος;

O ignorant mortals, teach us *why is* THE DEITY *shut up in sanctuaries?* Ye uninformed, know ye not, that GOD *is not made with hands? Heraclitus.*

St. *Paul*, therefore, in his celebrated discourse to the *Athenian* philosophers, might have appealed to the *Heathen Theology* also, for the truth of the following observation, as well as to SCRIPTURE:

"THE GOD who made the world and all things therein, He being LORD *of heaven and earth, dwelleth not in sanctuaries made with hands;* neither is worshipped with men's hands:"——"for we ought not to think that THE DEITY *is like unto gold, or silver, or stone, engraven by man's art and ingenuity.*" Acts xvii. 24—29.

"If they sin against Thee, *(for there is no man that sinneth not,)* and Thou be angry with them, and deliver them to *the enemy*, so that they carry them away *captives* into the land of the enemy, *far* and *near:* yet if they shall bethink themselves in the land of their captivity, and *repent*, and make their supplication unto thee saying, *We have sinned, and done perversely, and have committed wickedness*, and so return to Thee, with all their heart, and with all their soul;——then *hear Thou their prayer, and their supplication in heaven, thy dwelling place, and maintain their cause.*———

"THE LORD OUR GOD *be with us, as He was with our fathers: Let Him not leave us, nor forsake us: May He incline our hearts to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers:——May he maintain the cause of his servant, and the cause of his people Israel, at all times, as the matter shall require; That all the nations of the earth may know that* THE LORD *is* GOD, *and that there is none else.*——

"O LORD OF GODS, *turn not away the face of thy* MESSIAH; *Remember the mercies of David thy servant.*"

The conclusion of this admirable prayer, (of which the foregoing is an extract,) shews how clearly *Solomon* understood the difference between the future son of *David*, the MESSIAH, and himself, whose presence he prays may not be averted, or withdrawn, from his people, the *Jews*, according to the mercies of GOD, covenanted with his servant *David;* or "for his servant *David's* sake;" as in the parallel passage, Psalm cxxxii. 10; 2 Chron. vi. 42. For surely *Solomon* could not possibly apply the term MESSIAH, or "ANOINTED," in this place, to himself, without incurring the imputation of presumption or profaneness, especially on so solemn an occasion. He could not be ignorant that his father *David* had applied that term to the SON OF GOD, Psalm ii. 2—7; and also *Ethan*, in his *hymn*, Psalm lxxxix. 20; explanatory of *Nathan's* prophecy, 2 Sam. vii. 14, both borrowing it from *Hannah's* thanksgiving, in which it was first introduced into the language of prophecy, 1 Sam. ii. 10.

The LORD'S acceptance of *Solomon's* Temple, and of this *dedication*, was shewn, 1. By the glory of THE LORD filling the house, or inner Temple, as soon as the ark of the covenant was

brought from the temporary Tabernacle erected for it, in the city of *David*, to the sanctuary of the Temple; so that the priests could not stand to minister, because of the cloud, 1 Kings viii. 3—10; and 2. as soon as *Solomon* had ended his prayer, the fire of the Lord came down from Heaven and consumed the burnt offering and the sacrifices, as in the case of *David's* offering, 2 Chron. vii. 1. 1 Chron. xxi. 26.

After he had finished the Temple, *Solomon* built his own house at *Jerusalem*, the Queen's house, the summer house in the forest of *Lebanon*, the house of *Millo*, or "town house," and the walls of *Jerusalem*. All these buildings and public works employed him till the twentieth year of his reign, 1 Kings vii. 1, 2, ix. 10—24.

About this time, as it seems, the Lord appeared again by night to *Solomon*, and promised him, that if he would walk, like *David* his father, in integrity of heart, and in uprightness, observing the divine laws, that He would establish the throne of his kingdom for ever; but if he or his children forsook them, and served other gods, that he would cut off *Israel*, and cast them and their Temple out of his sight, and make them a proverb and a bye word among all people, 1 Kings ix. 2—10, 2 Chron. vii. 12—22.

SOLOMON'S BUILDINGS, REVENUES, &c.

After this, *Solomon* built *Gezer*, and the lower *Bethhoron*, in the south; the former having been given as a present by *Pharaoh*, king of Egypt, to his daughter, *Solomon's* wife. (He probably was the *Cephrenus* of *Herodotus*, and the *Shishak*, or *Sesac* of Scripture.) And in the north he built *Baalath*, or *Baalbech*, whose magnificent Temple lies near *Tripoli*, and is so well described by *Maundrell*, p. 135. And *Tadmor* in the wilderness, afterwards called *Palmyra*, about twenty-seven miles north of *Damascus*, and about a day's journey west of the river *Euphrates;* as a barrier against the incursions of the *Syrians* of *Mesopotamia*, beyond that river. He built this city about the twenty-fourth year of his reign, according to *Abulfaragi*, p. 34, whose magnificent ruins are described by *Wood* and *Dawkins*. And, we may suppose about this time, extended his northern frontier to the great river *Euphrates;* and his southern

to the river of Egypt, or the *Nile*, or the desert of *Shur*, bordering thereon; 1 Kings iv. 21, 2 Chron. ix. 26, fulfilling the *Abrahamic* covenant, Gen. xv. 18. See *the boundaries of the promised land*, Vol. I. p. 413, &c.

Solomon also cultivated commerce extensively. Mention is made of two voyages undertaken by his ships, in partnership with those of *Hiram*, king of *Tyre*, the greatest commercial city of the ancient world. The former from *Ezion geber*, a port on the *Elanitic* gulph of the Red Sea, eastwards, and southwards to *Ophir*, most probably *Sofala*, a part of the eastern coast of *Africa*, opposite to the great island of *Madagascar*; whence they imported "*gold* and *almug* trees, or *ebony*, and *precious stones*," 1 Kings ix. 26—28, x. 11; and the latter, westwards, to *Tarshish*, or *Tartessus*, now the isle of *Cadiz*, on the coast of *Spain*; whence they brought "*silver*;" and proceeding southwards along the coast of *Africa*, as far as *Guinea*, brought back "*gold, ivory, apes*, and *peacocks*," x. 22. The voyage to *Guinea* and back again, might well occupy "*three* years," which was the time spent by the *Phœnician* mariners employed by *Pharaoh Necho* afterwards, in the circumnavigation of *Africa*, according to *Herodotus*, IV. 42. See Vol. I. p. 447, &c. of this work.

These commercial voyages brought into his dominions a prodigious influx of wealth; so that the weight of *gold* that came to *Solomon* in one year, was 666 talents, or £3,646,350 sterling: (reckoning a gold talent worth £5475, at £4 an ounce, with *Arbuthnot*,) besides the revenue he raised from the merchants, the traffic of the spice merchants, and of all the kings of Arabia, and governors of the country, x. 14—21. As to *silver*, it was of no estimation in the days of *Solomon*; he made it to be in *Jerusalem* as stones; and *cedars* as the sycamore trees in the valley, for abundance, ver. 21—27.

He also carried on a great inland trade, in *Egyptian linen*, *yarn*, *horses* and *chariots*, with all the kings of the *Hittites* and *Syrians*; and he multiplied *horses* and *chariots* in his dominions, and also *wives* and *concubines*; all contrary to the divine command, Deut. xvii. 16, 17, for he had 12,000 horsemen or cavalry, and 1400 chariots; 700 wives who were princesses, besides Pharaoh's daughter, and 300 concubines, ver. 26, xii. 3: and these foreign wives, taken from the prohibited nations, the

Moabites, *Ammonites*, *Edomites*, *Zidonians*; and *Hittites*, turned away his heart after their own *gods*, and seduced him to build temples, and sacrifice to them also, on the Mount of *Corruption*, opposite to Mount *Sion*, to *Chemosh*, or *Peor*, the abomination of the *Moabites*; to *Moloch*, the abomination of the *Ammonites*, and *Ashtoreth*, the goddess of the *Sidonians*. See Vol. I. p. 427.

SOLOMON'S OFFENCE.

This great and astonishing offence, according to *Abulfaragi*, p. 35, took place about the thirty-fourth year of his reign; when "he was *old*," or about fifty-four years of age, 1 Kings xi. 4.

And THE LORD was angry with *Solomon* for this, and (appearing to him probably a third time,) said unto him:

"Forasmuch as this is done by thee, and thou hast not kept my commandment and my covenant, which I commanded thee, I will surely *rend* the kingdom from thee, and will give it to thy servant [*Jeroboam*.] Notwithstanding I will not do it in thy days, for *David* thy father's sake; for I will rend it out of the hand of thy son [*Rehoboam*,]—not all the kingdom, but will give one tribe to thy son, for *David* my servant's sake, and for *Jerusalem's* sake," xi. 9—13.

This prophecy was soon after communicated by *Ahijah* to *Jeroboam* an *Ephraimite*, whom *Solomon* had appointed ruler over all the charge of *Joseph*; and accompanied with the significant act of rending his own new garment into twelve pieces, and giving ten of them to *Jeroboam*, reserving only two, *Judah* and *Benjamin*, (which had now coalesced into one,) to *Rehoboam*: promising *Jeroboam*, from THE LORD, that the kingdom of *Israel* should be established in his family, if he would keep the statutes and commandments of the Lord, like *David*; and that for this idolatry of *Solomon*, the house of *David* should be afflicted with captivities, but *not for ever*, until their redemption by THE MESSIAH, xi. 26—39.

For this prediction, and the spirit of disaffection which *Jeroboam*, in consequence of it, excited against *Solomon*, among the ten tribes, *Solomon* sought to kill him; but he fled for refuge to *Shishak*, king of *Egypt*, who protected him; and there he remained till *Solomon's* death, xi. 40.

Beside this dangerous domestic enemy, the Lord stirred up two foreign adversaries to trouble *Solomon's* repose; *Hadad*, of the royal family of *Edom*, southwards; and *Rezon*, king of *Damascene Syria*, northwards, xi. 14—25.

SOLOMON'S WISDOM.

This illustrious prince, under whom the kingdom of the united tribes of *Israel* arrived at its highest pitch of glory, was no less celebrated for his wisdom than for his prosperity.

His political wisdom was early evinced in his famous decision of the case of the two mothers claiming the same infant; by which he so ingeniously discovered the true mother, by proposing to cut the living child asunder, and give each a part; which was instantly rejected by her "*whose bowels yearned upon her son*," 1 Kings iii. 16—28.

He also composed 1500 songs, or pieces of *Lyric* poetry, of which his *Canticles*, or *Song of Songs*, only remains; and 3000 *proverbs;* of which the principal are collected in his book of *Proverbs;* he was skilled also in *Botany* and *Natural History* of every kind; his wisdom excelled the wisdom of all the children of the east, the *Chaldeans*, *Persians*, and *Arabians;* and he was wiser than all his contemporaries at home, than *Ethan*, the author of the lxxxixth Psalm; *Heman*, the author of the lxxxviiith; and their brothers, *Chalcol* and *Darda*, sons of *Mahol*, or of "*the choir;*" and the queen of *Sheba*, or *Abyssinia*, and people from all the kingdoms of the earth, came to hear the wisdom of *Solomon*, and to prove him with hard questions; who left him in the highest admiration of the *wisdom* which GOD "*had put in his heart*," 1 Kings iv. 29—34, x. 1—24.

SOLOMON'S FAITH AND REPENTANCE.

What grand and sublime conceptions *Solomon* entertained of the omnipresence of THE DEITY, appears from his *Dedication* prayer, and from his *Proverbs*, xv. 3—11, &c. and *Ecclesiastes* v. 1—8.

How magnificently does he describe the primæval birth of the eternal SON OF GOD, under the character of WISDOM, personified; to which so many references and allusions are to be found in the OLD and NEW TESTAMENT.

THE LORD got ME *, *the beginning of his way* †,
Before his works of old.
From eternity *was I ordained* ‡, from *first* §,
Long before the earth.
When as yet there were no depths [of the sea]
I was born:
When as yet there were no fountains springing with water,
Before the mountains were established, before the hills,
Was I born," Prov. ix. 22—25.

His *Canticles*, or *Song of Songs*, is considered by the most judicious interpreters, as a *mystical allegory*, representing, under the figure of a marriage with the *Shulamite*, or *Solomon's* bride, vi. 13, the spiritual union between GOD and *his Church;* of which the conciser model was furnished by the *forty-fifth* Psalm. An allegory, frequent in the *prophets*, *Isai.* liv. 5, 6, *Jer.* ii. 2. iii. i. &c. *Ezekiel* xvi. 32, &c. and adopted in the NEW TESTAMENT. Thus *John* the Baptist beautifully represents CHRIST as the *bridegroom;* himself as his *friend*, or

* The apocryphal Book of *Wisdom* introduces, by a reference to this passage, the following admirable invocation, Wisd. ix. 9, 10.

" O send forth (WISDOM) out of thy holy heavens,
Even from the throne of thy glory;
That being present She may labour with me,
That I may know what is pleasing in Thy sight!"

And OUR LORD assumes the title of WISDOM, compare Luke xi. 49. with Matt. xxiii. 34, and declares that " WISDOM shall be justified of all *her children*," Matt. xi. 19, Luke vii. 85. He, who was " born unto us WISDOM FROM GOD," 1 Cor. i. 30.

† CHRIST is styled " the *first born of all creation*," Col. i. 15; " *the beginning of the creation of* GOD," Rev. iii. 14.

‡ In *Micah's* famous prophecy of the birth of CHRIST at *Bethlehem*, v. 2, cited Matt. ii. 6, his eternal generation is subjoined.

" Whose *issues* [of *life*] are *from old,*
From days of eternity."

And the very expression, " *was I ordained,*" (נְסַכְתִּי, *nisachthi,*) here applied to the primæval birth, was employed by *David* to denote his last birth, on the day of his resurrection.

" Nevertheless, *I was ordained* king,
On *Sion*, the mount of my Holiness," Psalm ii. 6.

Proving the adulteration of the present *Masoretic* punctuation, נָסַכְתִּי, (*Nasachti,*) " *I have ordained,*" or " *set.*"

§ OUR LORD styles himself " *the first* and *the last,*" Rev. i. 17; who had glory with THE FATHER, " *before the world was,*"——" Whom THE FATHER loved *before the foundation of the world,*" John xvii. 5—24.

bridesman; and the *Church*, his spouse, John iii. 28. OUR LORD also adopts the title of *bridegroom*, Matt. ix. 15, and in the parable of the *Virgins*, or bridesmaids attendant on the marriage, Matt. xxv. 1. "The *Lamb's* wife" also, *the Church*, is represented as "a *bride* adorned for her husband," Rev. xxi. 2—9: who ought to be "without spot," Ephes. v. 27; as the *Shulamite* is represented, Cant. iv. 7. And surely, had not this beautiful pastoral poem been understood in a spiritual sense, it would not have been admitted into the SACRED CANON by the ancient *Jewish* Church. This was probably one of his earliest productions, from the warmth and luxuriance of the imagery.

His last production, *Ecclesiastes*, or the *Preacher*, is understood by the most judicious interpreters, to contain a formal *recantation* of the sins of his youth, and a public test of his sincere *repentance* in his age, written after the last divine warning; by which he must have been an "*an old and foolish king*" indeed, if he were "*no more to be admonished*," in a passage so remarkably apposite to his own case, iv. 13.

This work appears to be a *philosophical* enquiry into that most important and disputed question, What is the *summum bonum*, or "*chief good*" of man?—"what is *best* for the sons of men to *do*, under the heaven, *all the days of their life?*" ii. 3.

1. In the course of it he states the various opinions that had been held on the subject, and the result of his own dear-bought experience, in search of the respective enjoyments of human *wisdom* and human *folly;* classing, under the former, the pursuit of several sorts of *knowledge* and *science;* and under the latter, *pleasures* of the sensual kind, *mirth, wine, eating* and *drinking, women**, &c. *grandeur, magnificent works, splendid palaces, great treasures*, and "whatsoever his eyes desired;" but he pronounces them all to be "*vanity* and *vexation of spirit;*" or disappointment and grief: for, that "in much *wisdom* is much grief, and he that increaseth *knowledge*, increaseth sorrow," from the greater insight he acquires of the *follies* and *vices* of mankind, and of his own inability to correct or reform them, i. 18; that "of making *many books* there is no end, and that *much study* is weariness of the flesh;" from the endless variety and discordance of the opinions of philosophers

* Against *women* he inveighs most bitterly, vii 26—28; and in his *Proverbs*, ii. 16—19, vii. 6—27, ix. 13—18.

respecting the *chief good* *, xii. 12. That sensual gratifications are *madness* and *folly*, and the cares of this world, its goods and its labours, which no man knoweth "whether he shall leave it to a *wise man* or a *fool*," are precarious and deceitful, and incapable of satisfying the *rational* desires of man. And the result of all his researches, "*Vanity of vanities, all is vanity*,—has been, and ever will be, the course of the world †, for there is "*nothing new under the sun*." This is the substance of the two first chapters, and of the subsequent illustrations.

Solomon, however, was by no means a gloomy moralist,

* See this fully illustrated in *Cicero's* Treatise on the subject, *De finibus bonorum*, and on the immortality of the soul. *Quæst. Tusculan.*

† The finest comment on this aphorism, *vanity of vanities*, &c. a man of the world, the celebrated Earl of *Chesterfield*, has unintentionally furnished, in the volume of his Letters published by Dr. *Maty*, in one of which, written not long before his death, he thus complains:——

"I have run the silly round of *business* and *pleasure*, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth, very low: whereas those that have not experienced, always over-rate them. *They* only see their gay outside, and are dazzled with their glare; but *I* have been behind the scenes: I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machine; I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience.—When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself, that all that frivolous hurry, and bustle, and pleasure of the world had any reality; but I look upon all that has passed, as one of those romantic dreams, which *opium* commonly occasions, and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream.

"Shall I tell you, that I bear this *melancholy* situation with that *meritorious* constancy and resignation which most people boast of? No; for I really cannot help it: I bear it, because I *must* bear it, whether I will or no: I think of nothing but of *killing time*, the best I can, now that he is become *mine enemy*.—It is my resolution to *sleep in the carriage* during the remainder of the journey." *Horne's* Sermons, Vol. IV. p. 34.

What a frightful picture does the gloomy conclusion exhibit, of a dying libertine, whose *God* was *this world*, its fashions, its follies, its principles, and its practices; whom he served so zealously in his youth, but who deserted him in his old age! If he looked forwards to *futurity*, and backwards to that *time* which he *murdered*, and which, therefore, was become his *enemy*; he must have had little disposition to *sleep* in his carriage. How bitterly must he have regretted, that he had not *feared* GOD, *and kept his commandments!* If he believed a *future judgment*, must he not have "*trembled*," like another *Felix*, for the violation of the duties of *righteousness* and *temperance*?——How different the cheering conclusion of the *apostolic* preacher to all true believers:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, *I have kept the faith*. Henceforth, there is laid up for me *a crown of righteousness*, which THE LORD, THE RIGHTEOUS JUDGE, will give me at *that day*; and not to me only, but unto all them also, that love his appearance," [at his second advent in glory,] 2 Tim. iv. 6—8.

neither a morose *Cynic*, or "snarling" philosopher, who from the *abuse* of this world's goods, decried their moderate and seasonable use, iii. 1—8, nor a *Manichean* Atheist, who held the predominance of an *evil principle*, Isai. xlv. 7, Amos iii. 6. On the contrary, he recommends a moderate enjoyment of the good things of this life, considering them as the gift of GOD;—that "to *enjoy* is to *obey*."

"GOD hath made every thing *beautiful* in its time, [or proper season]——I know that there is no *good* in them, [the things themselves,] but for a man to *rejoice* [in them] and to do *good* in his life; and that every man should eat and drink, and enjoy the *good* in all his labour: it is the gift of GOD," iii. 11, 12.

And to prevent this abuse, GOD has implanted in the heart of man, a presentiment of a *future state* of retribution; founded on the otherwise unaccountable dispensations of his providence in this life, in which *injustice, oppression*, and *vice*, are not uniformly punished, nor *virtue* rewarded; leading the wise to the *rational* conclusion, that GOD *will judge the righteous and the wicked*, if not here, most probably hereafter; and the fool, to the opposite senseless and grovelling conclusion, that men are no better than brutes; that *all go to the same place, all are of the dust, and all turn to dust again;* upon which hypothesis there is *nothing better than that a man should enjoy his own works*, for that *his lot* is only in this world; for who shall *demonstrate* to him a future state of retribution?—which he thus expresses:

GOD hath also set *futurity* * in their heart; inasmuch as man cannot find out [or account for] the work that God doeth from the beginning to the end [of the world, otherwise]——I know that whatsoever GOD doeth, it shall be for *futurity* * [to decide; when] there will be nothing to add, nor to diminish from it. And GOD doeth it, that [*men*] should *fear* before his presence, [for HE *that is* HIGHER *than the highest, regardeth*, v. 8.] What hath been, is now, and what shall be, is now; but GOD will require the past. Moreover I saw, under the sun, the place of judgment, that impiety was there, and the place of justice,

‡ The word עולם, *Olam*, is variably rendered, "*the world*," ver. 11; and "*ever*," ver. 14; incorrectly in both; it signifies "the *future world*," whose duration is "*hidden*," or indefinite; (which is the literal meaning of the word,) whence it is frequently rendered "*eternity*."

that iniquity was there: and I said in my heart, GOD *will judge the righteous and the wicked*, for there is a time *there*, [in the future state,] for every purpose and for every work [to be judged,] iii. 11—17. Compare ix. 1—3, viii. 14.

"I said in my heart; according to the [foolish] discourse of the sons of *Adam*:—GOD created them *, to shew them that they were like beasts: for the event to the sons of *Adam*, and the event to the beasts, the same event is to them [both;] as the one dieth, so the other dieth; the same spirit is to all: so that there is no pre-eminence of the man above the beast; for all are vanity. *All go unto one place, all are of the dust, and all turn to dust again.* Who knoweth that *the spirit of the sons of Adam goeth upward*, and *the spirit of the beast downward* to the earth? Wherefore, [concludes this foolish reasoner,] I perceive that there is nothing better, than that the man should rejoice in his own works; for that is his lot: for who shall bring him to see what shall be after him?" iii. 18—22. Compare viii. 15, ix. 4—6.

The former conclusion (of a future judgment,) he thus supports:

"Because sentence is not *speedily executed* against an evil work, therefore the heart of the sons of *Adam* is fully bent to do evil: but although the sinner may do evil a hundred times, and his days be prolonged; yet surely I know, that it shall be well to them that fear GOD, who are afraid of his presence; but it shall not be well to the wicked, nor shall he prolong his days as a shadow, [which lengthens as the sun declines,] because he is not afraid of the presence of GOD," viii. 11—13.

The latter conclusion he thus refutes, in the following ironical concession to the youthful libertine:

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy puberty, and walk in the ways of thy heart, and in the sight of thine eyes!——But know thou, that for all these, GOD *will bring thee into judgment*," xi. 9.

And he recommends early piety; to consecrate the prime of

* The *Syriac* Version here, furnishes an excellent emendation of the *Masorete* text; instead of לברם, "to *manifest* (or *prove*) *them*," from ברר; reading בראם, "*created them*," from ברא.—*Solomon*, in the sequel, only repeats the *Epicurean* arguments against a future state, in order to refute them afterwards.

life to God, rather than the dregs of old age, of whose infirmities and privations he gives a lively *enigmatical* description; concluding with the different destinations of the spirit of the man and of the beast.

"Remember THY CREATOR, even in the days of thy youth; before the evil days [of age] come, and the years approach, in which thou shalt say, I have no pleasure in them;——[before] the man shall go to his long home, and the mourners go about the streets [at his funeral.]———

"Then shall *the dust* return to *the earth* as it was [originally;] but *the spirit* shall return to THE GOD who gave it," xii. 1—7.

These *probable* deductions of *reason* in favour of a future state, *Solomon* crowns with asserting its *certainty*, from the dictates of *Revelation;* contrasting the firm, impressive, and uniformly consistent information of the *inspired writers*, with the vague, uncertain, and unsatisfactory arguments of mere *philosophers.*

"The *words of the wise* are as goads, and as nails fastened: the *master-collections* were given by ONE SHEPHERD. And further, my son, from these, be admonished, that of making *many books* there is no end, and *much study*, [or reading,] is weariness of the flesh."

"Let us hear the conclusion of the whole matter; *Fear* GOD, *and keep his commandments*, for this is the *whole* of man; [his chief good.] For GOD *will bring every work into judgment, together with every secret; whether it be good, or whether it be evil*," xii. 11—14.

This authoritative conclusion expresses the dictates of THE ONE HEAVENLY SHEPHERD, the Instructor of the World, who communicated "*the words of the wise*," or "*the master-collections* *," to *Job*, *Moses*, *Balaam*, *David*, *Ethan*, *Heman*, &c. those inspired writers, who revealed God's decrees to mankind, and placed this important doctrine of a future state of retribution, upon a solid basis, even before the CHRISTIAN REVELATION.

* This expression, בעלי אספות, (*Baali Asuphoth,*) "*master-collections,*" seems to correspond to the κυριαι δοξαι, or *maxime ratæ sententiæ*, "*the authoritative aphorisms*" of *Epicurus*, and other heathen philosophers, "which were of the greatest importance to living happily." According to *Cicero*, in his enquiries about the *chief good*, or *De finibus bonorum*, ii. 7.

The sentiments of *Solomon* are in perfect unison with theirs, and were derived from them, or from the same source. The general turn of his argument, strongly resembles that of *Job*, in favour of a future state; whose words, "*naked came I out of my mother's womb*," &c. i. 21, he had adopted, v. 15; and many of the *Psalms* express the same persuasion, xiii. 3, xvi. 9—11, xvii. 13—15, xlii. 2, lxxiii. 24—26, lxxxviii. 10—12, xc. 3, &c. with which *Solomon* must have been well acquainted. And OUR LORD has decided the question, that the doctrine of the resurrection, and a future state of rewards and punishments, was taught by "*Moses* and the *prophets*," in his refutation of the *Sadducees*, who denied a resurrection, Matt. xxii. 29—32, and in his instructive parable of *Lazarus*, Luke xvi. 19—31.

From this truly wise and religious conclusion of the book, we are warranted charitably to hope that *Solomon* died a sincere *penitent*, and was restored to the divine favour, for this public humiliation.

SIXTH PERIOD.

FROM THE REVOLT OF THE TEN TRIBES, TO THE DESTRUCTION OF JERUSALEM. 404 YEARS.

KINGS OF JUDAH.	Y.	B.C.
1. *Rehoboam*	17	990
2. Abijah	3	973
3. Asa	41	970
4. Jehosaphat	25	929
5. Jehoram, or Joram	8	904
6. Ahaziah	1	896
7. Q. *Athaliah*	6	895
8. Joash, or Jehoash	40	889
9. Amaziah	29	849
Interregnum	11	820
10. Uzziah, or Azariah.	52	809
11. Jotham	16	757
12. Ahaz	16	741
13. *Hezekiah*	29	725
14. Manasseh	55	696
15. Amon	2	641
16. Josiah	31	639
17. Jehoahaz, 3 m.		
18. Jehoiakim	11	608
19. Jehoiachin, 3 m.		
20. Zedekiah	11	597
Jerusalem taken	404	586

KINGS OF ISRAEL.	Y.	B.C.
1. *Jeroboam*	22	990
2. Nadab	2	968
3. Baasha	(24) 23	966
4. Ela	(2) 1	943
5. Zimri and Omri	(12) 11	942
6. Ahab	22	931
7. Ahaziah	2	909
8. Jehoram, or Joram	12	907
9. *Jehu*	28	895
10. Jehoahaz	17	867
11. Jehoash, or Joash	16	850
12. Jeroboam II.	41	834
1st Interregnum	22	793
13. Zechariah & Shallum	1	771
14. Menahem	10	770
15. Pekahiah	2	760
16. Pekah	20	758
2d Interregnum	10	738
17. *Hoshea*	9	728
Samaria taken	271	719

This period has been hitherto considered as the *Gordian* knot of Sacred Chronology; the intricacy of which, all the chronologers have complained of, but none have been able to unravel. The difficulty of harmonizing the reigns of the kings of *Judah* and *Israel* together, has principally arisen; 1. from the discordance of some of the correspondences in the years of their respective reigns, with the direct lengths of those reigns; and 2. from not critically determining the duration of the two *interregnums* or vacancies, in the succession of the latter kings, so as to make them correspond with the former throughout.

The whole is here adjusted and harmonized, and it is hoped,

satisfactorily, upon the following principles :—1. The standard of the reigns of the kings of *Judah* is considered as correct; for it is verified by the concurrence of the books of *Kings* and *Chronicles*, (the latter relating especially to the kings of *Judah*,) and of *Josephus*, *Abulfaragi*, and *Eutychius*. The incorrectness, therefore, complained of, must be confined to the latter series; and must be remedied, by reducing it to the former. 2. The two series of reigns agree in three points of time: 1. The reigns of *Rehoboam* and *Jeroboam* began together, or in the same year, 1 Kings xii. 1—20; 2 Chron. x. 1—19; as did also, 2. The reigns of Queen *Athaliah* and of *Jehu*, who slew the two kings of *Judah* and *Israel*, *Ahaziah* and *Jehoram*, the same day, 2 Kings ix. 24—27; and, 3. *Samaria* was taken by the *Assyrians* in the ninth year of *Hoshea*, king of *Israel*, and in the sixth year of *Hezekiah*, king of *Judah*, 2 Kings xviii. 10. 3. Hence it necessarily follows, 1. That the first six reigns in *Judah* must be equal in length to the first eight in *Israel*; and also, 2. That the next seven in *Judah*, to the sixth of *Hezekiah*, including one interregnum, must be equal to the remainder in *Israel*, including two interregnums. 4. But upon comparing the former together, it appears that the first six of *Judah* amount to ninety-five years; whereas, the first eight of *Israel* amount to ninety-eight years, according to the table of reigns in Scripture. Consequently, three years must be retrenched from the latter, to reduce them to an equality with the former.

Accordingly, one year is here subtracted from each of the reigns of *Baasha*, *Ela*, and *Zimri*, which are thereby reduced from *current* *, to *complete* years. And this reduction is warranted by the correspondences: for *Baasha* began to reign in the third year of *Asa*, king of *Judah*, 1 Kings xv. 33; and his son *Ela*, in the twenty-sixth of *Asa*, xvi. 8, which gives the reign of *Baasha*, 26−3=23 years complete. *Ela* was slain in the twenty-seventh of *Asa*, xvi. 10; he reigned, therefore, only 27−26=1 year complete. And *Zimri* and *Omri* reigned in succession, from the twenty-seventh to the thirty-eighth of *Asa*, xvi. 29; or only 38−27=11 years complete. And as their

* That the reigns in these lists are all computed, in *current* time, (according to the popular mode of computation in the east, and every where, see Vol. I. p. 21,) may further be collected from that of *Zedekiah*, eleven years; which actually was only ten years, four months, and eight days, supposing the first year to have been complete. Compare 2 Kings xxiv. 18, with xxv. 2—4.

reigns were all included in the one reign of *Asa*, and therefore more likely to be correctly referred thereto, this is a reason why these three reigns should be selected for reduction, rather than the succeeding or the preceding. 5. Upon comparing the latter together, it appears that there was one interregnum in the kingdom of *Judah*, of eleven years, and two in *Israel* of twenty-two years, and of ten years; which are requisite in both, to equalize the two periods together, of 176 years each; counting from the joint accession of Q. *Athaliah* and *Jehu*, to the sixth of *Hezekiah*, and capture of *Samaria*, in the same year.

That the lengths of these interregnums are rightly assigned, will appear from the correspondences of reigns. 1. *Amaziah*, king of *Judah*, survived the death of *Jehoash*, king of *Israel*, fifteen years; he died, therefore, about the sixteenth year of his son *Jeroboam* II. 2 Kings xiv. 17; 2 Chron. xxv. 25; but *Azariah*, or *Uzziah*, did not begin to reign until the twenty-seventh year of *Jeroboam* II. 2 Kings xv. 1; 2 Chron. xxvi. 1; therefore, from the death of *Amaziah* to the accession of his son *Uzziah*, there was an interregnum of $27-16=11$ years.

2. *Jeroboam* II. began to reign in the fifteenth year of *Amaziah*, king of *Judah*, and reigned forty-one years, 2 Kings xiv. 23; he died, therefore, in the sixteenth year of *Uzziah*, king of *Judah*; but *Zechariah*, his son, did not succeed him till the thirty-eighth of *Uzziah*, 2 Kings xv. 8; consequently, the first interregnum in *Israel* lasted $38-16=22$ years.

3. *Pekah*, king of *Israel*, began to reign in the fifty-second of *Uzziah*, 2 Kings xv. 27; 2 Chron, xxvi. 3; and in the twentieth year of his reign was slain by *Hoshea*, xv. 30, in the third year of the reign of *Ahaz*, king of *Judah*, 2 Kings xvi. 1; but *Hoshea* did not begin to reign till the twelfth year of *Ahaz*, xvii. 1, or the thirteenth current, 2 Kings xviii. 10; consequently, the second interregnum in *Israel* lasted $13-3=10$ years.

6. A curious and satisfactory confirmation of this adjustment of the reigns of the kings of *Israel*, is furnished by *Josephus*, who reckons their amount, from the revolt of the ten tribes, to the extinction of that kingdom, 240 years, Ant. IX. 14, 1; and if, from the whole corrected amount, 271 years, we deduct the two interregnums, 32 years, the remainder, 239 years, complete, or 240 current, gives the lengths of the reigns alone. This furnishes a decisive proof of his great skill as a chronologer, in

developing the length of this intricate and perplexed period. That he was no stranger to the chasm of thirty-two years in *Israel*, we may infer from his taking into account the eleven years of interregnum in *Judah*, necessary to complete his amount of the whole period, from the foundation to the destruction of the Temple, 441 years. See Vol. I. p. 301.

7. We are now competent to detect some errors that have crept into the correspondences of reigns; and which have hitherto puzzled and perplexed chronologers, and prevented them from critically harmonizing the two series; not being able to distinguish the genuine from the spurious numbers.

1. "*Jehoshaphat* began to reign over *Judah* in the *fourth* year of *Ahab*," 1 Kings xxi. 41.—It should be the *second.*

2. "*Ahaziah*, the son of *Ahab*, began to reign over *Israel* in the *seventeenth* of *Jehoshaphat*," xxii. 51.—It should be the *twentieth* of *Jehoshaphat.*

3. "*Jehoram*, the son of *Ahaziah*, began to reign over *Israel* in the *second* year of *Jehoram*, son of *Jehoshaphat*," 2 Kings i. 17.—It should be in the *twenty-second* year of *Jehoshaphat;* as also, where it is again incorrectly stated, in the *eighteenth*, 2 Kings iii. 1.

4. "*Jehoram*, the son of *Jehoshaphat*, began to reign over *Judah*, in the fifth year of the reign of *Joram*, the [grand] son of *Ahab*," 2 Kings viii. 16.—It should be the *fifth* year from the death of *Ahab;* or the *third* year of *Joram's* reign.—"*Jehoshaphat* being then king of *Judah*"—is an anachronism, and an interpolation in the Masorete text.

5. "*Jehoash* began to reign over *Israel* in the *thirty-seventh* year of *Joash*, king of *Judah*," 2 Kings xiii. 10.—It should be the *thirty-ninth* year; as in the accurate *Aldine* edition of the Greek Septuagint. See *Jackson's* Chron. Vol. I. p. 182.

6. The correspondences by which the interregnum in *Judah* was collected, are incorrect; they should be 25—14=11 years.

7. "*Hoshea* slew *Pekah*, king of *Israel*, in the *twentieth* year of *Jotham*," 2 Kings xv. 30. But *Jotham* reigned only *sixteen* years, xv. 33.—It should be in the *third* year of *Ahaz*, as collected from xvi. 1.

REHOBOAM.

From seven hundred wives and three hundred concubines of *Solomon*, only one daughter is noticed, *Taphath*, 1 Kings iv. 11.

His successor, *Rehoboam*, was a spurious son *, by an *Ammonitess*, born the year before his own coronation; and therefore "unworthy of the kingdom *."

Upon the death of *Solomon*, the factious and discontented tribes recalled *Jeroboam* from *Egypt*, and, with him at their head, applied to *Rehoboam* for redress of grievances in the late reign. A rough answer, which he indiscreetly gave them, following the advice of the companions of his youth, rather than of the old counsellors of his father, furnished them with a pretext for revolt, which they had long meditated from the time of *Absalom* and *Sheba's* rebellion; and immediately they appointed *Jeroboam* their king. *Ephraim* indeed, of which tribe he was, all along envied *Judah* her precedence, as we have seen; and God now made them the instruments of correction to both. For "*the cause was from* THE LORD," to fulfil his threat to *Solomon*, and his promise to *Jeroboam*. Such are the incidental traits that distinguish *sacred history* from *profane*: in the latter, revolutions of states are usually attributed to *human* sagacity and secondary causes; but in the former they are uniformly attributed to the SUPREME GOVERNOR OF THE UNIVERSE, guiding and directing the operations of all inferior agents, according to his sole will and pleasure, that *the fierceness of man might turn to his praise.* THE ORACLE, accordingly, stopt the warlike preparations of *Rehoboam*, to punish this revolt, and commanded the militia of *Judah* and *Benjamin*, 180,000, whom he had mustered, to disperse again, and not proceed to fight against their brethren of *Israel*, 1 Kings xii. 1—24.

Rehoboam, during the first three years of his reign, walked in the way of *David* and of *Solomon* at first; he built and fortified a number of fenced cities in the land of *Judah*; and gave an asylum to the Priests and Levites, and such of the godly people of *Israel* as fled from *Jeroboam's* idolatries, the golden calves set up at *Dan* and *Bethel*, to seek the LORD GOD of *Israel*, and to sacrifice at *Jerusalem*, the established place of worship. And by their accession, the kingdom of *Judah* was strengthened, 2 Chron. xi. 5—17.

For *Jeroboam*, by a wicked policy, in order to prevent the re-union of the ten tribes to *Judah*, 1. detached them from the

* Υιος αυτῳ Ροβοαμ, εξ αλλοφυλων, αναξιος της αρχης· ου γαρ ἡ πολυγαμια την ευτεκνιαν ποιει. *Suidas*, voce Ασταρτη.

national worship prescribed by the law of *Moses;* saying to the people, " It is too much for you to go up to *Jerusalem* to worship THE LORD: Behold *thy Gods*, O *Israel*, who brought thee forth out of the house of *Egypt!*" repeating the proclamation of *Aaron*, Exod. xxxii. 4. 2. Rejecting the *priests* and *Levites*, who refused to conform to this *idolatrous* worship, he appointed " the lowest of the people," who had neither learning nor religion, to be priests of the high places which he had made; and 3. he changed the feast of *Tabernacles* from the seventh month, as prescribed by the law of *Moses*, to the eighth month; even in the month which *he had devised of his own heart;* and on this festival, 4. acted as high priest himself, 1 Kings xii. 25—33. For these abominations and sacrilege, while he was officiating at the altar of *Bethel*, to burn incense, a prophecy was denounced against it, foretelling its future destruction and profanation, by *Josiah*, king of *Judah*, by name, 361 years before the event; (dating this denunciation in the seventh year of *Jeroboam*,) and when he stretched forth his hand from the altar, commanding to lay hold on the man of God, who dared to utter it in his presence, his hand was withered; but restored again, upon the prayer of the prophet. But this instance of divine severity, tempered with mercy, had no lasting effect on his corrupt heart.—He persisted in his evil ways, which brought down destruction upon his house or family, 1 Kings xiii. 1—34, xiv. 1—20.

Rehoboam also, and the *Jews*, relapsed into the sodomies and abominations of the devoted nations of *Canaan;* and forsook the law of THE LORD, and all the people with him. Wherefore, in the fifth year of his reign, the LORD brought up against him *Shishak*, king of Egypt; who took his fenced cities, plundered the treasury of the house of the Lord, and of the king's house, and reduced the kingdom to subjection,—" that they might know [the difference between] GOD'S service, and the service of *the kingdoms of the countries*" around: by comparing the mildness of the one, with the rigour of the other.

Upon this visitation, the princes of Israel and *Rehoboam humbled themselves*, and said, " THE LORD *is righteous;*" and by that means, averted the divine wrath, so that the remainder of his reign was rather prosperous, for " *he dealt wisely*," and in " *Judah* also things went well;" but like the frail *Solomon*, " he desired many wives;" for he had eighteen wives, and

threescore concubines; by whom he had twenty-eight sons, and threescore daughters; and he dispersed all his children throughout all the lands of Judah and Benjamin, into every fenced city, and gave them provision in abundance. He reigned seventeen years, 1 Kings xiv. 21—29, 2 Chron. xi. 17—23, xii. 1—15.

ABIJAM

Succeeded *Rehoboam*. He was the son of his favourite wife, *Maachah*, the daughter of *Absalom* *, 1 Kings xv. 2, 2 Chron. xi. 21, 22.

In a battle between *Abijah* and *Jeroboam*, the army of the former is reckoned 400,000 men, of the latter 800,000; of which 500,000 were slain, 2 Chron. xiii. 3—17. The numbers in this wonderful battle, are probably corrupt, and should be reduced to 40,000, 80,000, and 50,000, as in the *Latin* Vulgate of *Sixtus Quintus*, and many earlier editions; and in the old *Latin* translation of *Josephus*; and that such were the readings in the *Greek* text of that author originally, *Vignoles* judiciously collects from *Abarbanel's* charge against *Josephus*, of having made *Jeroboam's* loss no more than 50,000 men, *contrary to the Hebrew text*. See *Kennicott's* Dissertations, Vol. I. p. 533, and Vol. II. p. 201, &c. 564.

The speech of *Abijam* to the *Israelites* before the battle, is admirable. It breathes the general spirit of piety and fortitude, and severely reproaches *Jeroboam* for his rebellion, and his people for their apostacy; and thus contrasts the obedience of the *Jews*, and its consequence:

"*We* keep the charge of THE LORD OUR GOD: but *ye* have forsaken Him. And behold, GOD himself is with us for our captain, and his *priests*, with sounding trumpets, to cry alarm against you: O children of *Israel*, fight not against THE LORD THE GOD OF YOUR FATHERS, for ye shall not prosper."—— "So the children of *Judah* prevailed, *because they relied upon the* LORD, THE GOD OF THEIR FATHERS," 2 Chron. xiii. 11—18.

Notwithstanding this, the sacred historian reprobates his con-

* She is called "*Micaiah*, the daughter of *Uriel*, of Gibeah," 2 Chron. xiii. 2.—*Uriel* might have been married to *Thamar*, the daughter of *Absalom*, 2 Sam. xiv. 27. And if so, *Micaiah*, or *Maachah*, was the grand-daughter of *Absalom*; which is more probable, as she was the grandmother of *Asa*, 1 Kings xv. 10.

duct during his short reign of three years. For "*he walked in all the sins of his father which he had done before him,*" especially in multiplying wives: for he had fourteen wives, and by them twenty-two sons and sixteen daughters; "*and his heart was not perfect with the Lord his God,*" to avoid and remove the *idolatries* and *abominations* of the land, "as the heart of *David* his father. Nevertheless, for *David's* sake, did THE LORD HIS GOD give him a *lamp* in Jerusalem, to set up his son after him, and to establish *Jerusalem,*" 1 Kings xv. 3, 4, 2 Chron. xiii. 21.

This is a lively and impressive instance of the *imperfect* religion of those times, divided between the service of GOD and the service of *idols:*—so strikingly reprobated by the LORD through the prophets afterwards.

"Moreover this have they done unto ME: they have defiled MY *sanctuary* in the same day, and have profaned MY *sabbaths:* For *when they had slain their children* to their *idols,* then came they *the same day* into my sanctuary to profane it! and lo, thus have they done in the midst of MY *house,*" Ezek. xxiii. 38, 39.

The conduct of the *Jews* all along, till the destruction of their Temple, and the *Babylonish* captivity, was exactly similar to that of the *Heathen* colonists, transplanted from *Assyria* and *Babylonia* in their room. "They *feared* THE LORD, and *served* their *own gods,*" 2 Kings xvii. 33. And is not the incongruous service of GOD and *Mammon,* (or "*the World,*") similar among *Christians* also, at the present day? Matt. vi. 24; for "the friendship of *the world* is enmity with GOD," James iv. 4. —"The *god* of this world," 2 Cor. iv. 4, or "the *prince* of this world hath no part with CHRIST," John xii. 31, xiv. 30, for "what concord hath CHRIST with *Belial?*" 2 Cor. vi. 15.

ASA.

"The heart" of this excellent prince, the son of *Abijam,* "was *perfect* with THE LORD all his days; and he did what was right in the eyes of THE LORD, as did his father *David;* for he removed all the *Sodomites* out of the land, and the *idols* which his father had made; and deposed his grandmother, *Maachah,* from being queen, because she had made an idol in a grove,

which he destroyed," 1 Kings xv. 8—14, 2 Chron. xiv. 1—5, xv. 16, 17.

In consequence of this, "the land was quiet," or at peace during the first ten years of his reign, until *Zerah* invaded *Judah*, with a prodigious army of *African Ethiopians*, (or *Abyssinians,)* and *Libyans;* consisting of a million of men, (which *Josephus* reduces, more probably, to 90,000 infantry, and 100,000 cavalry, Ant. viii. 12, 1.) and three hundred chariots. This mighty host, *Asa* advanced to meet on the borders of his dominions; and after prayer to God, "who can equally *help with many, or with the powerless,*" totally overthrew the enemy, and gathered immense spoils and cattle, 2 Chron. xiv. 9—15, xvi. 8.

The following noble exhortation of the inspired prophet *Azariah*, who came out to meet *Asa* on his return, after this great victory, (as *Melchizedek* did *Abraham,)* may thus be more correctly and intelligibly translated.

"Hear me *Asa*, and all *Judah*, and *Benjamin:*

"THE LORD *is with you, while ye are with Him: And if ye seek Him, He will be found by you; but if ye forsake Him, He will forsake you.*

"Now, for many days, [the revolted tribes of] *Israel* have been without THE TRUE GOD, and without a *teaching priest*, and without *the law:* [therefore have they been delivered into the hands of their enemies*.] But [if] in their trouble they had turned unto THE LORD THE GOD OF ISRAEL, and sought Him, He would have been found by them. Hence, in those times, there hath been no [settled] peace to the goer out, nor to the comer in [about his business] but great vexations, upon all the inhabitants of that land: for tribe hath been destroyed by tribe, and city by city; because God hath vexed them with all adversity.

"Be *ye*, therefore, confirmed [in the *true faith*,] and let not your hands be weak [to root out *idolatry*,] for your work shall be rewarded," 2 Chron. xv. 1—7.

And most powerful was the effect:

"And when *Asa* heard these words, even the exhortation of [*Azariah*, the son of] *Oded* the prophet, he confirmed himself

* This is the judicious insertion of the *Syriac* and *Arabic* Versions, required by the context.

[in the faith,] and put away the *abominable idols* out of all the land of *Judah* and *Benjamin*, and out of the cities which he had taken from Mount *Ephraim*; and renewed the altar of THE LORD that was before the porch [of the temple] of THE LORD.

"And he gathered all *Judah*, and *Benjamin*, and with them the refugees out of *Ephraim* and *Manasseh*, [northwards,] and out of *Simeon* [southwards:] for they flocked to him in abundance out of *Israel*, when they saw that the Lord his God was with him. So they gathered themselves together at *Jerusalem* in the third month, in the fifteenth year of the reign of *Asa*: and they offered unto THE LORD, at the same time, of the spoil which they had brought [from the *Ethiopians*,] seven hundred oxen, and seven thousand sheep.

"And they entered into covenant to seek THE LORD, THE GOD OF THEIR FATHERS, with all their heart, and with all their soul: that whosoever would not seek THE LORD, THE GOD OF ISRAEL, [but relapse into *idolatry*,] should be put to death, both small and great, man and woman. And they sware unto THE LORD with a loud voice, and with shouting, and with trumpets, and with cornets. And all *Judah* rejoiced at the oath: for they sware with all their heart, and sought HIM with all their desire. And THE LORD was found by them, and gave them rest round about," 2 Chron. xv. 8—15.

What an interesting and affecting picture is this, of *national* repentance and reformation!

II. How different was the distracted state of the revolted tribes, as described by the prophet, during the long and peaceful reign of *Asa*.

When *Jeroboam*, notwithstanding the warning he had received, persisted in the sin of idolatry, and "made *Israel* to sin," the old prophet *Ahijah*, who had originally communicated the divine appointment to him, was commissioned, near the close of his reign, 1. to denounce the death of his most hopeful son, *Abijah*, about whose sickness the wife of *Jeroboam* came to consult him in disguise; 2. the approaching destruction of his house or family, by a succeeding king of *Israel*. 3. And the captivity of the tribes of *Israel*, beyond the river [*Euphrates*, by the *Assyrians*,] for their idolatries, 1 Kings xiv. 1—16.

Accordingly, in the second year of *Asa*, *Nadab*, the son of *Jeroboam*, who succeeded him, and walked in his way, after two years' reign was slain by *Baasha*; who assumed the crown,

and utterly destroyed the family of *Jeroboam*, 1 Kings xv. 25—30.

Baasha walked in the same way, and the destruction of his family also was denounced to him by the prophet *Jehu*, 1 Kings xvi. 1—4.

In the twenty-fifth* year of *Asa*, his repose was interrupted by an irruption of *Baasha* into his frontier, who began to build a fortress at *Ramah*, in order to prevent any intercourse between the two kingdoms. Upon which *Asa* sent presents to *Benhadad*, king of *Syria*, who dwelt at *Damascus*, to invade the northern parts of *Israel*. This put a stop to the building, which *Asa* thereupon destroyed, and built two other fortresses with the materials at *Geba* and *Mizpah*. *Baasha* was prevented by death, next year, from renewing hostilities; as we learn from *Josephus*, 2 Chron. xvi. 1—6. For he died in the twenty-sixth of *Asa*, 1 Kings xvi. 8.

Ela, the son of *Baasha*, succeeded him, and reigned only two years, or one complete, when he was murdered in his drunkenness by *Zimri*; who destroyed all the house of *Baasha*, as foretold, 1 Kings xvi. 1—14.

But *Zimri* himself was slain, after seven days' reign, by *Omri*, 1 Kings xvi. 15—20.

The kingdom was then split into two factions; the one supporting *Omri*, and the other, *Tibni*; at length, after a civil war, which lasted six years, the faction of *Omri* prevailed; and *Tibni* was put to death. *Omri* then reigned without a competitor, six years more, or twelve years current in all; and exceeded all his predecessors in idolatry, 1 Kings xvi. 23—28.

In the thirty-eighth year of *Asa*, *Ahab*, the son of *Omri*, began his reign in *Israel*. He outstript even his father in idolatries; in addition to the golden calves of *Jeroboam*, worshipping *Baal*, or the sun, the god of the *Zidonians*; being corrupted by his wife *Jezebel*, the daughter of *Ethbaal*, king of *Zidon*. "And he did more to provoke THE LORD, THE GOD OF ISRAEL, to anger, than all the kings of *Israel* that were before him," 1 Kings xvi. 29—33.

Thus *Asa* lived to see no less than seven kings or competitors for the crown, in the miserably rent and convulsed state of *Israel*, increasing in idolatry, and increasing in misery.

* The Masorete text corruptly reads, "in the *thirty-fifth* year," 2 Chron. xv. 19.

Asa himself, however, towards the close of his reign, did not perfectly retain his integrity; for he imprisoned *Hanani* the seer, who reproached him for relying on the king of *Syria* for aid against *Baasha*, rather than on THE LORD who had delivered him from the *Ethiopians* and *Libyans;* and he also oppressed some of the people; and when afflicted with a grievous disease in his feet, "he sought, not THE LORD, but the physicians," 2 Chron. xvi. 7—14.

JEHOSHAPHAT.

This pious prince, the son of *Asa*, "walked in the *first ways* of his father *David*, and his heart was exalted in the LORD." The first act of his reign was the removal of the high places and groves throughout *Judah*, which *Asa* had left untouched, 1 Chron. xv. 7.

In the third year of his reign, he sent chosen princes, priests, and Levites, through all the cities of *Judah*, to instruct them in the book of the law of THE LORD. These were wise regulations, to banish false religion, and to teach the true. Hence the *fear* of THE LORD fell upon all the neighbouring kingdoms, so that they made no war against him until he attacked them, and he prospered exceedingly; so that his militia, if the numbers be correct, amounted to one million one hundred and sixty thousand men, 2 Chron. xvii. 1—19, which was not far short of the amount of the united kingdom in *David's* time, 2 Sam. xxiv. 9.

His affinity with the idolatrous *Ahab* was the capital error of his reign. He married his eldest son *Jehoram* to *Athaliah*, the daughter of *Ahab* and *Jezebel*. This disastrous connection, mischievous to himself, and ruinous to his family, took place about the thirteenth year of his reign, 2 Chron. xviii. 1, xxi. 6.

In consequence of it, about seven years after, in the twentieth of his reign, he imprudently joined *Ahab* in an expedition against the *Syrians*. *Ahab* was slain at *Ramoth Gilead*, and *Jehoshaphat* narrowly escaped the loss of his life, or of his liberty, had he not cried out, and THE LORD helped him, and disposed his pursuers in the battle to depart from him, when they found that he was not the king of *Israel*. For thus "helping the ungodly, and loving them that hated THE LORD," he was reproved by *Jehu*, the prophet, 1 Kings xxii. 2—33, 2 Chron. xviii. 2—31, xix. 1—3.

He had again the imprudence to join *Ahaziah*, who succeeded *Ahab*, in a commercial voyage for gold to *Ophir* *, but his ships were broken at *Eziongeber;* for this also he was reproved by *Eliezer*, the prophet, who ascribed the shipwreck to the displeasure of THE LORD. *Ahaziah* proposed a second voyage, but *Jehoshaphat* refused, 1 Kings xxii. 48, 49, 2 Chron. xx. 35—37.

After the death of *Ahaziah*, who reigned only two years, and was succeeded by his brother *Jehoram*, son of *Ahab*, *Jehoshaphat* was a third time persuaded to join the latter in an expedition against the *Moabites* who had rebelled, at *Ahab's* death, in which the two kings, with the king of *Edom*, the vassal of *Jehoshaphat*, and their armies, were in danger of perishing for want of water in the wilderness of *Edom*, through which, taking a compass round the *salt sea*, they had designed to invade *Moab*. In this emergency, they were delivered by *Elisha*, the prophet, through regard to *Jehoshaphat*, as he told *Jehoram*, who procured them a miraculous supply of water, which filled the valley, and they defeated the *Moabites*, and pursued them into their own country. This was about the twenty-second year of *Jehoshaphat*, 2 Kings iii. 5—27.

Jehoshaphat made a further reformation in religion, for after *Ahab's* death he took another circuit through his dominions, and brought back the people from *Beersheba*, southwards, to Mount *Ephraim*, northwards, unto THE LORD, THE GOD OF THEIR FATHERS, 2 Chron. xix. 4. However, the high places of the *Ephraimites* were not taken away, because as yet they had not prepared their hearts unto THE GOD OF THEIR FATHERS, like the *Jews*, whose high places he had taken away in the beginning of his reign, 2 Chron. xx. 33.

He also appointed a court of justice at *Jerusalem*, chosen out of the priests, Levites, and chief of the fathers of Israel, or elders, to whom the local *judges*, whom he had set in each of the fenced cities throughout the land of *Judah*, were to report their proceedings; with strict injunctions to both, to administer justice without respect of persons, and without receiving gifts, in the fear of the Lord, and with a perfect heart, 2 Chron. xix. 5—9.

* The Masorete text, both of 1 Kings xxii. 48, and 2 Chron. xx. 36, interpolates "*Tarshish*," which must be expunged, because they could not go from *Eziongeber* to *Tarshish*, or vice versa, without circumnavigating *Africa*.

His prosperous reign was closed with a signal deliverance by the sole arm of THE LORD, from a formidable invasion of the *Moabites*, *Ammonites*, and their confederates, from Mount *Seir*. When *Jehoshaphat* had proclaimed a public fast throughout all *Judah*, and in an admirable prayer besought THE LORD "*to judge* their enemies," HE sent a spirit of discord between them, so that the *Moabites* and *Ammonites* first destroyed the inhabitants of Mount *Seir*, and afterwards each other, and left immense spoils and riches, which *Jehoshaphat* and his people were three days in gathering; and on the fourth, they returned home, from *Engedi* to *Jerusalem*, where they held a solemn thanksgiving in (*Shaveh*, or the king's dale, where *Melchizedeck* blessed *Abraham*, thence called) the valley of *Berachah*, or "blessing;" and from the foregoing circumstance, the valley of *Jehoshaphat*, "THE LORD will *judge*," 2 Chron. xx. 1—26.

II. With the reign of *Jehoshaphat*, one of the wisest and greatest of the kings of *Judah*, we are to contrast that of his contemporary *Ahab*, the most idolatrous of the kings of *Israel*, 1 Kings xxii. 25.

ELIJAH THE PROPHET.

During the reign of *Ahab*, GOD raised up a prophet of a superior order, *Elijah*, the Tishbite, (from *Thebez*, probably a city of *Gilead*, or *Manasseh*, eastwards of *Jordan*) to prevent the total apostacy of the kingdom of *Israel*. This illustrious prophet, the greatest that had appeared both "in word and deed" since the days of *Moses*, boldly predicted a long drought to *Ahab*, not to be removed but by his own intercession, 1 Kings xvii. 1. For *Elijah* apprehended, that the idolatries of the nation would draw down destruction from God, and therefore he prayed for a lesser chastisement to work their reformation; and when that end was accomplished, he prayed again for its remission. It is so understood by the son of *Sirach*, Ecclus. xlviii. 10, and also in the NEW TESTAMENT. "*Elijah* prayed earnestly that it might not rain, and it rained not on the land for the space of three years and six months: he prayed again, and the heaven gave rain, and the land produced its fruit," James v. 17, 18.

After such a denunciation it was necessary for the prophet to withdraw from the presence and solicitations of the king, when

the drought should commence, which it did, probably, about the sixth year of *Ahab*. Accordingly, he was directed by "the ORACLE OF THE LORD, who *came* to him," to retire eastwards, beyond *Jordan*, and hide himself by the brook *Cherith;* so he went thither, and the *Orebim*, or natives *, brought him bread and flesh, morning and evening, by the divine command; and he drank of the brook, until it was dried up, for want of rain, at *the end of the year*, or beginning of spring, (see Vol. I. p. 35, note) 1 Kings xviii. 3—7.

The ORACLE OF THE LORD then sent him westwards to *Zarephath*, or *Sarepta* †, a town of *Zidon*, under the dominion of *Jezebel's* father, where he lodged with a poor widow, and was miraculously supported with her and her family, during the famine occasioned by the drought, for many days, as he prophesied, "Thus saith the LORD, THE GOD OF ISRAEL, *The barrel of meal shall not waste, nor the cruse of oil fail, until the day that* THE LORD *shall send rain upon the land,*" xvii.

* This is the judicious rendering of the *Arabic* version. העֹרבים, *Ha Orebim*, "the *Orebites*," might have been the descendants of *Oreb*, whom *Gideon* slew upon the rock *Oreb*, Judges vii. 25. And *Jerom* mentions "the *Orbim*, who fed *Elijah*," as being "inhabitants of a town on the borders of *Arabia*," iii. 119.

All the other versions, and *Josephus*, followed by our English Bible, render the word, "*the ravens;*"—which certainly is more miraculous; but surely *divine* agency is not to be introduced on the stage, except in cases of importance and difficulty, that cannot be otherwise explained:

Nec DEUS intersit, nisi *dignus vindice nodus*
Inciderit.——— HOR.

And the multiplication of miracles unnecessarily tends to their depreciation. Indeed, the difficulties attending the vulgar opinion have greatly embarrassed the commentators. Take the following note of the elaborate *Poole*, in his *Synopsis*, as a specimen:—"Unquestionably they brought meat *dressed*, not raw, Gen. ix. 4. You may ask, *where did the ravens get it?* Answ. 1. From the kitchen of king *Ahab* or of *Jehoshaphat*. 2. Or it was prepared for him by some of the *seven thousand*, to whom God communicated the secret, 1 Kings xix. 8. Or, 3. The *angels*, perhaps, exposed the provisions in some certain place, whence the *ravens* brought it. 4. Where the *ravens* could procure it, HE might provide, who gave them such a commission, and who could effect this in a thousand ways."—"GOD prepared a table for his servant in the utmost penury. He did not take care that *wine* should be brought to him."——Such a comment, put out of a learned language into plain English, can only excite a smile, mingled with regret, that literary talent should be so wasted or misemployed on idle speculation. Let me not be understood by this instance, however, as wishing to depreciate *Poole's* learned, excellent, and astonishing *Variorum* Commentary, to which I have been indebted for much solid and useful, as well as critical information.

† Now called *Sarphan*, about three hours' journey from *Sidon*, in the way to *Tyre*. *Maundrell*, p. 48.

8—16. *Menander*, the historian, mentions this drought, or want of rain for an entire twelvemonth, as happening in the reign of *Ethbaal*, *Joseph.* Antiq. VIII. 13, 2. Here, by prayer to GOD, he restored the widow's son to life, xvii. 17—24. From hence, at the end of three years, (during which *Ahab* had sought the prophet through every nation and kingdom, but in vain) the ORACLE OF THE LORD commanded him to go and shew himself to *Ahab*. In the way he met *Obadiah*, the ruler of *Ahab's* house, who was faithful, and commissioned him, "Go tell thy lord, behold *Elijah* is here." *Ahab*, when he saw him, reproached him as the cause of the *national* calamities: *Art thou he that troubleth Israel?* But the prophet boldly retorted the charge upon himself, and his father's house, because they forsook THE LORD, and followed *Baalim*. He then required the king to call a solemn assembly of all *Israel* to Mount *Carmel*, and also to bring all his prophets or priests of *Baal*, or the sun, and of the *groves*. There he reproached the people with the destruction or banishment of the prophets of the Lord, of whom he alledged that himself only remained, while the prophets of *Baal* alone were four hundred and fifty, fed at Jezebel's table, and also with their divided worship:—"*How long halt ye between two opinions? If* THE LORD be THE GOD, follow Him, but if *Baal*, follow him." And when "the people answered him not a word," at a loss how to decide, he proposed a solemn sacrifice to each, and "*the God that answereth by fire* to consume his sacrifice, *let him be* THE GOD." This was a fair trial of *Baal's* power in his own supposed element, and approved as such by all the people. Accordingly, when *Baal* answered not his prophets, but THE LORD answered *Elijah's* prayer, "all the people, when they saw *the fire of* THE LORD consume the sacrifice, as on former occasions, fell on their faces, and said, THE LORD, HE IS THE GOD! THE LORD, HE IS THE GOD!" not *Baal*. Then *Elijah* commanded them to ratify their abjuration of *Baal*, by slaying his priests, which they immediately did, in the enthusiasm of their zeal for THE LORD, at the brook *Kishon*, which had been the scene of *Barak's* victory over the idolatrous *Canaanites*.

Immediately after this *national* conversion, he went up to the top of Mount *Carmel*, and prayed fervently for rain seven times, which at length came in the form of a *little cloud, like a man's hand*, rising out of the *Mediterranean* sea: a phænomenon fre-

quent in warm climates, xviii. 1—46. "*Much*, therefore, *availed the energetic supplication of this righteous man*," James v. 16. This happened about the tenth year of *Ahab*.

Elijah was now compelled to fly for his life, to avoid the threatened vengeance of *Jezebel* for destroying her prophets, and when he had travelled about 150 miles, from *Samaria* to *Beersheba*, to the southern extremity of *Judah*, he left there his servant, and went alone a day's journey into the wilderness, and prayed for death to end his troubles. Here, indeed, his firmness and confidence in the divine protection seems to have forsaken him, justifying the apostle's observation suggested probably thereby, "*Elijah was a man subject to like passions as we are*," James v. 17; 1 Kings xix. 1—4.

To strengthen his faith, and to reward his sufferings in the cause of the God of *Israel*, whose honour he had so zealously vindicated, *Elijah* was encouraged by the angel of the Lord to undertake "a great journey" to the *Mount* of GOD, *Horeb*, where the divine presence had been manifested to *Moses*, the great founder of the law, and was now, probably, promised to be manifested again to this great restorer of the law. On this mysterious occasion, the angel twice *touched* him, and twice made him eat of the *heavenly food* prepared for him; and on the strength of both, perhaps, he travelled by a circuitous route forty days * in the wilderness, till he came to the *cave* where *Moses* is supposed to have been stationed, when he saw the glory of THE LORD in "*the cleft of the rock*," Exod. xxxiii. 22; 1 Kings xix. 5—8.

Of the invigorating virtue communicated by the divine *touch*, we have instances afterwards in the cases of the prophet *Daniel*, x. 10, and of the apostle *John*, Rev. i. 17, to enable them to sustain the glory of the divine presence. *Moses*, *Elijah*, and JESUS, all fasted forty days in the wilderness, perhaps to intimate the likeness of their commissions, to propose, to restore, and to perfect THE LAW by God's last and best gift, THE GOSPEL; of which they also were witnesses, with CHRIST, at his *transfiguration*, Matt. xvii. 4.

And now the ORACLE OF THE LORD personally came to *Elijah*, and said unto him, "*What doest thou here, Elijah?*"

* The direct distance from *Beersheba* to *Horeb* was not above 150 miles, which might have been easily travelled in five or six days.

That the prophet knew him is evident from his answer: "I have been very zealous for THE LORD, the GOD OF HOSTS: for the children of *Israel* have forsaken THY covenant, thrown down THY altars, and slain THY prophets with the sword, and I only am left, and they seek my life to take it away," 1 Kings xix. 9, 10.

Here *Elijah* evidently recognizes the speaker as THE LORD, to whom he appositely gives his title of THE GOD OF HOSTS, to mark his superiority over *Baal*, "the sun," and all the *host of heaven and earth.*

Then THE ORACLE said, "Go forth from the cave, and stand upon the mount before the presence of the Lord, for lo, THE LORD is about to pass by."

The first harbinger of His presence, "who maketh the *winds* his messengers, and *flaming fire* his ministers," Psalm civ. 4, controuling all the elements of nature, was "a great and strong *wind*, which rent the mountains, and brake in pieces the rocks, but THE LORD was not in the wind." This was succeeded by "an *earthquake*, but THE LORD was not in the earthquake." And this again by "a *fire*, but THE LORD was not in the fire." At the last came "a *still small voice*, [and THE LORD was there*"] and when *Elijah* heard it, (the same, probably, in which THE ORACLE had before accosted him, and which therefore he knew,) he wrapped his face in his mantle (in token of awe and reverence), and went forth, and stood in the entrance of the cave.

And now the same question was repeated from the glory of THE LORD, "*What doest thou here, Elijah?*" And the same answer given by the prophet as before, to mark, perhaps, more strongly the identity of THE ORACLE, and of the DIVINE PRESENCE.

The ORACLE, in reply, gently rebukes the prophet for his crimination of the whole people of *Israel*, and his arrogance in representing himself as the only prophet left:—"Yet have I left to ME *seven thousand men* in *Israel*, who have not bowed the knee to *Baal*†." It is understood as a rebuke by the son of *Sirach*, Ecclus. xlviii. 7; and by St. *Paul*, Rom. xi. 2—4.

* Κἀκει Κυριος. This is the judicious insertion of the *Alexandrine* Greek version.

† St. *Paul*, by his rendering τῳ Βααλ, (Rom. xi. 4,) seems to have understood "the heifer *Baal*," Tobit i. 5, or the golden calf of *Jeroboam*, worshipped by the northern tribes at *Dan*, 1 Kings xii. 30.

He then directs *Elijah* to return home by a different way, through the wilderness of *Damascus*, and in his way to anoint or appoint *Elisha* to be his successor, and (either by himself, or by *Elisha*) *Hazael* to be king of *Syria*, at *Damascus*, and *Jehu* to be king of *Israel*, as the chosen ministers of divine vengeance upon *Ahab's* house and people, 1 Kings xix. 11—18.

So *Elijah* returned from the Mount of GOD, and at *Abel meholah*, on the western side of *Jordan*, in the half tribe of *Manasseh*, cast his *mantle* upon *Elisha*, the son of *Shaphat*, a man of opulence, who was ploughing with twelve yoke of oxen, to signify his *prophetic* call. This *Elisha* immediately obeyed, after asking permission to take leave of his parents, to which *Elijah* consented, 1 Kings xix. 19—21.

This mysterious transaction is of the greatest importance. 1. It evinces the intimate analogy between the *Mosaical* and CHRISTIAN dispensations, as explained by OUR LORD and his *Apostles*, that it was the same divine person who appeared in glory to *Moses* and *Elijah* at *Horeb*, and with them to his chosen apostles *Peter*, *James*, and *John*, declared by a voice from heaven to be the SON OF GOD.

2. It demonstrates the personality of the ORACLE OF THE LORD, who seems to have appeared in a human form at first to *Elijah*, and afterwards in glory; and also the propriety of rendering דבר יהוה, DABAR IAHOH, not "*the word of the Lord*," as in the English Bible, which is frequently confounded with the *written word*, but THE ORACLE OF THE LORD, as expressly rendered by St. *Paul* in this place, ὁ χρηματισμος, THE ORACLE *, Rom. xi. 4, whom he elsewhere calls ὁ Λαλων "THE SPEAKER," Heb. xii. 25, because λαλει τα ρηματα του Θεου, "*he speaketh the oracles of* GOD," John iii. 34. And so should the synonymous terms, ὁ Λογος, John i. 1, &c. ὁ Λογος του Θεου, Rev. xix. 11, &c. Ρημα Θεου, Heb. xi. 3, (taken from the usual renderings of DABAR IAHOH throughout the *Septuagint* version) be translated THE ORACLE, &c.

The last interview of *Elijah* with *Ahab* was about nine years after, or the nineteenth of his reign, to denounce the divine vengeance against him and his family for "killing" *Naboth*, under the form of law †, at the instigation of *Jezebel*, and "taking

* "Χρηματισμος, *oraculum* nuncupatus." *Macrob.* Somn. Scipionis, lib. I. 3.

† *Naboth* was accused by suborned witnesses of *blasphemy and treason*, for which he was stoned to death, and his goods confiscated to the king.

possession" of his vineyard. The behaviour of *Ahab* on this occasion shews the force of guilt. *Hast thou found me, O my enemy?* illustrating the remark, "*Be sure your sin will find you out,*" Numb. xxxii. 23, and "the power and spirit of *Elijah,*" —"*I have found thee, because thou hast sold thyself to work evil in the sight of* THE LORD," &c.

On hearing this dreadful denunciation, "*Ahab rent his* clothes," in token of extreme grief, *and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went groaning,* in token of humiliation and contrition.

And THE ORACLE OF THE LORD came to *Elijah,* saying, "*Seest thou how Ahab humbleth himself before me?* Because he humbleth himself before Me, *I will not bring the evil in his days, but in his son's days will I bring the evil upon his house,*" 1 Kings xxi. 1—29.

This gracious respite proves the merciful *goodness* of GOD tempering the rigour of his *justice,* "not willing that *any* should perish, but that *all* should come to repentance," even the most wicked. The sincere, though imperfect and short-lived sorrow and contrition of *Ahab,* shews that "*the spirit of* THE LORD" is rarely "*quenched*" altogether, even in the worst men; while the fall of *David* and *Solomon,* &c. and the failings of *Moses* and *Elijah,* &c. prove that it is liable to be "*grieved,*" through the *frailty* and *infirmity* of human nature, even in the best. "*For there is no man that sinneth not,*" 1 Kings viii. 46, "not *a just man* upon earth, that *doeth good,* and *sinneth not,*" Eccl. vii. 20, "*for in many things we all slip,*" James iii. 2. Compare Job ix. 20; Psalm cxliii. 2; Rom. iii. 23, v. 12; 1 John i. 8, 9, &c. either by "*sins,* by *negligences,* or by *ignorances,*" *Litany.*

JEHORAM OR JORAM.

This prince succeeded his father *Jehoshaphat* in *Judah,* and was thirty-two years old when he began to reign, and reigned eight years; but he walked in the ways of the kings of *Israel,* like the house of *Ahab,* seduced by his wife *Athaliah.*

The first act of his wicked reign was to slay his six brothers with the sword, whom their father *Jehoshaphat* had amply provided for, and given them fenced cities in *Judah,* and also several of the princes or nobles.

He then erected high places in the mountains of *Judah*, resembling those in *Israel*, and compelled his subjects to commit fornication, or idolatry.

For these heinous crimes, God punished him in various ways. 1. By the revolt of the *Edomites*, fulfilling *Isaac's* prophecy to *Esau*, Gen. xxvii. 40, and of *Libnah*, on the southern frontier of *Judah*. 2. By invasions from the *Philistines* in the west, and the *Arabians*, bordering on the *Cushites*, or *Midianites*, in the east, who carried away all his substance, and all his wives, except *Athaliah*, who was spared in anger, and slew all his sons, except the youngest, *Jehoahaz*, her son; and to fill up the measure of his woes, the Lord smote him with an incurable disease in his bowels, so that they dropped out, and he died after a sore sickness of two years, suffering the visitations of *Job*, but without his consolations.

All these were denounced against him for his crimes by the prophet *Elisha**, in a letter which he sent to him early in his reign. Thus did this great prophet take cognizance also of the affairs of *Judah*, 2 Chron. xxi. 1—20.

JEHOAHAZ, OR AHAZIAH.

He was twenty-two years† old when he began to reign, and he reigned only one year; for, following the evil counsels of his mother, and the house of *Ahab*, he foolishly joined *Jehoram*, the son of *Ahab*, king of *Israel*, in a war against *Hazael*, king of *Syria*, in which he was wounded, and afterwards slain, in *Samaria*, by *Jehu*, who rebelled against *Jehoram*, 2 Chron. xxii. 1—9.

Q. ATHALIAH.

When this wicked woman saw that her son was dead, she arose and destroyed all the seed royal of the house of *Judah* that survived the slaughter of *Jehoram*, the *Arabians*, and *Jehu* ‡, except her grandson *Joash*, the son of *Ahaziah*, an infant

* The Masorete text here, by mistake, reads *Elijah*, (2 Chron. xxi. 12,) instead of *Elisha*, for *Elijah* was translated during the life-time of *Jehoshaphat*, 2 Kings iii. 11. Thus *Michal* was put for *Merab*, 2 Sam. xxi. 8.

† The Masorete text here (2 Chron. xxii. 2,) incorrectly reads 42 years, but the *Septuagint*, *Syriac*, and *Arabic* versions read 22, which is confirmed by 2 Kings viii. 26.

‡ *Jehu* destroyed forty-two "brethren of *Ahaziah*," or his cousin-germans, the sons

of a year old, who was hidden from her rage, with his nurse, in the chambers of the temple, by his aunt, *Jehoshabeath*, the wife of *Jehoiada*, the high-priest, and assumed the throne. She reigned six years over the land, during which this wicked woman and her sons broke * up and plundered the house of GOD, and built a house of *Baal*, and erected altars, and established priests for his service; which were pulled down and destroyed when she was slain, in an insurrection excited against her by *Jehoiada*, the high-priest and guardian of the young king, 2 Chron. xxii. 10—12, xxiii. 1—15, xxiv. 7.

II. We are now to resume the history of the house of *Ahab*, till their destruction also by her contemporary, *Jehu*, in *Israel*.

After the disastrous commercial voyage which *Jehoshaphat*, king of *Judah*, had undertaken with *Ahaziah*, the son of *Ahab*; the latter, who followed the idolatries of his parents, in addition to that of *Jeroboam*, fell from a lattice in his upper chamber, and was sick. He then sent messengers to the land of the *Philistines*, to consult *Baal-zebub*, "the fly-god" of *Ekron*, whether he should recover. But *Elijah*, by command of THE ANGEL OF THE LORD, or THE ORACLE, met the messengers on their way, and sent them to *Ahaziah*, with a denunciation of death from THE LORD for his impiety, in forsaking THE GOD OF ISRAEL. And when the king sent an officer and fifty men to apprehend the prophet, he called down fire from heaven, and consumed this party, and a second; but he went with the third, who besought him, and confirmed the denunciation to the king himself, who died accordingly, after a short reign of two years, and left no son, 1 Kings xxii. 51—53; 2 Kings i. 1—18.

Jehoram, his brother, succeeded him. He removed the image of *Baal* which his father had made, but he still left the golden calf of *Jeroboam*. The beginning of his reign was prosperous, for he succeeded in reducing the *Moabites*, who had rebelled on his father *Ahab's* death, by the assistance of *Jehoshaphat*, and the prophet *Elisha*, for *Jehoshaphat's* sake, as observed before; but the latter part was calamitous, for he was involved in war with the *Syrians*, during which, and for the last seven years of

of his six uncles, who had been put to death by his father *Jehoram*, 2 Kings xi. 13, 14; 2 Chron. xxii. 8.

* This wicked queen massacred all the royal family, except *Joash*, her grandson; "the *sons* of *Athaliah*," therefore, noticed 2 Chron. xxiv. 7, must denote her idolatrous adherents, "sons of *Belial*."

his reign, dearth and famine prevailed in the land, and in *Samaria*, during the siege; and he was slain by *Jehu*, who rebelled against him, when he was anointed king by the messenger of *Elisha*, and executed divine vengeance upon *Jezebel*, and the whole house of *Ahab*, whom he cut off. 2 Kings iii. 1—27, iv. 38, compared with viii. 1—3, vi. 8—25, ix. 1—37, x. 1—11.

ELISHA THE PROPHET.

However calamitous in other respects, his reign was distinguished above that of any of the kings of *Israel* by the translation of the great prophet *Elijah*, and by the splendid miracles of his servant *Elisha*, "who poured water on the hands of *Elijah*," 2 Kings iii. 11.

The translation of *Elijah* by a *whirlwiud*, in a *fiery* chariot and horses, happened about the first year of his reign. It was witnessed by *Elisha*, and probably by the fifty sons of the prophets, who foretold it to *Elisha* on the morning of that day, and went to *Jericho*, and stood afar off, during *Elijah's* miraculous passage of *Jordan*, which he smote with his mantle, and the waters divided for him and *Elisha*. This we may collect from their obeisance to *Elisha*, on his return, as the successor of *Elijah*, "on whom his spirit rested," when he divided the waters of *Jordan* with *Elijah's* mantle; and also from their importunity to suffer them to search for *Elijah's* body in the wilderness, which they did in vain.

Along with his "falling mantle," *Elisha* received that "double portion of *the spirit*," and of the *power* of *Elijah*, which GOD granted to the pious request of this most faithful servant, whom nothing could separate from his master, to reward his tried affection and persevering patience with the choicest gifts of THE SPIRIT; but "the *hardest*" to be obtained, unless by "*the energetic supplication*" of an *Elijah*, 2 Kings iii. 1—18.

The prophecies and miracles of *Elisha* were numerous and important.

1. He healed the bad waters of *Jericho*, which had been cursed perhaps for rebuilding the city, contrary to the divine command, Josh. vi. 26, when *Hiel*, the *Bethelite*, who ignorantly, or presumptuously, rebuilt it, laid the foundation in the death of his eldest son, and set up the gates thereof in the death of his youngest, 1 Kings xvi. 34; 2 Kings ii. 18—22.

2. He cursed the idolatrous inhabitants of *Bethel*, who mocked him, and said, "*Go up thou bald head, Go up thou bald head*," or follow thy master *Elijah*, joining insult to incredulity. And this curse, pronounced "in the name of THE LORD," brought two *she bears* out of the wood, who tore forty-two "children" of them, or rather "youths," or "*lads*," as the original ילד *(Ieled)* elsewhere signifies, Gen. xliii. 8; 2 Kings ii. 23, 24.

3. He foretold the miraculous supply of water to *Jehoshaphat* in the wilderness of *Edom*, 2 Kings iii. 17.

4. He multiplied the widow's oil to pay her debt, 2 Kings iv. 1—7.

5. By his prayers he procured a son for the rich and hospitable *Shunamite*, 2 Kings iv. 8—17.

6. And by his prayers restored the child to life again, iv. 18—37.

7. He cured the poisonous pottage in the course of the seven years' famine which he foretold, iv. 38—41, viii. 1.

8. He entertained a hundred men with a present of twenty loaves of barley, and full ears of corn, who did eat, and left fragments thereof, iv. 42—44.

9. He cured *Naaman*, the *Syrian*, and transferred his leprosy to the covetous and lying *Gehazi*, his own servant, v. 1—27.

10. He made an iron hatchet to rise from the bottom of the water into which it had fallen, vi. 1—7.

11. He discovered the secret counsels of *Benhadad*, the king of *Syria*, in his war with *Israel*, to *Jehoram*, and saved him several times. And when *Benhadad* sent a large force to apprehend him, he prayed to God, and not only opened the eyes of the young man, his servant, to see that they were protected by an angelic host of fiery horses and chariots, but blinded the eyes of the *Syrians*, so that he led them into the midst of *Samaria*, and delivered them into the hands of *Jehoram*, whose eagerness to kill them he rebuked, and made him entertain them hospitably, and send them away safe to their master, vi. 8—23.

12. When *Benhadad* afterwards besieged *Samaria*, and caused a great famine, so that the woman eat her own child, and the king in his wrath was going to "take away the head of *Elisha*," for not relieving the famine, and to "rely on THE LORD no longer," but to surrender the city, *Elisha* stopped him, by predicting the greatest plenty in twenty-four hours; and when the courtier, on whom the king leaned, disbelieved and

derided, the prophet told him that he should *see* it with his eyes, but not *eat* thereof. Both came to pass accordingly, for the *Syrians* were *panic* struck that night by " a noise of chariots, and a noise of horses, a noise of a great host," caused by the LORD, and fled for their life in the twilight, leaving their camp richly and plentifully furnished; and the courtier, whom the king appointed to take charge of the gate of the city, was trodden to death by the people returning loaded with the spoils, vi. 24—33, vii. 1—20.

13. When the time was come for appointing *Hazael* to be king of *Syria*, *Elisha* went to *Damascus*, about the twelfth year of *Jehoram*, king of *Israel*, and ambiguously foretold that *Hazael* would kill his sick master *Benhadad*, and succeed him in *Syria*, and do infinite mischief to the children of *Israel*. *Hazael's* exclamation, *Can thy servant, a dog, do this great thing!* marks not horror at its wickedness or cruelty, but surprise and astonishment at his own insignificance, as if unequal to such " great" and daring deeds, viii. 7—15.

14. Soon after, when *Jehoram* was wounded in an engagement with *Hazael*, *Elisha* sent a young man of the prophets to anoint *Jehu*, king of *Israel*, in his room, who thereupon conspired against and slew *Jehoram*, ix. 1—24. Fulfilling, in these two last instances, the injunctions of *Elijah*, in obedience to the commands of the Oracle at *Horeb*.

15. *Elisha* lived till the reign of *Jehoash*, or *Joash*, the grandson of *Jehu*, in whose thirteenth year he died, (according to *Abulfaragi*, who dates his death in the thirty-sixth year of *Joash*, king of *Judah*, p. 39.) He foretold that the king, who came to see him, and lament over him in his last sickness, as *Israel's* protector *, by the symbolical representation of shooting three arrows, should defeat the *Syrians* thrice; which happened accordingly. He lived to a great age, for his ministry lasted from the translation of *Elijah* seventy years, 2 Kings xiii. 14—25.

16. The last miracle was the most extraordinary of all: a dead man was restored to life, by only touching the bones of this prophet, in his sepulchre, 2 Kings xiii. 20—22. The reality of

* " O my father, my father, *the chariot of Israel and the horsemen thereof!*"—By thus repeating the exclamation of *Elisha* on the translation of *Elijah*, 2 Kings ii. 12, he seems to have asked a blessing of the prophet: alluding also to the remarkable protection of the *fiery chariots and horses* afforded to *Elisha*, 2 Kings vi. 17.

this miracle was the doctrine of the primitive *Jewish* Church, in the following admirable character of *Elisha*, drawn by the son of *Sirach:*

"The spirit of *Elijah* rested upon *Elisha:* whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection: nothing could overcome him, and *after his death, his body prophesied.* He did wonders in his life, and at his death his works were marvellous," Ecclus. xlviii. 12—14. Certainly, there was no innate virtue in the bones of *Elisha*, to produce any effect at all, much less one of this stupendous size. It was the immediate work of GOD; and concurred with the translation of *Elijah* to keep alive and confirm, in a degenerate and infidel age, that grand truth of a *bodily resurrection*, which the translation of *Enoch* was calculated to produce in the *antediluvian* world; and which the resurrection of CHRIST, in a glorified body, fully illustrated.

JOASH, OR JEHOASH.

This young prince, preserved by PROVIDENCE from the unnatural rage of his grandmother *Athaliah*, was seven years old when he began to reign at her deserved death, and he reigned forty years at *Jerusalem.* He did what was right in the sight of the LORD, all the days of his excellent guardian, *Jehoiada.*

In the twenty-third year of his reign, he thoroughly repaired the breaches of the Temple, after it had been built 360 years; and made vessels of gold and silver for sacrifice, and offered burnt-offerings continually, during the life of *Jehoiada*, who died at the great age of a hundred and thirty years, and was buried among the kings of the family of *David*, "because he had done good in *Israel*, both towards God and towards his house," 2 Kings xii. 1—16, 2 Chron. xxiv. 1—16.

After his death, *Joash*, to gratify the princes of *Judah*, forsook the house of GOD, and served *groves* and *idols;* and most ungratefully joined with the people in a conspiracy against the inspired *Zechariah;* the son of *Jehoiada*, whom they stoned to death, by the king's command, because he reproved them for their idolatries, and warned them of the divine displeasure. But *the Lord looked upon his blood, and required it*, as the dying martyr prayed; and brought *Hazael* and the *Syrians* against them that same year; who first stript the sacred and royal trea-

sury, and afterwards, with a small company of men, defeated a very great host, and executed judgment against *Judah* and *Jerusalem*, and destroyed all their princes, and spoiled the country; and after their departure, *Joash* himself, when greatly diseased, was slain in a conspiracy, by two of his own servants, of whom the mother of the one was an *Ammonitess*, and of the other a *Moabitess*. Thus was he punished by the sons of idolatresses for his idolatries, and to avenge the blood of the sons of *Jehoiada*, 2 Kings xii. 17—21. 2 Chron. xxiv. 17—27.

II. His contemporaries in *Israel* were *Jehu* and his son *Jehoahaz*, and grandson *Jehoash*.

Jehu, after executing judgment upon the family of *Ahab*, purged *Israel* of its idolatries, and, by subtilty, destroyed all the worshippers of *Baal*, with his images and house; and for this service, God promised that his children of the fourth generation should sit on the throne of Israel. But because he still adhered to the idolatry of *Jeroboam*, THE LORD stripped him of his dominions eastward of *Jordan*; for *Hazael* smote the *Gadites*, *Reubenites*, and *Manassites*. He reigned twenty-eight years, 2 Kings x. 18—36.

Jehoahaz his son succeeded him, and reigned seventeen years in *Israel*; but he followed the idolatry of *Jeroboam*. Wherefore the Lord delivered the people into the hand of the *Syrians*, who oppressed them, and left *Jehoahaz* only fifty horsemen, and ten chariots, and ten thousand footmen, 2 Kings xiii. 1—8.

In the days of his son *Joash*, who reigned sixteen years, the Lord granted deliverance to *Israel* from the oppression of the Syrians. For *Joash* smote them thrice, according to the prophecy of *Elisha*; and recovered the cities of *Israel*, which *Hazael* had taken, from his son *Benhadad*, xiii. 10—25.

AMAZIAH.

This prince succeeded his father *Joash* in *Judah*, he was twenty-five years old when he began to reign, and reigned twenty-nine years, 2 Kings xiv. 1, 2; 2 Chron. xxv. 1.

The first act of his reign was the punishment of his father's murderers, but not of their children; respecting the law of *Moses*, (Deut. xxiv. 16.)

He afterwards, about the twelfth of his reign, invaded the *Edomites*, who had revolted in the days of *Joram*, (2 Kings viii.

20—22,) and slew ten thousand of them in Mount *Seir*; and destroyed ten thousand more whom he had taken captives, by cruelly casting them down from the top of a rock, so that they were all dashed to pieces. And yet, notwithstanding this success, which he had procured by dismissing an hundred thousand idolatrous auxiliaries, whom he had hired from *Israel*, by the advice of a prophet, and trusting solely to his own forces; he forsook THE LORD and "sought after the gods of the *Edomites*, which could not deliver their own people;" as the prophet upbraided him, and threatened him with destruction from THE LORD, 2 Kings xiv. 7; 2 Chron. xxv. 5—16.

To revenge the depredations of the discontented auxiliaries, whom he had sent back, and who slew three thousand men of *Judah*, and carried home much spoil,—he proclaimed war against *Joash*, the king of *Israel*, in the pride of conquest over the *Edomites*. But the Lord humbled his pride; he was defeated and taken prisoner by *Joash*, who brought him in triumph to *Jerusalem*, broke down four hundred cubits of the city wall, from the gate of *Ephraim* to the northern corner gate, and pillaged the Temple and the king's house, and took hostages that he should not rebel in future.

At length he was slain, by a conspiracy formed against him at *Jerusalem*, when he had fled to *Lachish*, 2 Chron. xxv. 17—28.

AZARIAH, OR UZZIAH.

This prince was only five years old when his father was slain, and after an interregnum of eleven years, he was elected king; for he was "sixteen years old" when he succeeded to the throne. This naturally accounts for the length of the interregnum, 2 Kings xv. 1, 2; 2 Chron. xxvi. 1. *Amaziah* was slain "*fifteen* years" current after the death of *Jehoash*, king of *Israel*, 2 Kings xiv. 17, or fourteen years complete from the accession of *Jeroboam* II. his son; and *Azariah*, or *Uzziah*, did not begin his reign till the *twenty-fifth* of *Jeroboam*, (according to the foregoing correction, instead of the twenty-seventh year,) 2 Kings xv. 1, which gives the length of the interregnum, eleven years complete.

The reign of *Azariah*, fifty-two years, except that of *Manasseh*, was the longest of any of the kings of *Judah*. The

former part of it, while he followed the counsels of *Zechariah*, who had instructed him in the fear of God, was eminently prosperous; for GOD helped him against the *Philistines*, the *Arabians*, and *Ammonites*; he fortified *Jerusalem*, built towers, and digged wells in the desert for his numerous cattle; he cultivated husbandry, and embodied a militia of 307,500 men, and furnished them and the city with various weapons, offensive and defensive. "And his name spread abroad, even to the entrance of *Egypt*, for he was marvellously helped, till he was strong," 2 Chron. xxvi. 3—15.

But in the twenty-fourth year of his reign, according to *Abulfaragi*, p. 39, "when he was strong, his heart was lifted up to his destruction;" for he presumed to invade the high-priest's function, and entered into the temple of the Lord to burn incense upon the altar of incense. For this sacrilege, THE LORD smote him with leprosy, in the very act, "and the priests thrust him out from thence, yea himself also hasted to go out from thence;" and so he was cut off from the house of the LORD, and remained a leper till the day of his death. During his seclusion, his son *Jotham* governed as regent, 2 Chron. xxvii. 16—21.

The year of his death was distinguished by the following remarkable vision of *Isaiah*, on his designation to the *prophetic* office, containing an important sequel to the prophecies of *Moses*.

I. ISAIAH'S VISION OF THE GLORY OF CHRIST.

VI. 1. "In the year that king *Uzziah* died, I saw THE REGENT [LORD] *sitting* on a high and lofty throne, and his glory filled the Temple.

2. "Above Him *stood* the *Seraphim*; each of them had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3. "And they cried [alternately] to each other,

> HOLY, HOLY, HOLY, LORD, GOD OF HOSTS,
> *The whole earth is full of his glory.*

4. "And the posts of the door were shaken by the voice of their cry, and the Temple was filled with smoke.

5. "Then said I, *Woe is me, I am undone; for I am a man of impure lips, and I dwell in the midst of a people of impure*

lips; for mine eyes have seen THE KING, THE LORD OF HOSTS.

6. "Then one of the *Seraphim* flew unto me, and in his hand was a live coal, which he had taken with the tongs from the altar.

7. "And he touched my mouth [therewith] and said, *Lo this hath touched thy lips; thy iniquity is removed, and thy sin purified.*

8. And I heard the voice of THE REGENT [LORD], saying, *Whom shall I send, and who will go to this people?* And I said, *lo, here am I, send me.*

9. "And He said, *Go, and tell this people:*
Hearing ye hear, but do not understand;
And seeing ye see, but do not perceive:
10. *This people have hardened their heart,*
And stopped their ears, and closed their eyes;
That they might not see with their eyes,
Nor hear with their ears,
Nor understand with their hearts,
Nor be converted; that I should heal them.
11. And I said, *How long,* O REGENT [LORD],
[Shall their obduracy continue?]
And he answered,
Until the cities be wasted without inhabitant,
And the houses without man,
And the land be utterly desolate.
12. Even [until] THE LORD *shall remove* THE MAN [CHRIST],
And shall multiply the residue [of the dispersion]
In the midst of the earth.——
13, *Yet still in it shall be a tenth,*
And it shall return.
But it shall [*again*] *be for a prey;*
Like an oak [that is burned,]
And like acorns, shaken from their cell:
[*Still*] *a holy seed is* [*in*] *its stock.*"

In this magnificent, but highly figurative and most abstruse vision, (here attempted to be rendered more closely and intelligibly,) the mystic temple is supposed to be thrown open to view, even to the inner sanctuary; when the prophet, standing outside the temple, sees THE DIVINE PRESENCE seated on the *mercy seat*, and elevated over the ark of the covenant, between the *Cherubim* or *Seraphim*, and his glory filled the Temple.

1. This DIVINE PERSON, termed throughout the vision אדני, ADONI, ver. 1—8—11, (which is a contraction of אדני יהוה,

ADONI IAHOH, "THE REGENT LORD;" as in Amos viii. 9, and in numberless passages of Scripture,) was THE SON OF GOD, or the MESSIAH; who is so contrasted with את יהוה, ÆTH IAHOH, or יהוה, IAHOH, singly, denoting GOD THE FATHER, *Psalm* ii. 2—11, cx. 1. See the *sixth* Dissertation on THE PRIMITIVE NAMES OF THE DEITY, in the volume of Dissertations on the *prophetic Character* of CHRIST, where the propriety of rendering ADONI, "REGENT," is shewn.

This was the decision of the primitive Church. The learned *Cyril* declares, τον πατερα μεν γαρ ουδεις εωρακε πωποτε, ὁ δε τῳ προφητῃ φανεις, υἱος ην. "For THE FATHER, *indeed, no one ever saw,* (John i. 18.) *But He who then appeared to the Prophet was* THE SON."—And our most learned and orthodox Bishop *Bull* asserts, "Wherever it is evident, that not *a mere angel,* but GOD HIMSELF appeared, *we* constantly affirm, *following the concurrent judgment of primæval antiquity,* that there, not THE FATHER, but THE SON, is to be understood."

2. We are indebted to the *Septuagint* and *Arabic* versions for a very important emendation of the Masorete Text, verse 8, reading לעם הזה, "*to this people,*" instead of לנו, "*for us,*" or *to us.*" This is absolutely required by the context, to determine the prophet's mission to the people of *Israel.* For how, otherwise, could he offer himself, "*Lo, here am I, send me,*"—he knew not whither?

3. The masterly translation of the message delivered to the prophet by "THE LORD OF GLORY," according to the evangelist *John,* xii. 40, (more correctly rendered ["*This people*] *have blinded their own eyes, and hardened their own heart, that they might not see with their eyes, and understand with their heart, and be converted, and I might heal them,)* detects an error in the Masorete punctuation of the three verbs of ver. 10, by rendering them *indicatively,* not *imperatively:* הִשְׁמֵן *Hishmen,* instead of הַשְׁמֵן *Hashmen,* τετυφλωκεν "*hath blinded,*" &c.

And this is confirmed by the freer Septuagint Version also, rendering all these verbs *indicatively,* and one of them not in the active conjugation *Hiphil,* with the evangelist, but in the passive *Hophal;* for "*the heart of this people is hardened,*" επαχυνθη; and this is cited Matt. xiii. 15; Acts xxviii. 26; Rom. xi. 8. Still the meaning is precisely the same in both

translations; for the heart of the people was *hardened* by *themselves* *, in this latter, as unequivocally expressed in the former. N. B. Our English Bible has unwarrantably assumed a nominative case, [HE] *hath blinded their eyes*, &c. John xii. 40, as if it were GOD that did so, and not *they themselves*, in the first instance, as in *Pharaoh's* case, noticed before.

4. The LORD OF GLORY'S complaint against his people, is only the renewal of that of *Moses:*

"Ye have seen all that THE LORD did before your eyes, in the land of *Egypt*, unto *Pharaoh* and all his servants, and all his land; the great trials which thine eyes have seen, the signs and the great miracles: yet THE LORD *hath not given you a heart to understand, nor eyes to see, nor ears to hear, unto this day*," Deut. xxix. 2—4.

And the enquiry of the prophet, *How long* [*shall their obduracy continue?*] was evidently suggested by the denunciation of *Moses* against them during their captivities; "great plagues, and of *long continuance;* sore sicknesses, and of *long continuance*," Deut. xxviii. 59, the repetition implying *very long continuance.*

The desolation of the whole land, in THE LORD'S answer, was also foretold by *Moses*, most expressly, during their captivities. "Then shall the land enjoy her sabbaths *as long as it lieth desolate, and ye be in your enemies land*," Levit. xxvi. 34.

5. The twelfth verse, (which is exceedingly obscure and unintelligible in most of the versions; or in the English Bible, is a mere repetition of the eleventh,) by the doubly emphatic term, את האדם, *Æth Ha Adam*, as distinguished from אדם, *Adam* singly, in the preceding verse, seems to denote "THE SECOND MAN, who is THE LORD *from heaven*," as contrasted with "*the first man*, and his posterity *from earth*," 1 Cor. xv. 45—47; and to intimate his rejection by the *Jews*, after the first desolation, ending with their return from the *Babylonish* captivity; to be followed by a second, during their dispersion after the *Roman* captivity.

6. The thirtecnth and last verse, the most obscure of all, is here collected from the *Syriac* and *Arabic* Versions, compared

* This also appears from the parallel passages of *Ezekiel*: "*He that heareth, let him hear, and he that forbeareth, let him forbear;* for they are a rebellious house," Ezek. iii. 27. "Son of Man, thou dwellest in the midst of a rebellious house; *which have eyes to see, but see not; they have ears to hear, but hear not*," xii. 2.

with the *Chaldee* paraphrase; and explained by *Jerom;* and seems to intimate, that the land should recover after the desolations of *Titus* and *Adrian;* and a *holy seed* again "take root downwards, and bear fruit upwards," Isai. xxxvii. 31. To this St. *Paul* seems to allude, in the grafting of the *Gentiles* upon the *holy stock* of the convert *Jews*, Rom. xi. 16—26.

II. ISAIAH'S PROPHECY OF THE REJECTION AND SUFFERINGS OF CHRIST.

This *evangelical* prophet, (as he has been justly styled,) not only "*saw the glory of* CHRIST," in prophetic vision; but he also "*spake of his*" *rejection* by the *Jews*, who "*believed not on Him*," and of his *sufferings*, in the following *circumstantial* prophecy, cited by St. John, xii. 37—41, who connects it with the foregoing vision.

LIII. 1. [LORD] who hath believed our report?
And to whom hath the arm of the LORD been manifested?
2. For he grew up before Him, as a tender [or sickly] plant,
And as a root from a parched ground.
He had no form nor comeliness that we should regard him,
No [dignified] presence, that we should desire him.
3. *He was despised and rejected of men,*
A man of sorrows, and acquainted with grief;
And as one that hideth his face from us,
He was despised, and we esteemed him not.
II. 4. *Surely, he hath borne our griefs,*
And carried our sorrows *;

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* This important clause has been variously translated:

"*He onely taketh away oure infirmitie;*
And beareth oure paine." Coverdale, 1550.

"*He only hath taken on him our infirmitie;*
And borne our paynes." Bishop's Bible, 1577.

"*Surely, hee hath borne our infirmities;*
And caried our sorowes." Geneva Bible, 1593.

"*Surely, He hath borne our griefs;*
And carried our sorrowes." Our Bible.

"*Surely, our infirmities He hath borne;*
And our sorrows He hath carried them." Bishop Lowth.

"*Surely, our infirmities he took away;*
And our sicknesses, he removed." Dodson.

"*Surely, our infirmities he hath borne* [*away*],
And our sorrows, he hath carried them." Magee.

Of these several translations, that furnished by *Our Bible* (and now restored in the text) seems to be the best, for the following reasons:

Yet we accounted him
Stricken, smitten, and afflicted of GOD.
5. But *he was wounded for our transgressions,*
He was smitten for our iniquities,
The chastisement of our peace was laid upon him
And with his stripes we are healed.
6. *All we like sheep had strayed,*
We had erred, each according to his own way,
But THE LORD *laid upon him*
The iniquities of us all:
III. 7. *He was brought to* [trial] *and questioned,*
But *he opened not his mouth;*

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1. The original nouns, rendered "*griefs*" and "*sorrows,*" are correctly repeated from ver. 3.—"A man of *sorrows,* and acquainted with *grief,*" appositely explaining both their nature and cause, "*what* and *whence* they were." But these words, when referred at first to CHRIST, evidently denoted not *bodily* pains and distempers, but the diseases and torments of the *mind;* and therefore must denote the same when afterwards referred to *us.* The word מַכְאֹב, *Machab,* is correctly rendered "*sorrow,*" and so understood, in another parallel passage, "*My servants* shall sing for *joy;* but *ye* (wicked) shall cry for *sorrow* of heart," Isa. lxv. 14. See other instances, *Magee* on *Atonement,* Vol. I. p. 417—419. The other noun, חֳלִי, *Holi,* is usually rendered *sickness;* but sometimes *grief,* Jer. vi. 7, x. 19. And it must frequently be understood in the sense of *grief,* even when rendered *sickness;* as in Deut. xxviii. 61, &c.

2. Of the original verbs, נָשָׂא, *Nasha,* is rightly rendered "*He hath borne,*" in the primary sense of the word *bear,* Deut. i. 12, &c.; or, *He hath taken on him* (*Bishop's Bible*), or *taken upon himself* the *burden* of those *sins* which excite *our griefs,* by *suffering* for them *in our stead.* It is secondarily used, in the sense of *bearing away, carrying off,* or *removing,* in many places; but this seems to be rather inconsistent with the context in this place, which describes the *vicarious sufferings* of CHRIST, in the first instance, not their *beneficial consequences* to *us.* And these sufferings are next detailed, "*He was wounded* for *our transgressions,*" &c.

3. The Evangelist *Matthew,* however, availing himself of the latitude of the original nouns and verbs, has elegantly applied the clause, by way of *accommodation:*

Αυτος τας ασθενειας ἡμων ελαβε,
Και τας νοσους εβασταση.

"*He hath borne* [*away*] *our infirmities;*
And carried [*off*] *our sicknesses.*" Matt. viii. 17.

Which is the only sense applicable to the *miraculous cures of diseases,* noticed in the foregoing part of the chapter. The attempt to harmonise the *Prophet* with the *Evangelist* principally occasioned the foregoing diversities of translation. Throughout this chapter, indeed, the Prophet, justly styled *evangelical,* has given a striking description of that great *propitiatory sacrifice* of "CHRIST *our Passover.*" The plain result of the whole is obviously this:

The righteous "*Servant* of THE LORD," (lii. 13.) though without sin himself, was here foretold to *submit* to be treated as the vilest of sinners, in obedience to the DIVINE WILL; and having the *burden* of *our transgressions* laid upon him, to *suffer chastisement* on account of them; and by offering up his life a propitiatory sacrifice, resembling those *under the Law,* to procure for us a release from the *punishment* which was due to *our offences.* See *Magee* on *Atonement,* Vol. I. p. 409, 410.

He was led away, as a lamb, to slaughter;
And, as a sheep, before her shearers, is dumb,
So he opened not his mouth.
8. *From custody and from judgment, he was taken* [to be crucified,]
And [*the men of*] *his generation, who can describe?*
For he was cut off from the land of the living;
Through the wickedness of my people,
He was smitten [*to death*]
9. And *his grave* was appointed with "the *malefactors*,"
But with "*the rich man*" [was] *his tomb.*
Although he had done no wrong,
Neither was guile found in his mouth,
10. Yet it pleased THE LORD,
To make his *bruising* grievous.
IV. Since thou [LORD] hast made his soul a *sin-offering*,
11. He shall see *a seed* that shall prolong their days;
And the will of THE LORD shall prosper in his hand.
His soul shall see [the fruits] of his labour,
And he shall be satisfied to the full.
By knowledge of him shall my servant justify many,
And he shall bear their iniquities.
12. Therefore, I will allot him for his portion, the many,
And he shall share, for his spoil, the mighty,
Because he poured out his soul unto death,
"*And was numbered with the transgressors:*"
And he bare the sins of many,
And interceded for the transgressors.

This luminous prophecy, (which is here attempted to be more closely and intelligibly rendered,) describes, as an *historical* anticipation of the event, the rejection of CHRIST by the *Jews*, his unjust sufferings, and his ensuing glory. It opens with the prophet's complaint to "THE LORD," (which is inserted from the evangelist's citation, John xii. 38, following the Septuagint,) of the unbelief of his own countrymen, the *Jews*, respecting the evidences of CHRIST'S mission, from *prophecy*, "*our report*;" and from the *miracles* he wrought, "the *arm* of THE LORD:" because "they were offended at Him," at the apparent meanness of his condition, "as the *carpenter's* son," Matt. xi. 6, xiii. 54—58; at his poverty and distress, Matt. viii. 20, Luke viii. 3, &c. which are here figuratively described under the image of a "sickly plant, growing from a parched soil," &c.—"The hiding or covering the face," was a token of extreme humiliation and affliction; as in the case of *David*, that type of CHRIST in his persecutions and afflictions; who "went up by the ascent of Mount *Olivet*," on his flight from his ungrateful and rebellious son, *Absalom*, "*weeping*, with *his head covered*, and *barefoot*,"

2 Sam. xv. 30; in the same spot, where JESUS "*wept*" also, over the impending calamities of *Jerusalem!* Luke xix. 41.—The complaint itself is supposed to be uttered after CHRIST'S resurrection.

The second part states the *vicarious* nature of Christ's sufferings, as an *atonement* for the sins of the world. And the same subject is resumed in the fourth part, at the conclusion of the chapter.

The third part describes, 1. his iniquitous trial and examination before the chief priests and the council of the *Jews*, *Pilate*, and *Herod;* and his dignified silence when questioned by them in many words; and again, at his last examination, before he was led away to be crucified. On these occasions he "*opened not his mouth*," but "*held his peace*, and *answered nothing*," Matt. xxvi. 62, 63, Matt. xxvii. 11—14, Luke xxiii. 7—9, John xix. 9, Acts viii. 32—35.—2. The enormous *wickedness of that generation* who *cut off*, by a violent death, "*the innocent*" and "*the just*," as he was acknowledged to be openly by his betrayer, by his judge, and by his Roman guards. Their wickedness was described by OUR LORD, his *apostles*, and the *Baptist:* "whereunto shall I liken *this generation?*" Matt. xi. 16; or "whereunto shall I liken *the men of this generation?*" Luke vii. 31,—"a *wicked* and *adulterous* (or *apostate) generation*," Matt. xii. 39; "a *sinful generation*," Mark viii. 38; "a *faithless* and *perverse generation*," Matt. xvii. 17; "a *crooked* or *untoward generation*," Acts ii. 40; "a *generation of vipers*," Matt. iii. 7; and still more strongly by the Jewish historian, *Josephus*, avowing the justice of their doom.

"To recount, indeed, separately, [all] *their iniquity* would be impossible: but I may briefly say, Never did any other city suffer such [woes,] nor was there *a generation more productive of mischief from the beginning of the world.*" Bell. Jud. v. 10, 5. Hudson, p. 1246.

"I cannot forbear what the calamity prompts me to say: I think, that if the *Romans* had delayed to come upon these *offenders*, the city would either have been swallowed up by an earthquake, or overwhelmed by a deluge, or partaken of the thunderbolts of *Sodom*, for it bore *a generation much more atheistical* (γενεαν πολυ ἀθεωτεραν) than they who suffered thus. In whose phrenzy then, *all the people perished together*," p. 1256.—"For some how, *that time* became *fruitful of all manner*

of wickedness among the *Jews;* insomuch that they left no work of mischief unpractised: nor if a person wished to frame a crime in imagination, could he invent any newer. So *diseased* were they all, both in public and private, and so ambitiously did they strive to exceed each other in acts of *impiety toward God*, and of *injustice toward their neighbours*; the powerful on the one hand, ill-treating the populace, and the multitude on the other, eager to destroy the powerful; for the one wished to tyrannize, the other to commit violence, and to plunder the property of the wealthy," p. 1314 *.

In this part, ver. 8, there are two remarkable various readings, furnished by the Septuagint Version; 1. εν τη ταπεινωσει αυτου ἡ κρισις αυτου ηρθη, "*in his humiliation his judgment was taken away;*" which is supported by the citation, Acts viii. 32. Still, however, the present Masorete reading seems preferable; because the Hebrew עצר, ταπεινωσις, is no where else so rendered by the Sept. and because "the *custody, judgment*, or sentence, and *leading away* of CHRIST to execution," as described by the evangelists, naturally succeed "his *trial* and *examination;*" and the rendering "*custody*," is supported by the *Syriac* version. 2. ηχθη προς θανατον, "he was led *to death*," where, instead of the present text, למו, "*to them*," the Sept. evidently read למות, "*to death*," as afterwards, ver. 12. And that this was indeed the genuine reading of the earlier Hebrew copies, may be collected, 1. from *Tertullian's* translation, *A facinoribus populi mei perductus est ad mortem*, "Through the crimes of *my people* †, he was led *to death*." And also from *Origen's* account of a disputation he had with some learned *Jews*, who maintained that the prophet meant not one man, but a nation, or the people of the *Jews*, who were *smitten of God*, and dis-

* To these attestations of SCRIPTURE and of *Josephus*, we shall add some from the *Rabbins* themselves.

"In that generation in which THE SON OF DAVID shall come, the *Synagogue* shall be a brothel, *Galilee* shall be destroyed, and *Gibea* shall be desolate." *Schir.* R. i. f. 17. "The wisdom of the *Scribes* shall rot, good and merciful men shall fail, TRUTH itself shall fail, and the face of that generation shall be like *the face of dogs.*"—"R. *Levi* said, The SON OF DAVID shall not come, save in *a generation* whose faces shall be impudent and deserving of destruction. R. *Jannai* said, When you shall see *generation* after *generation*, railing and blaspheming, then expect the feet of KING MESSIAH."—It is said of KING MESSIAH, *Come hither, approach to the kingdom, and eat of the bread;* (that is, the bread of the kingdom,) *and dip thy morsel in the vinegar*, (these are the corrections, saith Scripture; Isai. liii. 5,) *Ruth*, R. ii. 14. See *Wetstein*, N. T. on Acts viii. 33.

† "*The people of the prophet*," for he is the speaker throughout the chapter.

persed among the *Gentiles* for their conversion. But *Origen* urged many parts of this prophecy, to shew the absurdity of their argument; and seemed to press them hardest with this passage in the Septuagint, απο των ανομιων του λαου μου ηχθη προς θανατον, which surely would not have distressed or silenced them, if it had differed from their *Hebrew verity* at that time, to which they constantly appealed from all citations of the Septuagint disagreeing therewith: such they reprobated or rejected with contempt.

3. The *Septuagint* reading is also supported by the *Arabic* version, and by a *Syriac* MSS. *Mediolanensis*, c. 313, communicated to Dr. *Kennicott. Dissert. General.* § 69, 11, p. 30, and 124. Indeed it is highly probable, that the genuine reading was adulterated afterwards by the *Jews*, to invalidate the force of this signal prophecy. Instead of למו, the present *Vulgate* and *Syriac* editions read לו, "*to him.*" See De *Rossi's* collations on the place. This variety is an indication of error.

Next follows the remarkable account of his *interment*, verse 9, which *was* "*appointed*" or intended by the *Jewish* government to have been with "*the malefactors*," emphatically, his fellow-sufferers*, John xviii. 30, Luke xxiii. 32, who were usually buried infamously at the foot of the cross, whence their "skulls," when removed by other bodies, usually "rolled" down the hill into the valley of *Goatha* beneath, Jer. xxxi. 39, thence called *Golgotha*, and freely interpreted "the place of a skull," Matt. xxvii. 33. The verb should be understood, and pointed passively, ויתן, put for וינתן, in *Niphal*) as in 2 Sam. xviii. 9, and in one of De *Rossi's* Spanish MSS. And נתן, *Nathan*, is frequently used in the sense of "*appointing*," or "*designing*," 1 Chron. xvi. 4, Gen. xvii. 5, &c.

With קברו, "*his grave*," as intended with "*the malefactors*," is strongly contrasted in the next line, במתיו, (put for במותו) "*his tomb*," which actually was with "*the rich man*" emphatically, as *Joseph* of *Arimathea* is described, Matt. xxvii. 57, who buried his honoured LORD "in *his own new tomb*," designed for himself, Matt. xxvii. 60, "*wherein never man before was laid*," Luke xxiii. 53, "*hewn into the rock*," Matt. xxvii. 60,

* The parallel passage, "*and he was numbered with the transgressors*," verse 12, is cited by our Lord himself, Luke xxii. 37.

" *in a garden,*" on the brow of the hill adjoining the place of crucifixion, John xix. 41.

This, therefore, from its elevated situation, was critically marked by במות, *Bamoth*, masculine, or its plural, במתים, *Bamothim*, in regimen, במתי, *Bamothi*, which denotes " *a high place,*" or " *lofty altar,*" as of *Baal*, Numb. xxii. 41, Josh. xiii. 17, &c. or of the TRUE GOD, as at *Gibeon*, 1 Chron. xvi. 39; 40, and so במות, *Bamoth*, the plural feminine of במה, *Bamah*, is used, " *high places,*" 2 Chron. xxxiii. 17. The same word thus indiscriminately denoting both the singular and plural. In either case, it corresponds to מרום קבר, *Marum Kiber*, " *a high sepulchre,*" such as that of the proud *Shebna*, the scribe, " *hewed* or *engraved for himself in a rock,*" Isa. xxii. 16, or to מעלה קברי, *Maalah Kibri*, " *the highest of the sepulchres* of the sons of *David,*" in which *Hezekiah* was interred, 2 Chron. xxxii. 33. And at the present day, the tomb of *Joseph* of *Arimathea*, in which he was actually interred, is shewn to travellers, situate under our Lord's, or lower down on the side of the hill. And this custom was general. Even in *China*, " the tombs of persons of rank are situated apart from those of the vulgar, on *the slope of hills*, on terraces of a semicircular form, and supported by breast walls of stone, and doors of black marble. ...And oftentimes *obelisks* * are erected on the terraces," as remarked by Sir *George Staunton*, in his account of the *embassy to China*, Vol. II. p. 445.

And OUR LORD also, (alluding, it should seem, to this very passage) twice foretold, (not " his *burial,*" but) his " *entombment,*" (ενταφιασαι με—ενταφιασμον) Matt. xxvi. 12, Mark xiv. 8, to distinguish it from the ordinary *burial*, expressed by the verb θαψαι, Matt. viii. 21, 22. He was not only *entombed* with the rich, but he was also *embalmed* like the rich, for *Joseph* of *Arimathea* and *Nicodemus* " took his body, and swathed it in linen, with the aromatic spices, as is the custom with the Jews to *embalm,*" (ενταφιαζειν) John xix. 40.

The fourth part describes the reward † of " the grievous

* This is a custom of the remotest antiquity. Thus *Jacob* erected a *pillar* on *Rachel's* tomb, Gen. xxxv. 20. *Homer* also notices the custom, Iliad. xvii. 434; Odyss. xii. 14, &c.

† The Rabbinical commentary *Siphre*, on this passage is remarkable.

" *R. Joses* said, Go and learn the merit of THE MESSIAH, and the reward of the just,

bruising" of the blessed "*seed of the woman*" on the cross, Gen. iii. 15, in obedience to his heavenly Father's will, by the promised prosperity of "*his seed;*" their justification by faith in him, (as will be explained under the reign of *Ahaz)* and his triumphs over his adversaries, *the many*, and *the mighty* of this world, as more fully described in the ensuing prophecies, Isa. lxii. 10—12, lxiii. 1—6, and explained in the foregoing prophecy of SHILOH.

The references to this fifty-third chapter of *Isaiah* *, in the

from the ancient *Adam:* he had only one precept given him, and that a negative one, yet he transgressed it. Observe how many deaths are decreed to him, and to his generations, and to generations of generations, until the end of all generations. But *whether is multiplied, the measure of good, or the measure of vengeance? the measure of good is multiplied, but the measure of vengeance is diminished:* therefore, KING MESSIAH, *having been afflicted, will repay all men their desert*, as saith SCRIPTURE, Isaiah liii." See *Wetstein*, N. T. on Rom. v. 15.

* This prophecy made so strong an impression, even to conviction, on the mind of the dissipated and sceptical *Wilmot*, earl of *Rochester*, that he declared, that "*in all history, he could find no one but* JESUS CHRIST, *with whose character the fifty-third chapter of Isaiah could agree.*" See his life by *Burnet*. It is remarkable, that *David Levi* omits this prophecy in his two volumes.

That several of the learned *Jewish Rabbis* are by no means insensible to the evidence of this illustrious prophecy, may appear from the narrative of *Solomon Duitch*, a learned Rabbi, and teacher of several synagogues in *Germany;* Lond. edit. 1771, who became a convert to *Christianity*, and relates the following conversation which he had with another learned German Rabbi relative thereto, p. 33.

——"Did you not desire me to explain to you the fifty-third of *Isaiah?* I, having answered in the affirmative, he went into another room, and brought from thence a *German* Bible; out of which he read to me, with the greatest reverence and devotion, the twenty-sixth chapter of *Matthew*, and then addressed me thus: 'My beloved friend, you see in the fifty-third of *Isaiah*, the clearest prophecy of THE MESSIAH, who should be *scorned* and *despised*, and even *suffer death:* and for what? for his own trespasses? Oh, no! it was for "*our iniquities*," and for "*our trespasses;*" which you will clearly perceive, and even must be allowed by many of our Rabbis. But in that chapter which I have read unto you, is contained the *fulfilment* of that prophecy of *Isaiah*: JESUS OF NAZARETH IS THE TRUE MESSIAH. But, alas! what an unhappy thing is that to *us!* Our forefathers, who lived in his days, would not receive nor acknowledge him as the true Messiah and Saviour: and should you ask me, why they did not? I could answer you a great deal on that head: but I am sorry that our time is too short to give a full insight into the extreme *blindness* and *prejudices* of our *forefathers* in general in those days. Their poor and unhappy offspring, following their example, have continued in their blind ways, and have *led us on*, as *blind leaders*, to this very day. O what shall I, poor, wretched creature, now do or undertake? I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself? and how could I abandon my children, who are of my own flesh and blood? O my heart, my fatherly heart cannot bear the thought of it! Besides, by what means could I get my bread? I cannot *labour*, having learnt no business, and to seek my support from *charity*, is revolting against my nature.

NEW TESTAMENT, are abundant, as containing the whole *scheme* and *substance* of CHRIST'S *atonement*. See particularly Acts viii. 35; Matt. viii. 17; 1 Pet. ii. 24; Matt. xxvi. 18; Ephes. v. 2; Heb. ix. 29; Matt. xx. 28; 1 Tim. ii. 16; Phil. ii. 8; Rev. v. 6, &c.

II. The kings of *Israel*, contemporary with *Uzziah*, were *Jeroboam* II., *Zechariah* and *Shallum*, *Menahem*, *Pekahiah*, and *Pekah*.

Jeroboam II. succeeded his father *Joash*, and reigned forty-one years, 2 Kings xiv. 23. He was the most prosperous of any of the kings of *Israel*, and was successful in his wars with *Syria*, and recovered *Damascus*, (which *David* formerly had taken and garrisoned, 2 Sam. viii. 6,) and all the border belonging to *Israel*, from the entrance of *Hamath*, or Mount *Libanus*, eastwards of *Jordan*, to "the sea of the plain," or *dead* sea, including the settlements of the *Transjordanite* tribes, which *Hazael* had reduced, 2 Kings x. 32, 33, and restored the ancient limits of the kingdom of *Israel* at the time of the separation, but he adhered to the idolatry of his name-sake *Jeroboam*.

The prophet *Jonah* foretold his successes, but his prophecy on this subject has not reached us. He was born at *Gath-hepher*, in *Galilee*, 2 Kings xiv. 23—29. His prophecy against *Nineveh*, which is fortunately preserved, was probably later, when his reputation was established by his earlier prophecies.

In the reign of *Jeroboam* II. flourished also the prophets *Hosea* and *Amos*, who predicted the captivity of *Israel*, and its long continuance.

HOSEA'S PROPHECIES.

Hosea predicted the speedy extinction of the house of *Jehu*,

Besides this, I am afraid of being turned off by the *Christians*, who, without doubt, would mistrust my sincerity, after they had been so often deceived by false and inconstant proselytes. What shall I do, miserable that I am!'

"Having related to him all the ways in which THE LORD had led me from the beginning, he fell down on his knees, and shed a flood of tears. It is impossible for me to describe the anxiety of his soul; he prayed with a *broken* and *contrite heart* before GOD, that He might in pity look down upon him, and grant him the same *grace* as to me, to *deny himself*, and unloose his heart from all *temporal* concerns, enabling him to rely and trust in HIM alone."

See further interesting particulars, in the *Christian Observer*, November, 1809, p. 739—741, from which this extract is taken. May the labours of the *London* Society, for promoting the conversion of the *Jews* at home, contribute to promote that most desirable end!

for persecuting GOD'S servants, and dissolution of the kingdom of *Israel* for her "*whoredoms*," or idolatries, and their rejection by GOD as "*his people*," and preference of the kingdom of *Judah*:

"Yet a little while, and I will avenge the blood of *Jezrael* *, *(the seed of* GOD,") upon *the house of Jehu*, and will abolish the kingdom of the house of *Israel*;"—"for I will no more have mercy upon the house of *Israel*, but I will utterly take them away. But I will have mercy upon the house of *Judah*, and will save them by THE LORD THEIR GOD, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen," Hosea i. 4—7.

2. The future conversion of both houses, of *Israel* and of *Judah*, to CHRIST, appears to be foretold:

"Nevertheless, the number of the children of *Israel* [who shall be converted] shall be as the sand of the sea, which cannot be measured, and cannot be counted; and it shall be, that in the place where it was said unto them, Ye are *not my people*, it shall be said unto them, Ye are *sons of the living God*.

"And the children of *Judah*, and the children of *Israel*, shall be united together, and shall appoint themselves ONE HEAD, and shall come up from the earth, and great shall be the day of *Jezrael*, *(the seed of* GOD,") 10, 11...

3. The long desolation of *Israel* and *Judah*, before their final conversion, is thus foretold:

"For the children of *Israel* shall continue *many days* without *king*, and without *ruler*, without *sacrifice*, and without *image*, without *oracle*, and without *divination* †: afterwards shall the children of *Israel* return, and seek THE LORD THEIR GOD, and THE BELOVED ‡ THEIR KING; and shall fear the Lord, and his goodness, in the latter days," iii. 4.

AMOS' PROPHECIES.

Amos prophesied against the house of *Jeroboam* II. two years before "*the great earthquake*," Amos i. 1. This earthquake

* There seems to be a play upon the word *Jezrael*, as contrasted with *Israel*.

† The *Jews*, were to be debarred, during the desolation, from the exercise of their own *religious*, and also of their *idolatrous* rites.

‡ *David*, here, is not a proper name, but an appellative, signifying "*the beloved*," Isaiah v. 1.

seems to be predicted in the following passage, as to be accompanied by a great eclipse of the sun:

> " Shall not the land *quake* for this,
> And every inhabitant thereof mourn?
> Shall it not all rise [in waves] as a river,
> And be removed and swallowed up like the river of *Egypt?*
> And it shall be in that day, saith THE REGENT LORD,
> That I will cause *the sun to disappear at noon,*
> And I will *darken the earth in day-light.*"—Amos viii. 8, 9.

But, according to *Usher*, there happened a great eclipse of the sun, ten digits in magnitude, (and which, perhaps, in *Samaria* might have been total,) B.C. 791, which counted two years backwards, gives B.C. 793, the last year of *Jeroboam*. Such a curious coincidence of *astronomical* computation with *prophecy*, affords a strong presumption, bordering on certainty, that the chronology of the reigns of the kings of *Israel* is here rightly assigned.—The prophecy is as follows:

> " The high places of *Isaac* shall be desolate,
> And the sanctuaries of *Israel* shall be waste;
> And I will rise [in judgment] against the house of *Jeroboam*
> With *the sword.*——— Amos vii. 9.

Hereupon *Amaziah*, the idolatrous priest of *Bethel*, accused *Amos* to *Jeroboam*, of conspiring the death of the king, maliciously misinterpreting the prophecy, as if he had said, " *Jeroboam shall die by the sword,*" vii. 10, 11.

A long interregnum of twenty-two years followed the death of *Jeroboam* shortly after, occasioned probably by the nonage of his son *Zechariah*, the fourth of the dynasty of the house of *Jehu*, who was slain, after he had reigned six months, by *Shallum;* and he, after he had reigned a month, was slain, in turn, by *Menahem*, who reigned ten years, and treated most cruelly the towns that refused to acknowledge him, 2 Kings xv. 8—18.

2. The downfall, indeed, of the kingdom of *Israel* was most rapid, after the death of *Jeroboam*, until the *Assyrian* captivity, seventy-four years after, and it was thus denounced to the idolatrous priest of the king's chapel at *Bethel:*

> " Now, therefore, hear the word of THE LORD:
> Thou sayest, Prophesy not against *Israel,*
> And drop not [thy word] against the house of *Isaac:*
> Therefore, thus saith THE LORD:
> Thy wife shall be a *harlot* in the city,
> And thy sons and thy daughters shall fall by *the sword;*

And thy land shall be divided by line,
And thou shalt die in a profane land;
And *Israel* shall surely go into captivity,
Out of their own land."——— Amos vii. 16, 17.

3. In another celebrated prophecy, (the meaning of which has been much disputed, and which is cited, with some variation, in the NEW TESTAMENT,) the prophet threatens *Israel* with "captivity beyond *Damascus*," even "beyond *Babylon*," because they united the sacrifices of THE LORD with the sacrifices to their *idols*, while they neglected the weightier matters of the law, *judgment* and *righteousness*, even from their earliest days in the wilderness:

"Did ye offer unto ME [alone] sacrifices and oblations
[Pure and undivided] in the wilderness,
For forty years, O house of *Israel?* ———[Nay, verily,]
But ye [then] carried in procession the shrine of [*the sun*]
Your *king*, and of the *dog-star*, your *god*,
Your *images*, which ye made for yourselves to worship.
[And ye do so still:]
Wherefore, I will transport you beyond *Damascus*."—Amos v. 21, 27.

["Nay even] beyond *Babylon*."———Acts vii. 42, 43.

The *Israelites* certainly did sacrifice unto THE LORD in the wilderness; at *Horeb*, the mount of *God*, when they arrived there from Egypt, as a sign that GOD conducted them, Exod. iii. 12, xviii. 12; at the erection of the tabernacle, Levit. ix. 1—24; at the passover of the second year, Numb. ix. 1—5; and on several other occasions, as in the thirty-ninth year, on the conquest of the *Moabites*, Numb. xxxi. 29—41. But they did not sacrifice to THE LORD exclusively, they sacrificed to the *false gods* of their neighbours likewise, Deut. xxxii. 17, and to *Baal-peor*, signifying the generative powers of nature, supposed to reside in the sun, who was styled *Moloch*, "king," by the Canaanites, Numb. xxv. 1—4; Levit. xx. 2.

There is no direct evidence, as I recollect, that the *Israelites* worshipped the *dog-star* in the wilderness, except this passage, but the indirect is very strong, drawn from the general prohibition of the worship of the *sun*, *moon*, and *stars*, to which they must have been prone, Deut. iv. 19. And this was peculiarly an *Egyptian* idolatry, where the dog-star was worshipped, as notifying, by his *Heliacal* rising, or emersion from the sun's rays, the regular commencement of the periodical inundation of the *Nile*. And the *Israelite* sculptures at the cemetery of

Kibroth Hataavah, or "graves of lust," in the neighbourhood of *Sinai*, remarkably abound in hieroglyphics of the *dog-star*, represented as a human figure with a dog's-head. See Vol. I. p. 403—407, and *Niebuhr's* engravings there referred to.

That they afterwards sacrificed to the *dog-star*, there is express evidence in *Josiah's* destruction of idolatry, 2 Kings xxiii. 5, where the Syriac *Mazaloth* (improperly rendered "*planets*,") denotes "the *dog-star*;" in Arabic *Mazaroth*, Job xxxviii. 32, as shewn in the foregoing analysis of the book of *Job*.

The Hebrew compound in this prophecy, כיון כוכב (*Chiun Chochab*) corresponds to the Greek, Αστρωος κυων, or Αστροκυνος, "the *dog-star*;" whence we collect, that the Greek, κυων, "*dog*," is derived from the *Egyptian*, *Chiun*. The meaning of which is, perhaps, most naturally furnished by the root, κυω, "to *be pregnant*." The *Egyptian* name, therefore, intimating the fecundity produced by this star in *Egypt*. But instead of the Egyptian *Chiun*, the Alexandrian version of the prophecy substitutes Ραιφαν, or Ρεφφαν, whence Ρεμφαν is easily formed, Acts vii. 43. A title of the same import in Arabic; for ריף, *Raiph*, or *Riph*, in that dialect, signifies "a fruitful and verdant plain." See *Castell's* Lexicon Heptaglotton. And "Upper Egypt is now called *Reif*." Asiat. Research. Vol. I. p. 388. And "*Ryf* is the common name of *Egypt*" among the *Arabs* of the desert, in the neighbourhood of *Sinai*, as we learn from *Niebuhr*, Vol. I. p. 194. The import of both *Chiun* and *Remphan* are well expressed in *Virgil's* account of the fertilizing power of the *Nile* in *Egypt*:

"Et *viridem* Ægyptum, nigrâ *fœcundat* arenâ."

The mighty *Assyrian* power, which was to be employed as the instrument of divine chastisement on this occasion, seems to have lain dormant for a considerable time, until "God stirred up the spirit of *Pul*, and his successors," *Tiglath-pilesar* and *Shalmanazar*, to put the prophecy in execution, 1 Chron. v. 26. The prophecy of *Jonah* against *Nineveh* was probably not later than B.C. 800, at which time it was "*an exceeding great city*, of three days' journey in circuit," Jonah iii. 3. But *Pul's* first invasion of *Israel* did not take place till thirty years after, when he levied a contribution of a thousand talents of silver on *Menahem*, which he willingly gave, and exacted from his wealthiest subjects, that "the *Assyrian* power might favour him, and con-

firm the kingdom in his hand." We may therefore date this invasion in the first year of *Menahem*, for it was probably excited by the distracted state of the kingdom since *Jeroboam's* death, of which the *Assyrians* were tempted to take advantage, xv. 16—22.

Pekahiah succeeded him, and reigned only two years, when he was assassinated by *Pekah*, the son of *Remaliah*, who reigned twenty years, xv. 23—26.

Pekah himself underwent the same fate from *Hoshea*, xv. 30, when a second interregnum ensued of ten years, after which *Hoshea* reigned nine years, till the capture of *Samaria* by the *Assyrians*, and subversion of the kingdom of *Israel*, xvii. 6.

JOTHAM.

This prince succeeded his father *Azariah*, or *Uzziah*. He was twenty-five years old when he began to reign, and reigned sixteen years. His reign was prosperous, because "he did what was right in the sight of THE LORD." He built the *high gate* of the Temple, and cities, castles, and towers, throughout his dominions, and subdued the *Ammonites*, and made them tributaries for three years. "He became mighty, because he prepared his ways before THE LORD his God," 1 Chron. xxvii. 1—9; 2 Kings xv. 32—38.

AHAZ

was the idolatrous son of a pious father. He succeeded *Jotham* when he was twenty years old, and reigned sixteen years. This prince exceeded all his predecessors in apostacy, forsaking THE LORD, and following all the abominations of the heathens; for he burnt incense in the valley of *Hinnom*, and sacrificed his son to *Moloch*: he introduced a new *Syrian* altar from *Damascus*, on which he offered sacrifices instead of the altar of the Lord, which he removed from its place; and he stripped the Temple of the sacred vessels, and *shut up the doors of the Temple itself*, and made altars in every corner of *Jerusalem*, 2 Kings xvi. 1—19; 2 Chron. xxviii. 1—26.

His reign accordingly was most calamitous: "For the Lord brought *Judah* low because of him, for he made *Judah* naked,"

or idolatrous, and transgressed sorely against THE LORD, 2 Chron. xxviii. 19.

In the very beginning of his reign, *Ahaz* was invaded by a formidable confederacy of *Pekah*, king of *Israel*, and *Rezin*, king of *Syria*, formed in the latter part of his father's reign, 2 Kings xv. 37, and designed to dethrone the house of *David*, and make the son of *Tabeal* king in the room of *Ahaz*, Isaiah vii. 5, 6.

In this war, *Rezin* recovered *Elath*, and carried away captives a multitude of the Jews to *Damascus;* and *Pekah* slew in one day 120,000 men in *Judah*, and carried away captives 200,000 women and children to *Samaria*, whence they were sent home again by the advice of the prophet *Oded*, and the heads of the children of *Ephraim*, *Azariah*, *Jehizkiah*, *Berechiah*, and *Amasa*, for fear of "adding to the sins and offences of the nation, and to the fierce wrath of the Lord against *Israel;*" which proves, that in the most corrupt times, still a righteous few were found, even in *Israel*, who feared the Lord, and dreaded his deserved judgments, 2 Chron. xxviii. 5—15; 2 Kings xvi. 6.

The confederate powers then besieged *Ahaz* in Jerusalem, but could not take the city; while, to aggravate the general calamity, the *Edomites* in the east, and the *Philistines* in the west, invaded the south of *Judah*, and took several cities of the low country, with their villages, and occupied them, 2 Kings xvi. 5; 2 Chron. xxviii. 17, 18.

In this extremity, surrounded on every side with enemies, *Ahaz* rejected a gracious sign of deliverance from THE LORD, offered to him and the house of *David* by the prophet *Isaiah*, under pretence that "he would not tempt THE LORD," Isa. vii. 11, 12, but in reality because he had put his trust in the king of *Assyria*, and called upon the rapacious *Tiglath-pilesar* * for assistance against *Rezin* and *Pekah*, professing himself his vassal, and sending him a subsidy of all the sacred and royal treasures. Accordingly, *Tiglath-pilesar*, glad of a pretext for attacking the *Syrians* and *Israelites*, "hearkened to him," and invaded them in the second year of *Ahaz*, B.C. 740. He took *Damascus*, slew *Rezin*, and carried the inhabitants captives to *Kir*, or *Assyria* proper, 2 Kings xvi. 7—9. And, at the same

* Or *Tiglath pul assur*, "the tyger lord of Assyria."

time, carried away the Transjordanite tribes of *Reuben*, *Gad*, and half *Manasseh*, captives to *Media*, where he planted them in *Halah*, *Habor*, and on the river *Gozan*, 1 Chron. v. 26, and also the other half of *Manasseh* in *Galilee*, 2 Kings xv. 29; but "he distressed *Ahaz*, and strengthened him not," 2 Chron. xxviii. 21.

Pekah also was slain in a conspiracy by *Hoshea*, in the fourth year of *Ahaz*, or the twentieth year from his father *Jotham's* accession, as foretold by *Isaiah*.

III. ISAIAH'S SIGNS AND PROPHECIES RESPECTING THE CAPTIVITIES, AND FINAL RESTORATION OF THE JEWS.

1. Though the faithless *Ahaz* rejected the offered sign of deliverance, still the prophet proposed one, connected with the following illustrious prophecy of the permanency of the house of *David:*

VII. 14. "THE LORD himself shall give you a sign.
Lo, the virgin * *shall conceive and bear a son,*
And shall call his name IMMANUEL, ("GOD WITH US.")
15. Butter and honey shall he eat,
When he shall know to refuse bad [food] and choose good."
16. "But before the child shall know,
To refuse the bad, and choose the good,
The land [of *Syria* and *Israel*] which thou fearest,
[O *Ahaz*] shall be deprived of both her kings."

Thus signifying, that the divine child, and future son of *David*, after his weaning, should be fed with nourishing food like other children; but that before he should come to the time of discerning his food, (about two years old) the two kings, *Rezin* and *Pekah*, should be removed.

2. The same was signified by the name of the prophet's second son, *Maher shalal hashbaz, ("Hasten the prey, quicken the spoil,")* "for before the child shall know to pronounce *my father*, and *my mother*, the riches of *Damascus*, and the spoil of *Samaria*, shall be carried away by the king of *Assyria*," Isaiah viii. 1—4.

3. With the fate of *Rezin* and *Pekah*, "those smoking firebrands" to *Judah*, the prophet connects also the ensuing captivities of *Israel* and *Judah:*

* הָעַלְמָה, *Ha-almah*. This word is applied to *Rebecca*, Gen. xxiv. 43; to *Miriam*, Exod. ii. 8; and to *virgins* as opposed to *concubines*, Cantic. vi. 8.

" Yet within *sixty-five* years shall *Ephraim* be broken,
From being a people.——
If *ye* believe not, ye shall not be established." Isa. vii. 8, 9.

And accordingly, from the date of this prophecy, B.C. 740, to B.C. 675, when *Esarhaddon*, or *Sargon*, or *Sarchedon*, took away the remnant of *Israel*, Isa. xx[illegible]—3, Tobit i. 21, and his generals took *Jerusalem*, and brought away *Manasseh* in fetters to *Babylon*, 2 Chron. xxxiii. 11, was sixty-five years.

4. And he specifies the causes of these captivities, of both " the houses of *Israel*," by the *Assyrians* and *Babylonians*.

VIII. 6. " Forasmuch as this people [*Judah*] refuse
The softly flowing waters of *Shiloah* * ;
And [*Israel*] rejoice in *Rezin*,
And *Remaliah's* son [*Pekah* ;]
7. THE LORD shall bring upon them [both]
The mighty and abundant waters of the river [*Euphrates*,]
Even the king of *Assyria*, and all his glory, [or power]
And he shall rise above all their channels,
And go over all their banks." VIII. 6, 7.

5. But though the *Assyrian* inundation was to sweep away both houses of *Israel* and *Judah* into captivity, and that *Israel* should cease from being a nation, when the *Samaritans* were established in their room; yet it was " only to reach up to the neck of *Judah*," not totally to overwhelm it, as being more immediately " the land of IMMANUEL'S" birth, and therefore more under the divine protection.

VIII. 8. " And he [the *Assyrian*] shall pass through *Judah*,
Overflowing and overspreading;

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* *Josephus* represents the fountain of *Siloam* as " a sweet and copious stream," and records a remarkable prodigy respecting it, which happened twice at the sieges of *Jerusalem*, at first by the *Babylonians*, and afterwards by the *Romans*, in his excellent speech to the besieged, exhorting them to submit to *Titus*.

" The springs now flow more plentifully for *Titus*, which were dry for you; for ye know, that before his coming, not only *Siloam*, but all the springs without the city failed, so that water was bought by the pitcher. But now they so abound to your enemies, as not only to suffice for themselves, and for the cattle, but even for watering the gardens."

" This prodigy ye also formerly experienced at the destruction of the city by the *Babylonians*, when the king (*Nebuchadnezzar*) besieged it, who took the city, and the temple, and burnt them; and yet the people at that time, I think, were not so *impious* as you. Insomuch, that I think GOD has deserted the sanctuary, and joined the *Romans*, with whom ye are now at war." *Bell. Jud.* v. 9, 4.

These were significant tokens of the divine displeasure to the *Jews*, for refusing SHILOH, their great " APOSTLE," and his " softly flowing waters," or beneficent doctrines and miracles, furnishing a curious and valuable commentary both on *Isaiah* and *John*.

He shall reach even *to the neck*;
And the expansion of his wings [or squadrons]
Shall fill the breadth of thy land, O IMMANUEL."

6. This was more plainly signified in the name of the prophet's elder son, *Shear-jashub*, ("*a remnant shall return*,") whom he took, at first, to meet *Ahaz*, vii. 3, as explained afterwards:

X. 20. "And it shall come to pass in that day [of deliverance]
The remnant of *Israel*, and the escaped of *Jacob*,
Shall no longer lean on him who smote them,
But upon THE LORD, the HOLY ONE OF ISRAEL, in truth.
21. *A remnant shall return*, a remnant of *Jacob*,
TO THE MIGHTY GOD.——
22. For though the people of *Israel* be as the sand of the sea,
Yet only *a remnant* of them *shall return*;
An overflowing consummation is decreed in righteousness,
23. For THE LORD, THE GOD OF HOSTS, will make
The decreed consummation in the midst of the land."

7. And the following is the magnificent description of their divine deliverer, the future IMMANUEL or CHRIST: (x. 27.)

IX. 6. "For unto *us* [believers] a child is to be born *,
Unto us a son is to be given;
And the government shall be upon his shoulder,
And his name shall be called
WONDERFUL, COUNSELLOR, MIGHTY GOD,
FATHER OF THE FUTURE [AGE], PRINCE OF PEACE.
7. Of the increase of his government and peace
There shall be no end; upon the throne
Of *David*, even upon his kingdom,
To fix, and to establish it,
With judgment and with justice, for ever.
The zeal of THE LORD, [the GOD] OF HOSTS,
Will perform this."——

8. And the NEW TESTAMENT has decided the application of these illustrious prophecies, (not to *Hezekiah*, as has been idly imagined, but) to CHRIST, by the archangel *Gabriel*, in his annunciation to *the* blessed *virgin*, and his vision to her espoused husband *Joseph*:

"Fear not, *Mary*, for thou hast found grace with God;
And lo, *thou shalt conceive in thy womb, and bear a son,*
And shalt call his name JESUS, (SAVIOUR.)——

* In numberless instances, the present tense is taken infinitively, governed of a future auxiliary verb understood; thus in the reference to this text, combined with *Mich.* v. 2, in *Herod's* enquiry, Που ὁ Χριστος γενναται, the present γενναται is put for μελλει γενναθαι, "*is to be born*," Matt. iv. 4.

He shall be GREAT, [or WONDERFUL] and shall be called
THE SON OF THE MOST HIGH: And THE LORD THE GOD
Shall give Him the throne of his father David,
And He shall reign over the house of Jacob for ever,
And of his kingdom there shall be no end." Luke i. 31—33.
"Fear not, *Joseph*, thou son of *David*,
To take unto thee *Mary* thy [espoused] wife:
For that which is conceived in her is of THE HOLY GHOST;
And she shall bear a son,
And thou shalt call his name JESUS:
For He shall SAVE *his people from their sins.*" Matt. i. 20, 21.

And the evangelist records this as the fulfilment of the prophecy of *Isaiah* respecting IMMANUEL. He therefore understood JESUS as synonymous therewith.

9. The following magnificent description of the final restoration of *Israel*, of the conversion of the *Gentiles*, of the rebuilding the last *temple* and *city*, is given by *Isaiah*:

LX. 1. "Arise, shine [O *Jerusalem*] for *thy light* is coming,
And *the glory of* THE LORD is rising upon thee.
2. For lo, darkness shall cover the earth,
And a thick cloud the peoples;
But THE LORD shall arise upon thee,
And *his glory* shall be seen upon thee.
3. And the *Gentiles* shall walk by thy light,
And *kings* by the brightness of thy rising.——
7. *Thy sons shall come from afar,*
And thy daughters shall be carried on the shoulder.——
All the flocks of *Kedar* shall be gathered unto thee,
The rams of *Nebaioth* shall minister unto thee,
They shall ascend with acceptance on mine altar,
And I will glorify the house of my glory.——
8 Who are these that fly as a cloud,
And as *doves* to their dove-cots?—
[The dispersed of *Judah*, who shall be collected,
And return to their own land *."]
9. *Surely the isles shall wait upon* ME,
And the ships of Tarshish among the first,
To bring thy sons from afar,
(Their silver and their gold with them)
For the sake of the name of THE LORD THY GOD,
And for the sake of THE HOLY ONE OF ISRAEL:
Because He hath glorified thee.
10. *And the sons of strangers shall build thy walls,*
And their kings shall minister unto thee.

* This ellipsis, involved in the preceding question, and containing the answer thereto, is happily supplied by the *Chaldee* paraphrase.—The exiled *Jews* wish for the wings of a *dove*, to return speedily to their promised *rest* in their native land, Psalm lv. 6.—The imagery is simple and affecting.

For in my wrath I smote thee,
But in my favour will I pity thee.
11. And thy gates shall be open continually,
They shall not be shut day nor night,
To bring unto thee the power of the *Gentiles*,
And their kings, in procession.
For the nation and kingdom which will not serve thee
Shall perish; yea, those nations shall be utterly wasted."

From this luminous and remarkable prophecy, it has been conjectured, that the restoration of the *western Jews* to their own land will be promoted by some great *maritime* power, denoted by "the *Isles* and *Tarshish*," through zeal for THE LORD, who will also assist in rebuilding the *temple*, that it may be "*a house of prayer for all nations*," as foretold, Isa. lvi. 7. The destruction of the *infidel nations* forms a striking contrast.

10. The peace and quiet which the *Jews* shall then enjoy, "when the *sons of violence* shall no more molest them," 2 Sam. vii. 10, is finely described by *Isaiah* also.

XXXIV. 17. "Thine eyes shall see THE KING [MESSIAH] in his beauty *:
They shall see the land enlarged, [or freed.]
18. Thine heart shall reflect on the terror [past.]——
Where is [now] *the Register* †!
Where the *Receiver* [of the *tribute* money ‡!]
Where the *Assessor* of our fairest houses §;
19. Thou shalt see no [more] *the fierce people* ||;
A people of *deep speech* which thou couldst not hear,
Of *stammering tongue* which thou couldst not understand.
20. Behold *Sion* [once more the *city of our solemnities* ¶;
Thine eye shall see *Jerusalem* a *quiet abode* **.
The tent shall no [more] be removed,
Neither shall its pins be plucked up,
Nor any of its cords be broken for ever;
Because the glorious NAME OF THE LORD ††
Shall be with us."——
XXVIII. 5. "In that day shall THE LORD OF HOSTS
Be for *a crown of glory*,
And for *a diadem of beauty*,
Upon the residue of his people."

MICAH'S FAMOUS PROPHECY.

Micah was the contemporary of *Isaiah*, and has furnished the following improved summary of his prophecies respecting THE MESSIAH, and the *final* return of the *Jews*.

* Psalm xlv. 2. Matt. xxiii. 39. † Luke ii. 1—5. ‡ Matt. xvii. 24.
§ Luke ii. 2. || Deut. xxviii. 49. ¶ Isaiah ii. 3. ** Jer. xxiii. 6.
†† Isaiah vii. 14; ix. 6, 7; x. 20—22; xxx. 26, 27.

V. 2. "And art thou, *Bethlehem Ephratah, little to be* [*esteemed*]
Among the thousands of *Judah?*——
From thee shall issue [THE LEADER,]
Who shall rule my people, the Israel [of God]
II. (But *his issuings* are from *old,*
From *days of eternity.*)
III. 3. Therefore he will give them up [for a season]
Until the time that *she which shall bear*
Have borne: Then *shall return*
The residue of thy brethren [the *Jews*]
Along with the outcasts of Israel.
IV. 4. And He shall *stand* and *guide them*
In the strength of THE LORD,
In the majesty of THE NAME OF THE LORD HIS GOD.
And *when they return,* He shall be magnified
Unto the ends of the earth,
And HE *shall be their* PEACE."

This prophecy consists of four parts, 1. The human birth-place of CHRIST. 2. His eternal generation. 3. His temporary desertion of the *Jews*, until his miraculous birth of the virgin, after which they are to return with the true *Israelites.* 4. His spiritual and universal dominion.

The application of the first part of this prophecy was decided at the time of OUR SAVIOUR'S birth, by the most respectable *Jewish* synod that ever sate, convened by *Herod*, to determine from prophecy the birth-place of the MESSIAH, which they agreed to be *Bethlehem*, upon the authority of *Micah*, which they cited. Their citation, of the first part only, is given by the evangelist *Matthew*, in an improved translation of the original, greatly superior to any of the ancient versions.

Matt. ii. 6. "And thou *Bethlehem*, territory of *Judah,*
Art by no means least among the *captains* of *Judah;*
From thee shall issue THE LEADER,
Who shall guide my people, the Israel [of GOD."]

1. Here the evangelist has removed the ambiguity of the question proposed by the prophet, by supplying the answer in the negative. As in Nathan's prophecy, "*Shalt thou build me a house?*" 2 Sam. vii. 5, the parallel passage answers in the negative, "*Thou shalt not build me a house,*" 1 Chron. xvii. 4.

2. He has supplied a chasm in the Masorete text, of נָגִיד, *Nagid*, a usual epithet of the MESSIAH, 1 Chron. v. 2, Isaiah lv. 4, Dan. ix. 25, usually rendered Ἡγουμενος, "*leader,*" by the Sept. and retained here by the evangelist, as a necessary

distinction of his character, as supreme commander, from "the *captains* of *thousands*, styled Ἡγεμοσι, judiciously substituted for *the thousands* themselves in *Micah*, to mark the analogy more correctly.

3. He has also determined the *pastoral* nature of the MESSIAH'S "rule" by the verb ποιμανει, "shall guide as a *shepherd*," afterwards intimated by *Micah*, ורעה, και ποιμανει, as there rendered by the Sept. For He is "*the shepherd of Israel*," Gen. xlix. 24, Ps. lxxx. 1, "*the chief shepherd*," 1 Pet. v. 4, and "*the good shepherd*," John x. 14, who appointed his apostles to "*guide* and *pasture* his *sheep*," John xxi. 6.

4. The *human* birth of the MESSIAH is carefully distinguished by *Micah* from his *eternal* generation, in the parenthetical clause, which strongly resembles the account of the primæval birth of WISDOM, Prov. viii. 22—25.

5. *The* blessed *virgin* of *Isaiah's* former prophecy, vii. 14, is evidently alluded to by *Micah*, and also the *return of the remnant* of the *Jews*, Isaiah x. 20, 21, and of the final *peace* of his kingdom, Isaiah ix. 6, 7 *.

This prophecy of *Micah* is perhaps the most important single prophecy in the OLD TESTAMENT, and the most comprehensive, respecting the personal character of the MESSIAH, and his successive manifestations to the world. It crowns the whole chain of prophecies descriptive of the several limitations of *the blessed seed of the woman*, to the line of *Shem*, to the family of *Abraham*, *Isaac*, and *Jacob*, to the tribe of *Judah*, and to the royal house of *David*, here terminating in his birth at *Bethlehem*, "the city of *David*." It carefully distinguishes his human nativity from his eternal generation; foretels the rejection of the *Israelites* and *Jews* for a season; their final restoration, and the universal *peace* destined to prevail throughout the earth in the *Regeneration*. It forms, therefore, the basis of the NEW TESTAMENT, which begins with his human birth at *Bethlehem*, the miraculous circumstances of which are recorded in the introductions of *Matthew's* and *Luke's* gospels; his eternal generation, as the ORACLE, or WISDOM, in the sublime introduction of *John's* gospel; his prophetic character, and second coming, illustrated in the four *gospels* and *epistles*, ending with a predic-

* See further remarks on the construction of this prophecy, Dissertat. X. of the volume of *Dissertations* before referred to.

tion of the speedy approach of the latter in the *Apocalypse*, Rev. xxii. 20.

HEZEKIAH

was twenty-five years old when he succeeded his father *Ahaz*, and reigned twenty-nine years in *Jerusalem*. He was a most pious prince, and trusted wholly in THE LORD THE GOD OF ISRAEL, so as to deserve that high eulogium, that "there was none like him among the kings of *Israel* after him, nor any that were before him," 2 Kings xviii. 1—5.

He began his reign by the restoration of the true religion, and the abolition of idolatry throughout his dominions. "He, in the *first* year of his reign, in the *first* month, opened the doors of the house of the Lord, (which his father *Ahaz* had shut) and repaired them," and sanctified the house, and set in order the service thereof, and offered sin-offerings and burnt-offerings for the people, 2 Chron. xxix. 1—36. 2. He removed the high-places, and brake the images, and cut down the groves; and when the brazen serpent which *Moses* had made, was converted into a holy relic, and the children of *Israel* idolatrously offered incense unto it until his days, he broke it in pieces, and instead of *Nahash*, "a serpent," called it in contempt, *Nehushtan*, "a brazen bauble," 2 Kings xviii. 4.

Accordingly, the LORD was with him, and he prospered whithersoever he went forth to war; and he smote the *Philistines*, and rebelled against the king of *Assyria*, or withheld the stipulated tribute which his father *Ahaz* had paid to *Tiglathpilesar*, 2 Kings xviii. 7, 8.

In the fourth year of his reign, *Shalmanasar*, the son and successor of *Tiglathpilesar*, invaded *Israel*, and besieged *Samaria*, and took it the third year after, or the sixth of *Hezekiah's* reign; and fulfilling the prophecies of *Amos*, and the other prophets, transported the chief of the people of the seven western tribes beyond *Assyria*, and planted them in *Media*, 2 Kings xvii. 5, 6, whither his father had transplanted the *Transjordanites*, or eastern tribes, 2 Kings xv. 29; 1 Chron. v. 29. Thus was completed the captivity of the ten revolted tribes *, in the course of twenty-one years, from B.C. 740 to B.C. 719.

* The tribe of *Naphtali* is said to have been carried away by *Tiglathpilesar*, 2 Kings xv. 29, but *Tobit*, who was of that tribe, ascribes his captivity to *Ememessar*, or *Shalmanasar*, more probably, Tobit i. 1, 2.

Instead of turning his victorious arms against *Hezekiah*, as might have been expected, *Shalmanasar* employed the five remaining years of his reign in endeavouring to reduce the revolted provinces of *Syria* and *Phœnicia*, and in the blockade of *Old Tyre*, the siege of which was raised at his death, as we learn from the *Tyrian* annals, cited by *Josephus*, Ant. IX. 14, 2.

This respite from invasion *Hezekiah* employed to the best advantage. He proclaimed a solemn passover to be held at *Jerusalem* by all his subjects, to which he invited and exhorted the attendance of the remnant of the ten tribes that had been left behind by the *Assyrians*, of whom some mocked, and refused to come; but a great multitude of them came: but not having been properly sanctified, *Hezekiah* interceded for them with the Lord:—"THE GOOD LORD *pardon every one that prepareth his heart to seek* GOD, *though he be not purified according to the purification of the sanctuary.* And the Lord hearkened unto *Hezekiah*, and healed the people." So there was great joy in *Jerusalem*; for since the time of *Solomon*, there was not such a passover held in *Jerusalem*. And the prayers of the priests, Levites, and people, ascended to GOD'S holy dwelling-place, even unto heaven, 2 Chron. xxx. 1—27.

At length, when *Sennacherib*, the son and successor of *Shalmanasar*, invaded *Judea* with a mighty army, in the fourteenth year of *Hezekiah's* reign, *Hezekiah* humbly acknowledged his offence, and offered to submit to any tribute the king should impose upon him; and, accordingly, he paid the stipulated sum of three hundred talents of silver, and thirty talents of gold: to raise which, he was compelled to exhaust the royal and sacred treasuries, and to strip off the gold with which the doors and pillars of the temple were overlaid, which must have been to him a grievous necessity indeed, 2 Kings xviii. 13—16.

Sennacherib, however, after he had received it, broke faith; and while he was employed himself with the main body of his army, in reducing the fortresses of *Judea*, and had taken *Libnah*, and was besieging *Lachish*, those two important frontier towns toward *Egypt*, which he was determined to invade, because *So*, king of *Egypt*, had encouraged *Hoshea* to revolt, with promises of assistance, which he did not perform; and now, perhaps, the same were renewed to *Hezekiah*, as we may collect from *Rabshakeh's* advice to him, "not to trust upon the staff of that *bruised reed, Egypt*," (upon which, if a man lean, it will break

and pierce his hand,) 2 Kings xviii. 21, he sent three of his generals, *Tartan*, *Rabsaris*, and *Rab-shakeh*, with a part of his forces to threaten *Jerusalem* with a siege, unless they surrendered, and submitted to be transported to *Assyria*, vaunting over the GOD OF ISRAEL, as if unable to deliver his people from their yoke, 2 Kings xviii. 17—35.

At this critical juncture, *Hezekiah* fell sick of the plague, and was warned from THE LORD, by the prophet *Isaiah*, to prepare for death. On this awful summons, *Hezekiah* sought THE LORD: he turned his face to the wall, not to be overheard by his attendants, and prayed unto THE LORD, and said, "*I beseech thee*, O LORD, *remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.*"

Most immediately efficacious was this short and fervent prayer. Before *Isaiah* had gone out of the king's apartment into the middle court of the palace, the ORACLE OF THE LORD came to him, saying, "Turn again, and tell *Hezekiah*, the captain of my people: *Thus saith* THE LORD, THE GOD *of David, thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee. On the third day thou shalt go up unto the house of* THE LORD, [to return thanks for thy perfect recovery] *and I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria, and will defend this city for mine own sake, and for my servant David's sake.*"

By the prophet's prescription, they applied a cataplasm of figs to the plague boil, and *Hezekiah* recovered. Still, however, the recovery was miraculous, having been promised to be perfected on the third day.

Still more miraculous and unaccountable was the *sign* of *Hezekiah's* recovery on the third day, given him by THE LORD, at his request, when the sun's shadow on the dial of *Ahaz* instantly went back ten degrees that it had gone down. It is as impossible to be explained upon any known principles of astronomy and natural philosophy, as the stations of the sun and moon, in *Joshua's* time, for twelve or thirteen hours.

The date of *Hezekiah's* sickness and recovery is fixed to the fourteenth year of his reign, which was promised to be lengthened fifteen years, 2 Kings xx. 1—11; Isaiah xxxviii. 1—22. By this lengthening of his reign to twenty-nine years, he left a

successor to fill the throne of *David*; for *Manasseh*, his son, was only twelve years old at his accession, 2 Kings xxi. 1.

Shortly after, *Sennacherib*, we learn from *Herodotus*, invaded *Egypt*, but without success; for at the prayer of *Sethos*, king and priest of *Vulcan*, to his god, an immense number of mice entered the *Assyrian* camp at *Pelusium*, and gnawed to pieces their quivers and bows, and the handles of their shields. In the morning, the *Assyrians*, finding themselves without arms, fled in confusion, and lost great numbers of their men, *Herodot.* B. II. §. 141. This is evidently a caricature of the miraculous deliverance promised to *Hezekiah* for the blasphemies of the *Assyrians:* "Lo, I will send a *blast* upon him, and he shall hear a *rumour*, and shall return to his own land, and I will cause him to fall by the *sword* in his own land," 2 Kings xix. 7.

The rumour which *Sennacherib* heard, was, that *Tirhakah*, king of *Cush*, or *Arabian* Ethiopia, was come out to fight against him, and to intercept him on his passage homewards: he then sent a boasting letter to *Hezekiah*, defying the GOD OF ISRAEL, and threatening the Jews with destruction. But that night the angel of THE LORD smote, in the camp of the *Assyrians*, a hundred and eighty-five thousand men. The instrument of vengeance was probably the *blast*, or hot pestilential south wind blowing from the deserts of *Libya*, called the *Samum*, or *Simoon*, which is so well described by *Bruce**.

* The following description is given by *Bruce*, in his travels through the deserts of *Abyssinia* and *Nubia*.

"This hot wind is called by the Arabs *Samum*, or *Simoom*. It is generally preceded by an extreme redness in the air, and usually blows from the south-east, or from due south, a little to the east. It appeared in the form of a haze, in colour like the purple part of a rainbow, but not so compressed, or thick: it was a kind of *blush upon the air*. Their guide warned the company, upon its approach, to fall upon their faces, with their mouths close to the ground, and to hold their breath as long as they could, to avoid inhaling the outward air. It moved very rapidly, like a kind of blush upon the air, about twenty yards in breadth, and about twelve feet high from the ground; so that," says *Bruce*, "I had scarcely time to turn about, and fall upon the earth with my head to the northward, when I felt the heat of its current plainly upon my face. We all fell upon our faces, until the *Simoom* passed on, with a gentle ruffling wind. When the meteor, or purple haze, had passed, it was succeeded by a light air, which still blew, so hot as to threaten suffocation, which sometimes lasted three hours, and left the company totally enervated and exhausted, labouring under asthmatic sensations, weakness of stomach, and violent head-achs, from imbibing the poisonous vapour."

Bruce met it at *Rashid*, near *Sennaar*, March 20, 1772, and again at *Chendi*, Oct. 13; and in their passage through the great desart of *Nubia*, on his return home, Nov. 16. See his Travels, Vol. V. p. 80, 295, 322, 323, 350—353.

It is remarkable, that the blast which destroyed the *Assyrians* happened *at night*,

So *Sennacherib* returned to *Nineveh*, exasperated by his defeat, where he inflicted many cruelties upon the captive *Israelites*, and fifty-five days after his return he was assassinated by his two eldest sons, as he was worshipping in the house of *Nisroc*, his god, (signifying "*king of flight*," corresponding to Ζευς φυξιος, "*Jove* [the god] *of flight*," among the *Greeks*.) They escaped into the land of *Armenia*, while his third son, *Esarhaddon*, reigned in his stead, 2 Kings xix. 9—37, Tobit i. 18—21.

At this favourable juncture, when the *Assyrians* were weakened by so great a blow, the *Babylonians* revolted, and also the *Medes*. And *Merodach Baladan*, king of *Babylon*, sent letters and a present to *Hezekiah*, to congratulate him on his recovery. *Hezekiah*, flattered with this embassy, in the pride of his heart, shewed the *Babylonian* embassadors all his treasures, which he had probably recovered from the *Assyrians*, and encreased with their spoils: for which he was reprimanded by *Isaiah*, and warned in the name of THE LORD, that all his treasures, and all his posterity, should be carried away captives to *Babylon*; thus unfolding his former indistinct prophecy to *Ahaz*, Isaiah vii. 9, which began to be fulfilled in the captivity of his son *Manasseh*, and was completed in that of *Zedekiah*, the last of his race. *Hezekiah* received the message with due submission to the will of THE LORD, thankful that the evil was not to be inflicted in his own days, 2 Kings xx. 12—20.

MANASSEH.

The youth of this prince, who was only twelve years old when he unhappily lost his father, and began to reign, was soon corrupted by evil counsellors, for he revived all the abominations that *Hezekiah* had destroyed: he built altars for all the host of heaven in the courts of the temple; he erected an idol in the house of God; and he sacrificed his children to *Moloch* in the valley of *Hinnom*; he used inchantments and witchcraft, and made divination by *Ob*; and he made *Judah* and *Jerusalem* to do worse than the heathen whom THE LORD had destroyed

whereas the *Simoon* usually blows in the day-time, and mostly about noon, being raised by the intense heat of the sun.

before the children of *Israel*, 2 Kings xxi. 1—9, 2 Chron. xxxiii. 1—9.

For all these national enormities, the LORD threatened *Manasseh*, that he would bring such evil upon *Jerusalem* and *Judah*, that both the ears of the hearer should tingle, 2 Kings xxi. 10—15. And accordingly, in the twenty-second year of his reign, B. C. 675, (as the Jews in *Seder Olam Rabba*, and the *Talmudists*, date the year of his captivity and repentance, see *Ganz*, p. 45,) "the captains of the host of the king of *Assyria* took *Manasseh* alive, and bound him with fetters, and carried him to *Babylon*," 2 Chron. xxxiii. 11.

This king of *Assyria* was *Esarhaddon*, or *Asaradine*, who, six years before, B. C. 680, had taken *Babylon*, and subdued the *Babylonians*, weakened by intestine divisions, and an interregnum, as we learn from *Ptolomy's Canon*. He was a prosperous prince, and afterwards transplanted a colony of *Babylonians*, *Cuthites*, and *Syrians*, into the cities of *Samaria*, in the room of the captive tribes, about B. C. 675, as observed before, p. 420.

The captivity of *Manasseh* probably lasted during the remainder of the reign of *Esarhaddon*, about twelve years, during which he humbled himself greatly before the God of his fathers, who heard his supplication, and brought him again to *Jerusalem* into his kingdom; when he knew in his affliction, that THE LORD HE WAS THE GOD, and none else. The remainder of his reign he spent in reforming the national religion, and abolishing the idols he had set up; and he so far succeeded, that though the people still sacrificed in the high places, it was unto the LORD THEIR GOD only, 2 Chron. xxxiii. 12—17.

AMON.

This prince, who came to the throne when he was twenty-two years old, and who was born therefore after his father's return from captivity, forsook THE LORD, and revived the idolatries that *Manasseh* had suppressed. He was slain in a conspiracy by his own servants, after a short reign of two years, 2 Chron. xxxiii. 21—24.

HOLOFERNES'S INVASION OF JUDEA.

This last *Assyrian* invasion of *Judea* is noticed only in the apocryphal book of *Judith*, but it is perfectly consonant with the whole range of sacred and profane history, and supplies some important links in both, which are not to be found elsewhere.

The object of this invasion was to punish all the western states who had refused to send auxiliaries to *Nebuchadonosor*, king of *Assyria*, the grandson of *Esarhaddon*, in his war with *Arphaxad*, or *Phraortes*, king of *Media*, whom he slew in a pitched battle, and took *Ecbatana*, the capital city, B. C. 641, Judith i. 1—16. See the analysis of *Assyrian* and *Median* chronology.

The next year, B. C. 640, *Holofernes* was sent on this commission with a mighty army, who reduced all the maritime states bordering on the *Mediterranean*, and also the states eastwards of *Jordan*, and pitched in the borders of *Judea*, near *Bethulia*, after the assassination of *Amon*, when the nation was governed by *Joachim**, the high-priest, and the *senate*, or council of the elders at *Jerusalem*, iv. 8, xi. 14, xv. 8.

The description of the state of *Judea*, on the news of his approach, exactly corresponds to this period, and to no other in the *Jewish* history, earlier or later.

"Now the children of *Israel*, that dwelt in *Judea*, heard all that *Holofernes*, the chief captain of *Nebuchadonosor*, king of the *Assyrians*, had done to the [adjacent] nations, and after what manner he had spoiled all their temples, and brought them to nought. Therefore they were exceedingly afraid of him, and were troubled for *Jerusalem*, and for the *temple* of the LORD THEIR GOD."

"For they were *newly returned* from the captivity [of *Manasseh*,] and all the people of *Judea* were lately gathered together, and the *vessels*, and the *altar*, and the *house* were sanctified, after the profanation [of them by the *Assyrians* at that time.] ——And every man and woman, and the little children, and the inhabitants of *Jerusalem*, fell before the *temple*, and cast ashes

* He is called *Eliachim*, a word of the same import in the *Syriac* version, as being derived from the names of God, IAH and ÆL. See 2 Chron. xxxvi. 4. *Josephus* calls him *Eliakiah*, Ant. x. 4, who is called *Hilkiah*, 2 Kings xxii. 8.

upon their heads, and spread out their sackcloth before the face of the Lord, (also they put sackcloth about *the altar*) and they cried to the God of *Israel*, all with one consent, that He would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation, and for reproach, and for the *Gentiles* to rejoice at," Judith iv. 1—15.

And *Judith* herself represents the state of *national* religion at that time, as exactly corresponding to *Manasseh's* reformation:

"For there arose none in *our age*, neither is there any now in *these days*, neither tribe, nor family, nor people, nor city among us, which worship *gods made with hands*, as hath been aforetime." Judith viii. 18. While the administration of the government by the high-priest and council at *Jerusalem*, proves that there was no king in being at the time, and therefore fixes the precise time of this invasion after the assassination of *Amon*, and before the appointment of *Josiah*, which has been incorrectly placed in the reign of *Manasses* by *Usher*, *Petavius*, *Huetius*, and *Prideaux*; in the reign of *Josiah*, after the reformation in the twelfth year of his reign, by *Jackson*; and so low as the reign of *Darius Hystaspes*, by *Whiston*; long after the subversion of the *Assyrian* monarchy.

The stratagem of the Jewish heroine to work the destruction of the *Assyrian* general, by the fascination of her charms, and the artful tale she told, proved effectual. It struck a panic terror through all the *Assyrian* host, who fled in disorder, and were chased by the *Israelites* beyond *Damascus*, and few of that great multitude ever reached *Nineveh*, while their rich camp near *Bethulia* was spoiled by the inhabitants of the country, Judith chap. ix.—xv.

Thus was the death blow given to the mighty *Assyrian* empire, by the hand of a *Jewess* of the obscure tribe of *Simeon!* They never recovered its disastrous consequences. The western nations all shook off the *Assyrian* yoke; the eastern, the *Medes*, rallied after their recent defeat, and recovered *Ecbatana*, and the cities that had been taken by *Nebuchadonosor*; they even carried the war into *Assyria*, and in conjunction with the *Babylonians*, who again revolted, besieged and took *Nineveh*, and put an end to the *Assyrian* empire, B.C. 606, (about thirty-four years after the defeat of *Holofernes*,) as we learn from the joint testimony of Sacred and profane history. Tobit xiv. 15,

Herodot. B. I. The book of *Judith*, therefore, is a valuable appendage to both *.

JUDITH'S THANKSGIVING.

After this signal deliverance, *Judith*, as "a mother in *Israel*," composed a hymn, or song of praise, which may vie with those of *Miriam* and *Deborah*, for sublimity and chasteness of imagery:

XVI. 2. "Begin unto MY GOD with timbrels,
Sing unto MY LORD with cymbals;
Tune unto Him a new psalm,
Exalt Him, and call upon his name.
3. For the God that breaketh battles is THE LORD:
Among the camps, in the midst of the people,
He delivered me out of the hand of my persecutors.
II. 4. The *Assyrian* came from the mountains of the north,
He came, with myriads of his army,
Whose multitude stopped the torrents,
And their horse covered the hills.
5. He said that he would burn my borders,
And kill my young men with the sword,
And dash my sucklings against the ground,
And give my infants for a spoil,
And my virgins for a prey;
6. But THE LORD, THE ALMIGHTY, disappointed them
By the hand of a *woman!*
III. 7. For their *mighty one* fell not by the young men,
Neither did the sons of the *Titans* smite him,
Nor huge giants encounter him;
But *Judith*, the daughter of *Merari*,
Relaxed him by the beauty of her countenance.
8. For she put off the garment of her widowhood,

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* There are a few mistakes in the Book of *Judith*, which have been unwarrantably supposed to impeach the authenticity of the whole.

1. It is said in *Achior's* speech, v. 18, that "the *Jews* were led captives into a land that was not theirs, and the *temple of their God* was cast to the ground." This evidently relates to the destruction of the temple by *Nebuchadnezzar*, after the destruction of *Nineveh*; but both were standing in the time of *Judith*. Accordingly, *Jerom* has rejected this verse as an interpolation, in his Latin Translation.

2. *Judith* is said to have lived *a hundred and five years*; "and there was *none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death*," xvi. 23—25. Her longevity is inconsistent with the history: we can scarcely suppose her to have been more than thirty years of age, when she fascinated *Holofernes* with her charms. If then she survived seventy-five years, she must have seen the destruction of the city and temple of *Jerusalem*, and the captivity of the whole *Jewish* people by *Nebuchadnezzar*, which was only fifty-four years after, B.C. 586.

To raise those that were depressed in *Israël;*
She anointed her face with ointment,
And bound her locks in a fillet,
And took a linen robe, to deceive him.
9. Her sandals ravished his eyes,
And her beauty captivated his soul:——
The scymetar separated his neck!——
IV. 10. The *Persians* shuddered at her boldness,
And the *Medes* were dismayed at her hardiness:——
11. They who wanted to humble me cried aloud,
And they who wished to weaken me
Were terrified and astonished;
They lift up their voice, and were discomfited.
12. The sons of the damsels [of *Israël*] pierced them
With their darts; they wounded them,
As the fugitives; at the array
Of MY LORD, they perished!
V. 13. I will sing unto THE LORD a new song:
O LORD, great art Thou, and GLORIOUS,
WONDERFUL in strength, INVINCIBLE!
14. Let *all thy Creation serve Thee:*
For Thou spakest and they were made,
Thou sentest forth thy Spirit, and they were formed;
And there is none that can resist thy voice!
15. For the mountains, with the waters, shall be shaken
From their foundations; the rocks also, as wax,
Shall melt at thy presence.
Still, Thou art propitious to them that fear Thee.
16. For any sacrifice is but little for a sweet savour,
And all the fat too little for a burnt offering
Unto Thee: But he that feareth THE LORD
Is great at all times.
VI. 17. Wo to the *Gentiles* that rise up against my *race;*
THE LORD, THE ALMIGHTY shall judge them
In the day of judgment; which shall consign
Their flesh to fire and worms, and they shall weep
In torment for evermore."

JOSIAH.

After the punishment of his father's murderers, "the people of the land made *Josiah* king in his stead," when he was only eight years old, and under the guardianship of the high-priest, who seems to have faithfully discharged his important trust, by the excellent education he gave the young king.

For in the *eighth* year of his reign, he began to seek after the GOD of *David* his father, while he was yet young. And in the *twelfth* year, he began to purge *Judah* and *Jerusalem*, from the

high places, groves, idolatrous images and altars, which had been erected in his father's short reign; and he proceeded in this reform, conducted under *his own presence*, through all the cities of *Manasseh*, and *Ephraim*, and *Simeon*, even unto *Naphtali*; until he had destroyed all the traces of idolatry throughout *all the land of Israel*. Of which now he seems to have quietly recovered possession, after the defeat of *Holofernes*, and depression of the *Assyrian* power; for otherwise, surely, he durst not have attempted such a reformation therein. On this occasion he executed the sentence pronounced against the altar of *Bethel*, in the days of *Jeroboam* the first, but spared the sepulchre of the *man of* GOD, who had foretold *Josiah* by name, 2 Chron. xxxiv. 3—7; 2 Kings xxiii. 4—20.

When this abolition of idolatry was effected, in the eighteenth year of his reign, he repaired the breaches in the House of THE LORD. At that time *Hilkiah*, the high-priest, found the original *books of the law*, in the hand-writing of *Moses*, which had been deposited beside the ark of the covenant, in the sanctuary, Deut. xxxi. 24—26, and by his direction, *Shaphan*, the scribe, read from this venerable copy the prophecies of *Moses* against the kingdom of *Judah*, foretelling the destruction of the Temple, and the desolation of the land. On hearing these, the king rent his clothes; and sent to enquire of *Huldah* the prophetess, residing at the sacred college in *Jerusalem*, who confirmed the denunciations against the people for their idolatries, but that *Josiah* himself should be taken away in kindness, and "die in peace," "before his eyes should see the evil to be brought upon *Jerusalem*," 2 Kings xxii. 3—20; 2 Chron. xxxiv. 8—33.

In the same year the king commanded all the people to keep the passover, according to the law; which was observed with the utmost solemnity by the priests and Levites, and by all *Judah*, and the inhabitants of *Jerusalem*, and by all the residue that was to be found in *Israel*, whom he made to serve the Lord their God during his days. There was no such passover kept in *Israel* from the days of the *Judges*, and of *Samuel* the prophet; nor during all the days of the kings of *Israel* and *Judah*. And *Josiah* received the heightened eulogium of his great grandfather *Hezekiah*; that "like unto him there was no king before him that turned to THE LORD with all his heart, and with all his soul, and with all his might, *according to all the law of*

Moses; neither after him arose any like him," 2 Kings xxiii. 21—25; 2 Chron. xxxv. 1—19.

Josiah indeed, seems to have surpassed *Hezekiah*, *Jehoshaphat*, and all his predecessors, in his zeal for THE LORD; in restoring the true religion, and suppressing idolatry; which must have been considerably increased, by knowing that he was pre-ordained for that purpose, many centuries before his birth. If any one could, he would have redeemed his devoted country:

——— Si *Pergama* dextrâ
Defendi possent, etiam *hâc* defensa fuissent!

But the taint of the idolatry introduced by *Manasses*, was too deeply imbibed by the nation, to be cured by *Josiah*. It broke out immediately afresh upon his death, which he indiscreetly drew down upon himself. 2 Kings xxiii. 26—28.

Pharaoh Necho, king of *Egypt*, taking advantage of the embarrassment of the king of *Assyria*, involved in a war with the *Medes* and *Babylonians*, who besieged *Nineveh*, B.C. 608, and to make reprisals, perhaps, for *Sennacherib's* invasion, advanced through *Judea*, in order to take *Carchemish*, an important pass on the *Euphrates*. But *Josiah* opposed his passage, either indisposed to the *Egyptians*, who had proved " a *broken reed*" to the *Jews* in their wars with the *Assyrians;* or thinking it safer to attach himself to the latter, who if they recovered, might inflict a severer vengeance on his delinquency, and deprive him of his *Samaritan* dominions; and accordingly, he was wounded in battle at *Megiddo*, and died at *Jerusalem*, lamented by all *Judah* and *Jerusalem*, and by the prophet *Jeremiah* in his Lamentations, 2 Chron. xxxv. 20—25. Josiah reigned thirty-one years, and left three sons *, *Jehoiakim*, *Jehoahaz*, or *Shallum*, and *Zedekiah*, 2 Kings xxiii. 30, Jerem. xxii. 11.

JEHOAHAZ, or SHALLUM,

though the second of *Josiah's* sons, was elected king by the people on his father's death, when he was twenty-three years old. He reigned only three months, during which he relapsed into the idolatries of his forefathers, *Amon* and *Manasses*.

* Four sons of *Josiah* are mentioned, 1 Chron. iii. 15; but the eldest, *Johanan*, seems to have died before his father, for there is no notice taken of him afterwards.

When *Pharaoh Necho* returned from his expedition to *Carchemish*, he took *Jerusalem*, called by *Herodotus*, *Cadytis*, "the holy city," (see Vol. I. of this work, p. 425,) laid thereon a tribute of a hundred talents of silver, and one talent of gold; deposed *Jehoahaz*, and carried him away captive to Egypt, where he died; and appointed his eldest brother king in his room, whose name, *Eliakim*, he changed into *Jehoiakim*, in token of subjection, 2 Kings xxiii. 31—34, 2 Chron. xxxvi. 1—4.

The prophet *Jeremiah* foretold the death of *Jehoahaz*, or *Shallum*, in his captivity:

> "Weep ye not for the dead, neither lament him [*Josiah*:]
> But weep sore for him that goeth away;
> For he shall return no more, nor see his native country.".

For thus saith the Lord touching *Shallum* the son of *Josiah*, king of *Judah*, who went forth from this place;

> "He shall not return hither any more;
> But shall die in the place where they have led him
> Captive; and shall see this land no more," Jer. xxii. 10—12.

And the prophet *Ezekiel* thus describes his ferocious disposition, in the figurative style of *Jacob's* prophecy:

> "What is thy mother [*Judah* ?]—A lioness:
> She lay down among lions,
> She nourished her whelps among young lions,
> And she brought up one of her whelps:
> He became a young lion, and learned to catch the prey;
> He devoured men.
> The nations also heard of him,
> He was taken in their pit,
> And they brought him in chains to the land of *Egypt*."
>
> Ezek. xix. 1—4.

JEHOIAKIM

the eldest son of *Josiah* was twenty-five years old when he began to reign, and reigned eleven years. He trode in the steps of his idolatrous predecessors, 2 Kings xxiii. 34—37.

In the first year of his reign, and of the siege of *Nineveh*, by the confederate powers of *Babylon* and *Media*; *Nebuchadnezzar*, the son of *Nabopolassar*, king of *Babylon*, was sent by his father, with a part of his army, to chastise the *Egyptians*, *Syrians*, and *Phœnicians*, who had revolted, and reduce them to obedience;

in which he succeeded: according to *Berosus*, cited by *Josephus*, Ant. x. 11, 1.

On this occasion *Jehoiakim* became his vassal for three years. During which period the city of *Nineveh* was taken by the confederates, in the second year of *Jehoiakim*, B.C. 606; and *Nabopolassar* dying, *Nebuchadnezzar* succeeded him, B.C. 604, according to *Ptolomy's Canon*. And the first year of *Nebuchadnezzar's* reign, in which *Jehoiakim* rebelled, is said to correspond to the third of *Jehoiakim*, Dan. i. 1, but to the fourth of *Jehoiakim*, Jer. xxv. 1, 2 Kings xxiv. 1, supported by *Josephus*, Ant. x. 6, 1. The variation may easily be reconciled, by supposing that *Jehoiakim* was appointed king by *Pharaoh Necho*, on his return from *Carchemish*, about the month of *July*, whereas the *thoth*, or accession of *Nebuchadnezzar* commenced *Jan.* 21, B.C. 604 *. So that "the first year of *Nebuchadnezzar*, was partly the third, and partly the fourth of *Jehoiakim*." According to the ingenious solution of *David Ganz*, p. 47, adopted by *Jackson*, Vol. I. p. 188. *Jehoiakim* was probably encouraged to rebel by *Pharaoh Necho*, who undertook a second expedition against *Carchemish*, which had been recovered by *Nebuchadnezzar*, and was defeated by him there; as we learn from *Jeremiah* xlvi. 2. On which occasion, *Nebuchadnezzar* pursuing his victory, stripped the king of Egypt of all his northern possessions, from the river *Euphrates* to the *Nile;* so that "he came no more out of his own land" to invade the *Babylonians;* and left *Jehoiakim* in the lurch, 2 Kings xxiv. 7.

Nebuchadnezzar then besieged and took *Jerusalem*, and carried away part of the *sacred vessels*, which he lodged in the temple of *Belus*, at *Babylon*, and also "certain of *the king's seed*," or royal family, and "of *the princes*" or nobles, among whom was the prophet *Daniel*, and his companions: probably as hostages for the fidelity of the king and his people, Dan. i. 1—3, 2 Kings xxiv. 2.

BABYLONISH CAPTIVITY.

We may therefore, with *Daniel*, the highest authority, date the commencement of the *Babylonish* captivity, in the *third*

* See Vol. I. p. 157. Tab. XVII. *Nabonassarean* years adjusted to *Julian*, and the explanation of the principles upon which *Ptolomy's* Canon was constructed, p. 285.

year of *Jehoiakim*, B.C. 605, which is confirmed by *Berosus*, who represents this expedition of *Nebuchadnezzar*, as having taken place *before* his father *Nabopolassar's* death; having heard of which, *Nebuchadnezzar* left his *Syrian*, *Phœnician*, *Egyptian*, and *Jewish* captives, with his heavy armed troops and baggage, to the care of his "friends," & officers, to be conducted to *Babylon*; and went thither himself with a small party, across the desert, to take possession of the kingdom; when he appointed the fittest stations in *Babylonia* to be colonized by the captives. Joseph. Ant. x. 11, 1. To which destinations they did not arrive till the fourth of *Jehoiakim*.

The duration of this captivity for seventy years, to the *Jews* and all the surrounding nations, was foretold by the prophet *Jeremiah*, xxv. 11, xxix. 10, 2 Chron. xxxvi. 21—23. It expired B.C. 536, the year that *Cyrus* took *Babylon* *, and issued a decree for the return of such of the *Jews* as chose, throughout his dominions, to their own land, Ezra i. 1—3, which was effected "in the seventh month of the first year of *Cyrus* king of *Babylon*," Ezra iii. 1, v. 13; and this corresponds with the account of *Josephus*, "in the first year of *Cyrus*, which was the *seventieth* (το εβδομηκοστον,) from the day of the removal of our people from their native land to *Babylon*," &c. Ant. XI. 1, 1. for from B.C. 605, to B.C. 536, was 69 years complete, or 70 years current.—This, it is hoped, will be found a satisfactory adjustment of the chronology of this most intricate and disputed period of the captivity; in which all the varying reports of sacred and profane history are reconciled, and brought to harmonize with each other.

Jehoiakim was not reformed by adversity. The whole of his reign was cruel, tyrannical, and oppressive; "his eyes and his heart were intent on covetousness, oppression, violence, and shedding of innocent blood;" as of the prophet *Urijah*, "whom he slew with the sword, and cast his dead body into the graves of the common people; because he prophesied of the impending calamities of *Judah* and *Jerusalem*," Jer. xxii. 13—16, xxvi. 20—23; wherefore his doom was thus denounced by the prophet *Jeremiah*, xx. 18, 19.

* *Ptolomy's* canon dates the first year of *Cyrus*, B.C. 538, two years earlier; reckoning from the decisive defeat of *Nabonadius*, and commencement of the siege, which lasted two years, as proved, Vol. I. p. 168, 169.

" Therefore, thus saith THE LORD
Concerning *Jehoiakim* the son of *Josiah*, king of *Judah*,
They shall not lament for him, [saying]
Ah my brother! or Ah, sister!
They shall not lament for him, [saying]
Ah Lord, or Ah, his glory.
He shall be buried with the burial of an ass,
Dragged, and cast out beyond the gates of Jerusalem."

Jeremiah himself was imprisoned, for his warning prophecies, in the fourth year of *Jehoiakim;* the following year, the fifth, *Jeremiah* wrote a roll, and sent it by *Baruch* the scribe, to the princes and people of the *Jews*, denouncing destruction to them by the king of *Babylon*, unless they repented. This roll was communicated to *Jehoiakim*, king of *Judah;* and a few leaves of it were read before him, as he sat in his banqueting house, with a fire burning on the hearth before him, in the ninth month *(Chisleu);* when the king, in a rage, burnt the roll, and ordered *Jeremiah* and *Baruch* to be taken, [and put to death,] but THE LORD hid [or protected] them. Whereupon his doom was more explicitly denounced.

" Therefore, thus saith the Lord,"
Concerning *Jehoiakim* king of Judah:
He shall have none to sit upon the throne of David:
And his dead body shall be cast out,
In the day to the heat, and in the night to the frost. Jer. xxxvi. 1—30.

At length, in the eleventh year of his reign, " THE LORD sent against him predatory bands of the *Chaldeans*, *Syrians*, *Moabites*, and *Ammonites*, to avenge the *innocent blood* which he and his people had shed, following the example of *Manasseh*," 2 Kings xxiv. 2—4; and we learn from *Ezekiel*, in his figurative description of *Jehoiakim*, as another rapacious " *lion's* whelp," succeeding *Shallum;* that " *the nations from the provinces*, set upon him on every side, and spread their net over him; he was taken in their pit. And they secured him in chains, and brought him to the king of *Babylon*," Ezek. xix. 5—9, " *Nebuchadnezzar*," who " bound him also in fetters, [intending] to carry him to *Babylon*," 2 Chron. xxxvi. 6; but he died, and we may conclude, *was buried with the burial of an ass*—the just reward of " his *abominations*," 2 Chron. xxxvi. 8.

JEHOIACHIN, JECONIAH, OR CONIAH,

the son of *Jehoiakim*, was eighteen years old when he began to reign; and he did what was evil in the sight of THE LORD; wherefore, "*he did not sit*," or remain, "*upon the throne of David*," as foretold; for he reigned only three months and ten days, when *Nebuchadnezzar* sent his servants to besiege *Jerusalem;* and he surrendered himself into their hands, and was brought to *Babylon*, where he remained in captivity all his days, 2 Kings xxiv. 8—12, as foretold by *Jeremiah*, xxii. 24—27, who also foretold the failure of his succession, Jer. xxii. 29, 30.

O Earth, Earth, Earth, Hear the Word of THE LORD;
Thus saith the Lord, *Write this man childless,*
A man who shall not prosper in his days;
For none of his seed shall prosper,
Sitting upon the throne of David,
And reigning any more over Judah.

Accordingly, when *Nebuchadnezzar* deposed him, he appointed his uncle *Zedekiah* king in his stead; and none of *Jehoiachin's* family reigned any more over *Judah*. For though *Sheshbazzar*, prince of Judah, his descendant, was appointed *tirshatha*, or governor of *Judea*, under the name of *Zorobbabel*, at the return from the captivity, in the first of *Cyrus*, Ezra i. 8, ii. 2, v. 14, Haggai i. 1, 1 Chron. iii. 17, 18, Matt. i. 12; yet he was merely a provincial governor under the *Persians*, and not a sovereign. And the *Asamonean* or *Maccabean* dynasty, who reigned in *Judea*, until *Antigonus*, the last of them, was slain at *Herod's* instigation, were of the sacerdotal family of *Aaron*. *Herod* himself was an *Idumæan*.

Along with this prophecy however, is connected that other noble prophecy, foretelling the future reign of CHRIST, the son of *David*.

JEREMIAH'S PROPHECY OF CHRIST.

XXIII. 5. "Behold, the days are coming, saith THE LORD,
That I will raise up unto *David*, A RIGHTEOUS BRANCH;
And A KING shall reign and prosper,
And shall execute *judgment* and *justice* in the earth.
6. In his days *Judah* shall be saved,
And *Israel* shall dwell safely:
And this is his name, which they shall invoke,
THE LORD OUR RIGHTEOUSNESS."

The ancient rabbinical book of *Ikkarim*, well expresses the

reason of the appellation: "THE SCRIPTURE calls the name of the MESSIAH, IAHOH, OUR RIGHTEOUSNESS, to intimate that He will be A MEDIATORIAL GOD, by whose hand we shall obtain *justification* from THE NAME: wherefore, it calls Him by the name of THE NAME," (i. e. the ineffable name IAHOH, here put for GOD HIMSELF.) See *Buxtorf's* Lexicon, voce יהוה.

Hence, probably, *Paul*, the worthiest disciple of the famous doctor *Gamaliel*, declares, that "JESUS CHRIST was born unto us, WISDOM FROM GOD, and RIGHTEOUSNESS, and SANCTIFICATION, and REDEMPTION," 1 Cor. i. 30. And that "GOD transcendently exalted him, and bestowed on him THE NAME ABOVE EVERY NAME: that at the name of JESUS, every knee should bow, of celestial, terrestrial, and infernal beings; and every tongue should profess, that JESUS CHRIST is LORD: to the glory of GOD THE FATHER," Phil. ii. 9—11.

Along with *Jehoiachin* were carried into captivity "the king's *mother*, *wives*, and *officers;* all the *princes*, and all the *mighty of the land*, and all the *craftsmen* and *smiths;*" or all the principal inhabitants to the number of seventeen thousand, who might be dangerous if left behind, by creating disturbances; and who could be useful in their new settlements, by bringing with them their superior knowledge and skill in arts and manufactures. "None remained but the *poorest* sort of the people of the land," the *labourers*, and others of the lowest class, 2 Kings xxiv. 14—16.

On this occasion the prophet *Ezekiel* was also carried into captivity, and planted, with others, on the river *Chebar*, or *Chaboras*, which runs into the *Euphrates* near *Carchemish*, Ezek. i. 1. There he was favoured with some remarkable visions, analogous to those of *Isaiah*, Ezek. i. 26, iii. 23—27, viii. 4, &c. xiii. 2, and uttered prophecies in the reign of *Zedekiah*, foretelling his fate; and also the future restoration of the *Jews*. His prophecies are usually dated from *Jehoiachin's* captivity, B.C. 597.

ZEDEKIAH.

His name originally was *Mattaniah*, which *Nebuchadnezzar* changed into *Zedekiah*, when he appointed him king in his nephew's room, and exacted from him a solemn oath of alle-

giance and fidelity, Ezek. xvii. 13, 2 Chron. xxxvi. 13. He was twenty-one years old when he began to reign, and he reigned eleven years, and followed his brother *Jehoiakim's* evil example, 2 Kings xxiv. 17—19. In the fourth year of his reign the kings of *Edom, Moab, Ammon, Tyre,* and *Sidon,* sent ambassadors to *Zedekiah,* urging him to join them in a confederacy to break the *Babylonian* yoke. But he was wise enough at this time to reject their solicitations, and to hearken to the prophet Jeremiah in preference to the false prophet *Hananiah,* who boldly predicted, that within two years *Jeconiah* should return from captivity, and the *Babylonian* yoke be broken. But he died the same year himself, for teaching rebellion against THE LORD, as *Jeremiah* foretold, chap. xxvii. and xxviii.

But in the ninth year the national sins accumulated to such a degree, (as may be seen in *Ezekiel's* vision, in the sixth year of *Jehoiachin's* captivity, chap. viii.) that both the king, his servants, and people, were ripe for divine vengeance. They accordingly rejected the admonitions of *Jeremiah,* and looking for assistance from *Pharaoh Hophra,* king of Egypt, they rebelled against *Nebuchadnezzar,* who thereupon, with a great army, invaded *Judea,* took most of the cities, and in the tenth month, and tenth day of the month, besieged *Jerusalem,* 2 Kings xxiv. 20; xxv. 1; Jer. xxxix. 1; Ezek. xxiv. 1.

Early in the next, or tenth year of *Zedekiah,* the *Egyptians* made a shew of coming to their relief with an army. When the *Chaldeans* heard of their approach, they broke up the siege of *Jerusalem,* and advanced to give them battle, but the *Egyptians* being intimidated, returned home without risking an engagement, and left the Jews to their fate; as *Jeremiah* forewarned the messengers of *Zedekiah,* whom he sent to enquire of the Lord:—"Thus saith THE LORD, THE GOD OF ISRAEL, Thus shall ye say to the king of *Judah,* who sent you unto me; Behold *Pharaoh's* army, which is come forth to help you, shall return to Egypt into their own land, and the *Chaldeans* shall come again and fight against this city, and take it, and burn it with fire."

"Thus saith THE LORD; Deceive not yourselves, saying, *The Chaldeans shall surely depart from us:* for they shall not depart. For though ye had smitten the whole army of the *Chaldeans* that fight against you, and there remained only wounded men among them, yet should they rise up, every man

in his tent, and burn this city with fire," Jer. xxxvii. 2—10. Compare *Ezekiel* xxxi. 1—18.

At the departure of the *Chaldean* army, *Jeremiah* attempted to quit the devoted city, and to retire to his inheritance in the land of *Benjamin;* but he was apprehended at the gate of *Benjamin*, and charged with desertion to the *Chaldeans*, and thrown into a dungeon, where he remained many days; the princes urging the king to put him to death, because he dispirited the people by his prophecies, exhorting them to submit to the *Chaldeans* to save their lives, and threatening them with the sword, the famine, and the pestilence, if they maintained the siege. But *Zedekiah* at this time rescued him, and drew him out of the dungeon; when he again exhorted the king to submit and surrender himself to the king of *Babylon's* princes; but his evil genius prevented him from following this salutary counsel, Jer. xxxvii. 11—27.

The retreat of the *Chaldean* army proved a snare to the *Jews*. It tempted them to break through a salutary reform which they had made, on the first impression of terror produced by the *Chaldean* invasion. In compliance with the divine law, *Zedekiah* and the princes had proclaimed liberty to their *Hebrew* bond servants, as in the *sabbatical* year, and actually set them free. But when the *Chaldeans* were gone, and the danger, as they thought, over, and not likely to return, the faithless and mercenary government and masters broke the covenant, and compelled those whom they had discharged to return to their former servitude. For which God, in his anger, declared by the prophet *Jeremiah:*

"Thus saith THE LORD: Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every one to his neighbour: Behold, I proclaim liberty in regard to you, saith THE LORD, unto the *sword*, and to the *pestilence*, and to the *famine;* and I will make you to be *removed* into all the kingdoms of the earth."——

"Behold I will command, saith the LORD, and will cause [the king of *Babylon's* army, which are gone up from you,] to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of *Judah* a desolation without an inhabitant," Jer. xxxiv. 7—22.

On the return of the *Chaldean* army to the siege, shortly after, in the tenth year, they pursued it vigorously, until the

eleventh year of *Zedekiah*, and in the fourth month, and ninth day of the month, after a siege of eighteen months from the beginning, they stormed the city about midnight, and put the inhabitants to the sword, young and old, many of them in the temple courts, 2 Kings xxv. 2—4; 2 Chron. xxxvi. 17—19; Jer. xxxix. 1, 2; and the army of the *Chaldeans* pursued *Zedekiah*, his sons, and officers, and the remnant of his army, and overtook them in the plains of *Jericho*, and brought them prisoners to the king of *Babylon*, at *Riblah*, in *Cœle Syria*, where *Nebuchadnezzar* upbraided him for his ingratitude and breach of faith; then caused his sons to be slain before his eyes, and his eyes to be put out, and commanded his officers to carry him in fetters of brass to Babylon, where he died, 2 Kings xxv. 6, 7; Jer. xxxix. 4—7.

On this occasion, the seemingly dissonant prophecies of *Jeremiah* and *Ezekiel* were fulfilled on *Zedekiah*. The former had told the king, after the return of the *Chaldean* army to the siege, that he should surely be taken prisoner, that *his eyes should see the king of Babylon*, and that he should be carried captive to *Babylon*, and should *die there*, not with the sword, but in *peace*, and with the burnings or interment of his fathers, the kings of *Judah*, Jer. xxxii. 4, 5; xxxiv. 3—5; whereas, the latter foretold, that he should be brought captive to *Babylon*, yet *should not see it*, though he should *die there*, Ezek. xii. 13.

Ezekiel also, like *Jeremiah*, connected the subversion of the kingdom of *Judah*, with the future kingdom of CHRIST, in the following remarkable prophecy:

EZEKIEL'S PROPHECY OF CHRIST.

And thou *profane, wicked* prince of *Israel* [*Zedekiah,*]
Whose day is come, in the time of iniquity, [in] the end;
Thus saith THE REGENT LORD;
Remove the *diadem* [or priestly mitre] and take off the *crown;*
This shall not be the same [or continue.]
(The humble HE *exalteth, and the exalted* HE *humbleth.)*
Iniquity, iniquity, iniquity I will account it:
Even this [*diadem* and *crown*] shall not be [any more,]
Until He shall come WHOSE IS THE JUDGMENT,
And to him will I give it. Ezek. xxi. 25—27.

This most obscure and difficult prophecy, (here attempted to be rendered more intelligibly, by the help of the ancient Versions,) seems to bear a remarkable correspondence to *Jacob's*

famous prophecy, Gen. xlix. 10. The *diadem*, or priestly mitre, (according to the *Chaldee* paraphrase,) corresponds to the *law-giver* or *scribe;* and the future prince, WHOSE IS THE JUDGMENT, to SHILOH, who was to unite both functions in CHRIST, of High Priest and King.

Such were the admirable prophecies of *Isaiah*, *Micah*, *Jeremiah*, and *Ezekiel*, during this disastrous period, by which the minds of the faithful were still supported by the prospect of a future redemption and spiritual consolations.

About a month after taking the city, in the *seventh day* of the *fifth* month, and in the *nineteenth* year of his reign, (which therefore was B.C. 604—18=B.C. 586,) *Nebuchadnezzar* sent *Nebuzaradan*, captain of his guard, with an army of *Chaldeans*, to *Jerusalem*, who burnt the temple and city to the ground, and demolished its walls, and carried away to *Babylon* all the vessels of brass, silver, and gold, which had been left before, and all the treasure of the temple, and of the king's palace, and of the house of the princes, and of the rest of the people, who had been left behind in *Jehoiachin's* captivity, he left none remaining but the poor of the land, to be vine-dressers and husbandmen, 2 Kings xxv. 8—12; Jer. lii. 12—16.

Four years after, in the twenty-third year of Nebuchadnezzar, *Nebuzaradan* entered again the land of *Judea*, and carried off a few miserable gleanings of the inhabitants from *Jerusalem*, Jer. lii. 30.

Thus was the land left desolate, that "*she might enjoy her sabbaths*," or sabbatical years of rest, of which she had been defrauded by the avarice and disobedience of the *Jews;* fulfilling the early denunciation of *Moses*, Levit. xxvi. 34, and the later of *Jeremiah*, 2 Chron. xxxvi. 21; and it is truly remarkable, that *Nebuchadnezzar* left it in that state, and did not attempt to recolonize it, as the policy of the *Assyrian* kings had led them to do in *Samaria*. The land, therefore, lay still vacant for their reception against their return: the providence of the GOD OF JUDAH, insensibly over-ruling the counsels and decrees of that haughty and arrogant conqueror, whom He had raised up to be the scourge of his chosen people, when their apostacies and abominations rendered them unworthy of his tutelar care and protection, and they were transported into captivity "*for their good*," Jer. xxiv. 5. There they were cured of the *idolatrous* infection they had imbibed in *Egypt*, and re-

newed in *Canaan*, in the course of seventy years, in "the third or fourth generation of them that hated GOD," and provoked him to chastise them so long. When *the remnant that returned* were purified in the furnace of affliction, and had "purged away [a part of] their dross," Isai. i. 25.

SEVENTH PERIOD.

FROM THE DESTRUCTION OF JERUSALEM TO NEHEMIAH'S REFORM. 166 YEARS.

BABYLONIAN DYNASTY.

	Y.	B.C.
Nebuchadnezzar destroys *Jerusalem*. } ——— appoints *Gedaliah* governor }	25 last	586
——— subdues the *Ammonites*, &c.	—	585
——— besieges *Tyre*	—	584
——— desolates *Judea*	—	582
——— subdues *Egypt*	—	570
——— his first dream	—	569
——— sets up the golden image	—	569
——— his second dream	—	568
Evilmerodach } ——— releases *Jehoiachin* }	3	561
Belshazzar	5	558
———, his feast and death	—	553

MEDIAN AND PERSIAN DYNASTY.

Darius the Mede, or *Cyaxares*	2	553
Cyrus the Persian	15	551
Cyrus takes *Babylon*; first, of his sovereignty	—	536
The *Jews* return from captivity under *Zerubbabel* } *Jeshua* high-priest fifty-three years }	—	536
The *second* Temple begun	—	535
Cambyses	8	529
Darius Hystaspes	36	521
The Temple finished	—	516
Xerxes	21	485
Jehoiakim high-priest, thirty years	—	483
Artaxerxes Longimanus	41	464
——— ———, stops the rebuilding of *Jerusalem*	—	463
———, marries *Esther*	—	458
———, sends *Ezra* to *Judea*	—	457
Eliashib high-priest, forty years	—	453

	Y.	B.C.
Nehemiah governor of *Judea*, twelve years	—	444
——— rebuilds the walls, and the city		
——— returns to *Persia*	—	432
——— comes again to *Jerusalem*	—	424
Darius Nothus	3 first	423
Nehemiah's reform, and end of the Canon of the Old Test.	166	420

The *Jewish* chronology of this period is exceedingly intricate, and interwoven with that of the *Babylonians*, *Medes*, and *Persians;* by which the sacred historians and prophets, *Ezra*, *Nehemiah*, *Jeremiah*, and *Daniel*, usually compute the times. The confusion of names is embarrassing: the royal title, *Ahasuerus*, is applied to *Xerxes*, Ezra iv. 6; to *Artaxerxes Longimanus*, Esther i. 1; and to *Astyages*, the father of *Cyaxares*, or of *Darius* the Mede, Dan. ix. 1; and "*Darius*, king of *Persia*," denotes *Darius Hystaspes*, Ezra iv. 5—24; but "*Darius* the *Persian*," *Darius Nothus*, Nehem. xii. 22.

The chief difficulty in adjusting the chronology of this period, arose from the supposition that *Babylon* was taken by *Darius* the Mede, and *Cyrus*, on the night that *Belshazzar* was slain, Dan. v. 31; whereas *Darius* then took possession of the kingdom peaceably, appointed *Nabonadius*, a Babylonian nobleman, king of *Babylon*, and died two years after. *Cyrus*, on the rebellion of *Nabonadius*, took the city, fifteen years after the death of *Darius**, as will be seen in the ensuing analysis of *Median* and *Persian* chronology.

The times of the *Jewish* high priests, are taken from the *Chronicon Alexandrinum*, according to *Prideaux*.

In adjusting the reigns of the *Persian* kings from *Xerxes* downwards, according to *Ptolomy's* Canon of *Chaldean* or *Nabonassarean* years, I have retained the *conumerary Julian* years, before the Christian era, in preference to the *incipient*, or those in which the reigns strictly began; because the conumerary correspond more exactly to the *Greek* chronology of the Olympiads, and to the leading transactions of their reigns, their wars, &c. in the *spring* and *summer* months.

* *Ezra's* and *Ptolomy's* canon (corrected,) date the sovereignty of *Cyrus* from the capture of *Babylon*, B.C. 536. It is doubtful, whether *Daniel's* last prophecy, in "the third year of *Cyrus*, king of *Persia*, x. 1, is to be dated from thence, or from the death of *Darius*, B.C. 551. I have adopted the former; others, perhaps, may prefer the latter.

GEDALIAH.

After the conquest of *Judea*, *Nebuchadnezzar* left *Gedaliah* governor of the land; whose father, *Ahikam*, was a man of considerable distinction and credit in the days of *Josiah*, 2 Kings xxii. 12, and in the reign of *Jehoiakim*, who, by his interest at court, and with the people, skreened the prophet *Jeremiah* from the resentment and fury of both, Jer. xxvi. 24. *Gedaliah* appears himself to have been also of a generous and unsuspecting disposition, wishing to promote the welfare of the people, by reconciling them to the *Babylonish* government; and rejecting, as a calumny, the information of an intended conspiracy against him by *Ishmael*, one of the seed royal of *Judah*, instigated by *Baalis*, king of the *Ammonites*. Hence the prophet *Jeremiah*, when liberated from prison, by the express order of *Nebuchadnezzar* himself, (who treated him with much consideration, and recommended him to the protection of *Nebuzaradan*, the captain of the guard, "who gave him provisions, and a reward, and let him go,") preferred staying with *Gedaliah*, his friend, and the people that were left in the land, to the captain's offer, of taking him to Babylon, and providing for him there, Jer. xxxix. 11—14, xl. 2—6; 2 Kings xxv. 22—24.

Soon after, *Gedaliah* was treacherously slain by *Ishmael*, and a party of ten men, who slew also the *Jews* and the *Chaldeans* that were with him at *Mizpeh*, his residence, and attempted to carry away captives to the *Ammonites*, the king's daughter and the residue of the people; but was prevented by *Johanan* and all the captains of the forces, who pursued him, and brought back the people; but *Ishmael* escaped with eight men only to the *Ammonites*, Jer. xli. 1—16.

Fearing the resentment of the *Chaldeans* for this massacre, *Johanan*, the captain, and all the people, great and small, fled to *Egypt* for an asylum, in spite of the remonstrances of *Jeremiah*, who promised them safety from THE LORD, if they remained in the land; but that they should die by the sword, by the famine, and by the pestilence, if they disobeyed the voice of the Lord, and went to *Egypt*: but in vain; *Johanan*, and all the *proud* men, taxed the prophet with speaking falsely, in order to give them up into the hand of the *Chaldeans*, to be carried away captives to *Babylon*; and they took with them all the

remnant of *Judah*, and compelled *Jeremiah* himself to accompany them to *Taphanes*, or *Daphnæ Pelusiacæ*, in *Egypt*, and they settled there, and at *Migdol* and *Noph*, or *Memphis*, and in the country of *Pathros*, or *Upper Egypt*, Jer. xlii. and xliii.

There *Jeremiah* denounced against them the approaching invasion of *Egypt* by *Nebuchadnezzar;* who should "smite the land of *Egypt*, and deliver such as were destined for death, to death, and such as were for captivity, to captivity, and such as were for the sword, to the sword;" he foretold also the destruction of the gods of Egypt, and of the images of *Bethshemesh*, and of their temples; and the delivery of *Pharaoh Hophra*, king of *Egypt*, into the hand of his enemies, who should seek his life, and that only a small number of the *Jews*, that escaped the sword of the *Chaldeans*, and the famine, should return again into the land of *Judah;* and he concluded thus: "*All the remnant of Judah that are gone to sojourn in the land of Egypt, shall know, whose word shall stand, mine or theirs*," Jer. xliii. 8—13, xliv. 1—30.

This last and most ominous prophecy proved fatal to the prophet: his ungrateful and infatuated countrymen stoned him to death, and cast his body into a pit; according to ecclesiastical tradition.

THE AMMONITES, &c. SUBDUED.

The year after the conquest of *Judea*, *Nebuchadnezzar* resolved to take a severe revenge upon all the surrounding nations who had solicited the *Jews* to a confederacy against him, or encouraged them to rebel, though they afterwards rejoiced at their destruction, and left them in the lurch; the *Ammonites*, *Moabites*, *Edomites*, and *Arabians;* the *Sidonians*, *Tyrians*, and *Philistines;* the *Egyptians* and *Abyssinians*, &c. Jer. xxvii. 3, Ezek. xxv. 1—3, xxvi. 1, 2, Jer. xxxvii. 7, &c.

The subjugation and desolation of all these countries by this "*servant of* THE LORD," as he is styled, or his scourge to chastise them, when their iniquities came to the full, was foretold in general terms; that "all these nations should serve *Nebuchadnezzar*, his son, and his son's son," "according to the days of one kingdom," or duration of the *Babylonian* dynasty, "for seventy years," (from the overthrow of *Nineveh* by the *Babylonians* and *Medes*, B. C. 606, to the capture of *Babylon* by *Cyrus*, B. C. 536,) Jer. xxv. 11, xxix. 10, xxvii. 7, Isai. xxiii. 15.

Some of them were conquered sooner, others later, but the end of this period was the common term for the deliverance of them all, as well as the *Jews*, from the *Babylonish* captivity.

The punishment of each was particularly foretold by the prophets: the *Ammonites*, Amos i. 13, 15, Ezek. xxv. 4—10, &c. the *Moabites*, Ezek. xxv. 8—11, Jer. xxv. 21, xlviii. 40—47, &c. the *Edomites*, Amos i. 13—15, Obadiah 10—16, Jer. xlix. 17, &c. the *Arabians*, Jer. xxv. 24, &c. the *Sidonians*, Jer. xxv. 22, xlvii. 4, Ezek. xxviii. 21—23, &c. the *Tyrians*, Isai. xxiii. 1—15, Jer. xxv. 22, Ezek. xxvi. 7—13, xxvii. 2—36, &c. the *Philistines*, Jer. xxv. 20, Ezek. xxv. 16, Zeph. ii. 5; the *Egyptians*, Isai. xix. 4—23, Jer. xlvi. 13—26, Ezek. xxix. 2—12, xxx. 20—26, xxxii. 2—16, Joel iii. 19, the *Ethiopians* or *Abyssinians*, Isai. xviii. 1—7, Ezek. xxx. 4—11.

SIEGE OF TYRE.

After *Nebuchadnezzar* had subdued the eastern and western states, in the first campaign, he commenced the siege of the strong city of *Old Tyre*, on the continent, in the second year after the destruction of *Jerusalem;* and took it after a long and obstinate siege of thirteen years, according to the *Tyrian* annals, recorded by *Josephus*, Ant. x. 11, 1.

That the commencement of the siege is rightly assigned to the year B. C. 584, two years after the destruction of *Jerusalem*, may be collected from SCRIPTURE and the *Tyrian annals.*

1. *Ezekiel*, immediately after the destruction of *Jerusalem*, B. C. 586, prophesied the siege and destruction of *Tyre*, by *Nebuchadnezzar*, xxvi. 1—11, and in the two succeeding prophecies, he represents it "as situate *at the entry of the sea;*" and gives a curious account of its commerce, xxvii. 3, &c. and their king as puffed up with pride and presumption, so as to fancy himself a *god*, and not a *man;* but who should be slain as a man, xxviii. 2—9; alluding, perhaps, to his name, *Ithobaal*, or *Ethbaal*, according to the *Tyrian* annals, signifying, "*the Master*," which was a *Phœnician* title of God. These latter prophecies were probably delivered in the course of the ensuing year, B. C. 585, during the invasion of the neighbouring country. And a subsequent prophecy, delivered after the end of the siege, "in the twenty-seventh year of *Jehoiachin's* captivity, in the first month, and the first day of the month," or the first day of the year, Ezek. xxix. 17, 18, decides that the

city was taken about the end of the foregoing year, or B.C. 597—26=B. C. 571; adding, therefore, to this, the length of the siege, it began, B. C. 571+13=B. C. 584.

2. This same date is furnished also by the *Tyrian* annals. From the commencement of the siege of *Tyre*, in the seventh year of *Ithobaal*, by *Nebuchadnezzar*, to the fourteenth of *Hirom*, when *Cyrus* obtained the sovereignty, was forty-eight years and three months *; therefore, adding these to the date of the capture of *Babylon*, B. C. 536; the sum gives B. C. 584, as before. *Joseph. cont. Apion.* i. 21.

This curious coincidence of sacred and profane chronology, establishes both; and also confirms, by the respectable authority of the *Tyrian* annals, the date of the capture of *Babylon*, B. C. 536, which was furnished by the slight correction of *Ptolomy's* canon, Vol. I. p. 169.

During the siege of Tyre, *Nebuchadnezzar* sent *Nabuzar-adan*, with a part of the army, into *Judea*, to revenge the death of *Gedaliah*, whom he had appointed governor of the land. But the country was so thin of inhabitants, in consequence of the secession to *Egypt*, that he carried away captive no more than 745 persons. This was the last deportation of the *Jews*, in the *twenty-third* of *Nebuchadnezzar*, B. C. 582, Jer. lii. 30.

About the same time, *Nebuchadnezzar* invaded *Elam*, or *Elymais*, and took *Shusan*, or *Susa*, its capital, from the *Medes*, as foretold by *Jeremiah*, xxv. 25, 26, xlix. 34, 35, and Ezek. xxxii. 11—24.

In consequence of this, we learn from *Xenophon*, that a war broke out between the *Medes* and *Babylonians*, occasioned by

* *Ithobaal*			13	0	} *Kings.*
Baal			10	0	
Ecnibaal	2 M.				
Chelbes	10 M.	}	1	3 M.	} *Judges.*
Abbarus	3 M.				
Mitgen			6	0	
Belator			1	0	} *Kings.*
Merbal			4	0	
Hirom			13	0	
			48	3 M.	

And *Josephus* reckons, that from the beginning of the siege to the end of the reign of *Hirom*, (which lasted twenty years,) was fifty-four years three months: from which, subtracting the six last years of *Hirom*, there remain forty-eight years three months.—*Cont. Apion.* i. 21.

the conquests of "the king of *Assyria*," in *Syria*, *Arabia*, *Hyrcania*, and *Bactria*, which threatened the safety of the *Median* empire: and that in the course of it, *Abradates*, king of the *Susians*, renounced his alliance with the king of *Assyria*, and joined *Cyrus*, for the restoration of his wife *Panthea*, inviolate, after she had been taken prisoner by the *Medes* and *Persians*. Cyropæd. B. i. and vi. *Xenophon* dates the commencement of this war, about the twenty-seventh year of *Cyrus*' age, B.C. 572, in the thirty-second of *Nebuchadnezzar*, two years before the capture of *Tyre*. Still *Shushan*, or *Susa*, the capital, was recovered, or remained with the *Babylonians*, in the reign of *Belshazzar*; for we read that *Daniel* the prophet "was employed there, about the king's business," viii. 2. This coincidence of sacred and profane history, is curious and important; it tends also to support the credit of *Xenophon* as an historian in the *Cyropædia*, the basis of which is true, though moulded by the philosopher into an historical romance.

Before *Tyre* was taken, the inhabitants fled with their effects to the insular *Tyre*, in its neighbourhood, having the command of the sea; so that *Nebuchadnezzar* found but little spoil therein, as we learn from *Jerom*, on Isai. xxiii. 6. To this circumstance the prophet *Ezekiel* alludes, in his last prophecy, when he declares that "*Nebuchadnezzar* and his army had no wages for the great service they had served against *Tyre*;" in the long course of which, "every head was made bald, and every shoulder peeled," Ezek. xxix. 18; and as a recompence, he promises them the plunder of "the land of *Egypt*, her multitude, her spoil, and her prey," vers. 19, 20.

INVASION OF EGYPT.

Accordingly, in the spring of the year, B. C. 570, after the *Tyrian* war was finished, *Nebuchadnezzar* invaded *Egypt*, and quickly overran the whole extent of the country, from *Migdol*, its northern extremity near the Red Sea, to *Syene*, the southern, bordering on *Ethiopia*, or *Abyssinia*, which he also reduced, with the other auxiliaries of the *Egyptians*, according to prophecy, Ezek. xxx. 1—12.

In the course of this war, that "cruel lord, and fierce king," so wasted and depopulated the land with fire and sword, that it lay desolate, in a manner, for forty years; after he had defeated the proud and haughty tyrant, *Hophra*, or *Apries*, as he is called

by *Herodotus*, and forced him to become his vassal, Jer. xlvi. 25, 26, who was soon after slain by the *Egyptians*, Herod. ii. § 162—169, fulfilling *Jeremiah's* prophecy, xliv. 30, and *Ezekiel's*, xxxii. 32. And on their return from captivity, at the end of that period, they were doomed to be the "*basest of the kingdoms*;" who should no more have an independent "*prince*" of their own, Ezek. xxix. 13, 14, xxx. 13. And accordingly, they were ever after subject to foreign powers, to the *Babylonians*, *Persians*, *Macedonians*, *Romans*, *Mamalukes*, and *Turks*, down to the present day.

NEBUCHADNEZZAR'S FIRST DREAM.

This remarkable dream happened "in the second year of *Nebuchadnezzar's* reign," Dan. ii. 1, and is therefore dated B. C. 603, by *Usher*, and the *Bible Chronology*. But the context furnishes internal evidence that this date is too early.

1. On his first invasion of *Judea*, in the first year of his reign, *Nebuchadnezzar* selected the most promising youths of the royal captives, and among them *Daniel* and his three friends, to be educated in his *palace* for *three* years, in the dialect and learning of the *Chaldeans*, in order to qualify them for holding the first offices in the state, and to attach them to his person and service by a wise and liberal policy; and at the expiration of that time, they were brought before the king to be examined as to their proficiency, who "found them ten times better informed in all matters of wisdom and understanding than all the *magi*, ("diviners,") or *astrologers*, that were in his whole realm," Dan. i. 1—21. The term of their education, therefore, was not expired until the *fourth* year of his reign, before which it is not likely that *Daniel* should expound the dream.

2. But *Daniel* is represented, at the time of the dream, 1. as included with his three friends among the *magi* and wise men decreed to be slain for not *telling* and *interpreting* the king's dream; 2. as living in his own *house*; 3. as being now grown to *manhood*; and 4. as being appointed *Archimagus*, or chief over all the wise men of *Babylon*, immediately after, in reward of his skill, ii. 12—48. These circumstances, especially the last, are inconsistent with the foregoing supposition.

3. *Daniel*, in expounding the dream, styles *Nebuchadnezzar king of kings*, invested with universal dominion over all the earth; which was not true, or realized in fact, until his return

from the conquest of *Egypt*, which crowned the whole, when he set himself down to enlarge and embellish *Babylon* with the spoils of the conquered countries, and to people it with the captives.

4. The most judicious historians and chronologers reject the earlier date of the second year of his reign. *Cedrenus* and *Syncellus* reckon it the twentieth, or the year after the destruction of *Jerusalem*; *Abulfaragi* and *Eutychius* the twenty-third, or the year after the final desolation of *Judea*; and *Josephus*, "*the second year after the devastation of Egypt* *," Ant. X. 10, 3; whence *Jackson* prefers B.C. 569, which is adopted in this work.

5. And this leads us to a more consistent explanation of the text, where "the second year of the *reign* of *Nebuchadnezzar*" means "the second year of his *sovereignty*," as established by the conquest of *Egypt*, according to the judicious interpretation of *Josephus*, *Petavius*, and *Jackson*, which is likewise warranted by analogy; thus "the first year of *Cyrus*, king of *Persia*," Ezra i. 1, by no means denotes his accession to the crown of *Persia*, in B.C. 559, nor of *Media*, in B.C. 551, but of *Babylon*, B.C. 536; whence he is afterwards styled "king of *Babylon*," Ezra v. 13, because it was not till the conquest of *Babylon* that "GOD had given him *all the kingdoms of the earth*," or made him *full* successor of the *Babylonian* monarchy.

The king's requisition to the wise men of *Babylon*, to *tell* him his dream, in the first instance, before they attempted to *interpret* it, though as they alleged, in excuse for not doing so, unusual and impossible for mere mortals, was yet founded on profound policy. He justly considered their telling the dream itself, as a sure *test* of the truth of their interpretation afterwards, and which it was not unreasonable to require of them even upon their own principles; because the same DIVINE POWER which could communicate to them the *interpretation*, as they professed, could also communicate to them the *dream* itself. He did not forget the dream, as generally imagined, from the expression, "*the thing is gone from me*," verses 5 and 8, which may rather be rendered, with the Septuagint and Arabic, "*the decree is gone forth from me*," and shall not be reversed; or with the Syriac version, "*the decree which I have pronounced is certain*,"

* μετα δε ετος δευτερον της Αιγυπτου πορθησεως.

or unalterable; namely, for putting them all to death, if they could not tell the dream. And this surely was a more consistent reason, why the wise men wished "*to gain time*," or suspend the execution of it, verse 8; and why *Daniel*, who was involved in their danger, complained, "why is *the decree so hasty* from the king?" verse 15.

Upon the fervent prayer of *Daniel* and his three friends, that "they might not perish with the wise men of *Babylon*," "the secret was revealed to him in a night vision;" and from his thanksgiving to GOD, and declaration to the king, when brought before him, we may collect both the *occasion* and the *drift* of the dream, verse 17—29.

The thoughts which came into the king's mind, upon his bed, were, "*what should come to pass hereafter*," or what should be the future destiny of that great empire which he had now acquired; whether it should *continue*, or whether it should be *changed*, and pass away to others, in the course of "those *times* and *seasons* of revolution, in which GOD removeth, and setteth up kings;" and the ensuing dream figuratively intimated that it should be *changed*.

In the compound image which he saw in his dream, 1. "the *head* of *pure gold*," denoted *Nebuchadnezzar* himself, and the succeeding kings of the *Babylonian* dynasty; 2. "the *breast* and *arms* of *silver*," the next kingdom of the *Medes* and *Persians*, inferior to the former; 3. "the *belly* and the *thighs* of *brass*," the succeeding kingdom of the *Macedonians* and *Greeks*, whose arms were brass; 4. "the *legs* of *iron*, and the *feet* and *toes* partly *iron* and partly *clay*," the empire of the *Romans*, which should be as strong as iron, but the kingdoms into which it was to be divided, composed of heterogeneous materials, which should be partly strong, and partly weak; and 5. the *spiritual* kingdom of the STONE, or of CHRIST, which was to be set up by the GOD OF HEAVEN, "in the days of these kings," or before the end of the last, the *Roman* empire, upon the ruins of those *temporal* kingdoms and empires; and was destined to fill the whole earth, and to stand or continue for ever, ver. 31—45.

The prophet's interpretation only specifies the *Babylonian* empire, the succeeding not being then in existence: their names are collected from the ensuing visions of *Daniel*, gradually unfolding this primary vision; with which, therefore, they are all

intimately connected, and with each other, as links of one grand chain of prophecy, reaching from their commencement to the end of time.

Then *Nebuchadnezzar* prostrated himself before *Daniel*, and offered him incense, according to the usual mode of adoration to kings and superiors in the east, and confessed that THE GOD of *Daniel* was GOD OF GODS, and LORD OF KINGS, who could enable him to reveal this secret; and he appointed him ruler over the whole province of *Babylon*, and also "chief governor over all the wise men of *Babylon*," ("*Rab Mag*, or *Archimagus*," Jer. xxxix. 3.) the two highest civil and ecclesiastical employments in the state; and, at his request, promoted his friends to conduct, under him, the affairs of the province of *Babylon*, while he acted himself as privy counsellor to the king, to advise him in the administration of justice, ver. 46—49.

THE GOLDEN IMAGE.

The Septuagint and Arabic versions state the erection of this image in the eighteenth year of *Nebuchadnezzar*, or the year before the destruction of *Jerusalem;* but this is too early, for the foregoing reasons. It was evidently after the dream, which it follows in detail, and not more than a year after, because the ensuing dream was fulfilled only seven years before his death. We may therefore most probably place it about the end of the same year in which the first dream happened.

This image appears to have been made and erected by the haughty and arrogant conqueror, in opposition to his dream, and the foregoing interpretation thereof. The *whole image*, and not the *head* only, was made of *gold*, to denote the *continuance* of his empire, and it was consecrated to his tutelary god *Bel*, or *Belus*, Dan. iii. 14, iv. 8, whose power he now considered as superior to that of the God of the *Jews*, revoking his former confession, verse 15; but the stupendous deliverance of the three pious friends of *Daniel* from the burning fiery furnace, who refused "to serve his god, or worship his golden image," by the SON OF GOD *, in a glorious form, or THE ANGEL OF THE LORD, again compelled him to confess, that THE GOD OF THE

* *Daniel* might have communicated to *Nebuchadnezzar*, *Nathan* and *David's* prophecies of THE SON OF GOD, 2 Sam. vii. 14, Ps. ii. 7, cx. 1, &c.

JEWS was superior to any other, " *because there was no other god that could deliver after this sort,*" verse 16—29.

This was probably the statue of solid gold, twelve cubits high, which, according to *Herodotus*, stood in the temple of *Belus*, till it was taken away by *Xerxes*, 1. § 182. See Vol. I. p. 457. The height mentioned by *Daniel*, sixty cubits, probably included the pedestal, or pillar, on which it stood, because otherwise its height would have been disproportionate to its breadth, six cubits, Dan. iii. 1.

NEBUCHADNEZZAR'S SECOND DREAM.

This was a merciful warning to this great prince, who was spoiled by prosperity, when " at rest in his house, and flourishing in his palace," " to break off his sins," especially his inordinate pride, " and his iniquities," especially his capricious cruelty, (v. 19,) " by shewing mercy to the poor, that it might be a lengthening of his tranquillity," according to the sage and honest advice of his chief counsellor *Daniel*, after the king had told his dream, and the prophet had given the interpretation thereof from GOD.

The great and flourishing tree denoted the king himself, and his extensive dominions; the HOLY WATCHER who came down from heaven, and commanded to hew down the tree, but to bind the stump of its roots that was left in the ground with a band of iron and brass, that it might be wet with the dew of heaven, and its portion with the beasts of the field, until the expiration of seven times, signified the decree of the MOST HIGH, for depriving him of his reason, and banishing him from men, or human society, to associate with the beasts of the field for seven years, until he should come to himself, by this wholesome but severe discipline, and " know," or openly acknowledge, the supremacy of GOD, " *who ruleth in the kingdom of men, and giveth it to whomsoever he willeth,*" iv. 4—27.

This was literally fulfilled twelve months after, when, forgetting his dependance upon God, he arrogated glory to himself: " *Is not this great Babylon, which I have built for the capital of the kingdom, by the might of my power, and for the honour of my majesty!*—While the word was in the king's mouth, there fell a voice from heaven, saying, *O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee,*" &c. iv. 28—33.

"*At the end of the days*," or expiration of the appointed time, when "his reason returned to him, and he was re-established in his kingdom," humbled and instructed by sufferings, he gratefully acknowledged "the signs and wonders which THE MOST HIGH GOD had wrought towards him," and "*praised and extolled* THE KING OF HEAVEN, *all whose works are truth, and his ways judgment, and who is able to abase those that walk in pride*," iv. 1—3, iv. 34—37.

Shortly after he died, and was succeeded by his son,

EVIL MERODACH.

The accession of this prince was in the thirty-seventh year of *Jehoiachin's* captivity, Jer. lii. 31. 2 Kings xxv. 27, or B.C. 597—36=B.C. 561, which exactly accords with the date of the accession of *Ilvarodam*, in *Ptolomy's Canon*, proving that he was *Evil Merodach*, and also the correctness of this period of sacred chronology, from its conformity with that scientific canon.

The first act of his reign was the enlargement of the *Jewish* king, *Jehoiachin*, from his prison, whom he treated kindly and hospitably all the days of his life, setting him above all the other captive kings that were in *Babylon*, Jer. lii. 32, 2 Kings xxv. 28; compare Esther iii. 1. A *Jewish* tradition, noticed by *Jerom*, on Isaiah xiv. 29, reports, that *Evil Merodach*, (or "foolish *Merodach*,") during his father's distraction, behaved so ill, in provoking a war with the *Medes*, that on his recovery, *Nebuchadnezzar* threw him into prison, where he contracted an intimacy with *Jehoiachin*. But this imprisonment probably happened at an earlier period. *Xenophon* relates, in his *Cyropædia*, b. 1, that the son of the king of *Assyria*, or *Babylon*, during the reign of *Astyages*, king of *Media*, on a hunting party, when he was going to be married, wantonly made a predatory excursion into the *Median* territory, but was encountered and repulsed by a party of *Medes*, chiefly by the valour of young *Cyrus*, the grandson of *Astyages*, then about fifteen or sixteen years old, which fixes the date of the transaction about B.C. 584, the year of the siege of *Tyre*. But this aggression of *Evil Merodach*, and still more his disgraceful defeat, must have provoked his irritable father, and also his mother, the wife of *Nebuchadnezzar*, who was a *Mede* herself, and the daughter of *Astyages* *, for this insult offered to his grandfather.

* Fragm. *Alex. Polyhist.* apud *Cedren.*

Herodotus, who calls her *Nitocris*, and represents her as the principal improver of *Babylon*, because she carried on, during her regency, the works which *Nebuchadnezzar* had begun before his distraction, says, that she carefully and anxiously endeavoured to obstruct the passes leading to *Media*, and to prevent any intercourse with that kingdom, because the *Medes* were now grown powerful and formidable, B. i. § 185.

On *Evil Merodach's* accession to the throne, *Xenophon* relates, that he set himself to form a powerful confederacy of the neighbouring states, the *Lydians*, *Cappadocians*, *Phrygians*, *Carians*, *Paphlagonians*, and *Cilicians*, westwards, and the *Indians* eastwards, against the *Medes;* alledging, that by their junction and intermarriages with the *Persians*, they were grown great and powerful, and unless they were opposed with the united force of the confederates, they would subdue them separately; but *Cyrus*, who was appointed general of the combined army of the *Medes* and *Persians*, by *Cyaxares*, his uncle and father-in-law, by his promptness and activity, anticipated the threatened invasion, attacked the *Babylonians*, routed, and pursued them to their camp, and in the engagement slew their king. Cyropæd. B. 1—4. Such was the end of *Evil Merodach*.

BELSHAZZAR

was his son, and consequently the grandson of *Nebuchadnezzar*, who is called, however, "his *father*," by the usual latitude of signification attached to that term in Scripture, Dan. v. 2—11—13.

The only circumstances of his reign recorded, are the visions of the prophet *Daniel*, in the first and third years, Dan. vii. 1, viii. 1, and his sacrilegious feast and violent death, Dan. v. 1—30.

Isaiah, who represents the *Babylonian* dynasty as "the scourge of *Palestine*," styles *Nebuchadnezzar* "a *serpent*," *Evil Merodach* "a *cockatrice*," and *Belshazzar* "a *fiery flying serpent*," the worst of all, xiv. 4—29. And *Xenophon* confirms this prophetic character by two atrocious instances of cruelty and barbarity, exercised by *Belshazzar* upon some of his chief and most deserving nobles. He slew the only son of *Gobryas*, in a transport of rage, because at a hunting match he hit with his spear a bear, and afterwards a lion, when the king had

missed both; and in a fit of jealousy, he brutally castrated *Gadatas,* because one of his concubines had commended him as a handsome man, Cyrop. lib. iv. and v.

His last and most heinous offence was the profanation of the sacred vessels belonging to the temple of *Jerusalem,* which his wise grandfather, and even his foolish father, had respected. Having made a great feast for a thousand of his lords, he ordered those vessels to be brought during the banquet, that he, his princes, his wives, and his concubines, might drink out of them, which they did; and to aggravate sacrilege by apostacy and rebellion, and ingratitude against the supreme author of all their enjoyments, "*they praised the gods of gold, silver, brass, iron, and stone, but* THE GOD *in whose hand was their breath, and whose were all their ways, they praised or glorified not.*"

For these complicated crimes, his doom was denounced in the midst of the entertainment: a divine hand appeared, which wrote on the plaister of the wall, opposite to the king, and full in his view, a mysterious inscription.

This tremendous apparition struck *Belshazzar* with the greatest terror and agony: "*his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote against each other.*" This is one of the liveliest and finest amplifications of dismay to be found throughout the sacred classics, and infinitely exceeds, both in accuracy and force, the most admired of the heathen; such as "*et corde et genibus tremit,*" of *Horace,* and "*tarda trementi genua labant,*" of *Virgil.*

When none of the *magi,* or wise men of *Babylon,* whom the king hastily sent for, could even read, much less interpret the inscription, "*the queen* mother," or "*grandmother**" of the king, who had not attended the sacrilegious feast, but came in upon this alarm, recommended *Daniel,* who also had been absent from it, as one "*in whom was the spirit of the* HOLY GODS," (but whom *Belshazzar* had not respected, like his grandfather) as best qualified to shew the interpretation.

When the venerable prophet was sent for and brought in, he modestly declined the proffered honour and rewards, as having no weight to induce him to comply with the king's request: "*Thy gifts be to thyself, and give thy rewards to another;*

* So she is called by *Josephus,* ἡ μαμμη αυτου.

nevertheless, I will read the writing to the king, and make known to him the interpretation."

The reason why the wise men of *Babylon* could not read the divine inscription, was, that it was written in the primitive *Hebrew* character, which differed totally from the *Chaldee*. It was the original, from which the *Samaritan* was formed, and which therefore it nearly resembled, though greatly superior to it in beauty, symmetry, and elegance. Some advantageous specimens of it are fortunately preserved on sacred shekels, and Jewish coins of high antiquity, drawings of which may be seen in *Walton's Supplementum de Siclorum formis et inscriptionibus*, p. 38, prefixed to the first volume of the *London Polyglott Bible*, and elsewhere. The difference between the ruder *Samaritan* and the *Chaldee*, may be seen by the plates of Numerals in the first volume of this work.

On this occasion, to shew that the writer of the inscription was the offended GOD OF ISRAEL, he adopted his own sacred character, such as he formerly wrote on the tables of the decalogue. That character, we may be sure, was carefully copied by *Moses* in his book of the law, the original of which was found in *Josiah's* days, and was most likely to be brought to *Babylon* along with the precious furniture of the temple, and to have been under *Daniel's* care, or in his possession, as *Archimagus*: he therefore must have been well acquainted with the character even without inspiration.

After undauntedly reminding the king of the punishment incurred by *Nebuchadnezzar*, for his pride and capricious cruelty, in the temporary loss of his understanding, and of his kingdom, and his own pride, rebellion, and ingratitude, *Daniel* proceeds to read the inscription, which was in the *Chaldee*, or vernacular tongue; and which, collated with the interpretation, furnishes a more correct reading of both, supplying obvious omissions in the present Masorete text, as follows:

THE INSCRIPTION.

MENE,	MENE,	TEKEL,	[PERES]	UPARSIN.
"NUMBER,"	"NUMBER,"	"WEIGHT,"	["DIVISION,"]	"AND DIVISIONS."

THE INTERPRETATION.

MENE,—"God hath *numbered* thy reign, and
[MENE,] hath *finished* it." The repetition emphatically signifying, that the decree was *certain*, and would "*shortly* come to pass." See Gen. xli. 32.

TEKEL,—"Thou art *weighed* in the balance, and found wanting." See Job xxxi. 6, Rev. vi. 5.
PERES,—"Thy kingdom is *divided*;"
[UPARSIN,]—"*And* given to the *Mede* and the *Persian*." [*Darius* and *Cyrus*.]

Notwithstanding this terrible sentence, *Belshazzar* had still the justice to fulfil his promise to the prophet.

"And *the same night* was *Belshazzar*, king of the Chaldeans, slain," Dan. v. 25—30.

The conciseness of Holy Writ has not explained *how* he was slain. This we may collect, with some correction *, from the account of *Xenophon*, that he was slain by conspirators; for he states, that *Gobryas* and *Gadatas*, who led the band that broke into his palace, were the first who adored the gods for having punished *the impious king*, (τον ανοσιον βασιλεα,) Cyropæd. lib. vii.

Indeed, *Daniel's* interpretation of the hand-writing upon the wall most probably hastened his doom. The conspirators, with their most injured leaders, now considering him as devoted to immediate destruction by GOD himself for his "*sacrilege*," which is strongly implied in the term *ανοσιον*.

The great feast, on the night of which he was slain, appears to have been a season of profound peace and tranquillity, when "a thousand of his lords" could freely come from all parts of his empire without molestation or interruption from a besieging enemy, and when the king would be most apt "to *forget* God, after he had *eaten* and was *full*."

We learn from *Berosus*, that his son *Laborosoarchod*, though a boy, (παις) succeeded him, but was slain in a conspiracy nine months after, *Joseph.* contr. *Apion.* I. § 20. He is therefore omitted in *Ptolomy's* Canon. See Vol. I. p. 172.

The family of *Nebuchadnezzar* being now extinct, and the *Babylonian* dynasty ended, according to prophecy, who had so good a title to the crown as *Cyaxares*, or "*Darius* the *Mede*?" 1. He was pointed out as the next successor by the prophet *Daniel*, whose interpretation of the divine inscription must

* *Xenophon* supposed that this happened when *Babylon* was surprised and taken by *Cyrus*. But we learn from the *Canon* of *Ptolomy*, that *Babylon* was taken seventeen years after; and from *Berosus*, who consulted the *Chaldean* records, that *Cyrus* then took *Nabonadius* prisoner, in the *Acropolis*, or citadel, treated him kindly, and sent him away from *Babylon*, to reside in *Carmania*, where he remained till his death. *Xenophon* evidently confounded this feast with the *Sakea*, when *Babylon* was taken, Vol. I. p. 168.

naturally have had the greatest weight with the grandees and the whole nation; 2. He was the queen mother's brother, and the next of kin, by her side, to the crown; and 3. He was by far the most powerful competitor for it; and also a prince of an easy and amiable disposition. Upon all these accounts therefore, we cannot hesitate to admit, that the *Babylonians* made him, soon after, a voluntary tender of the sovereignty, and that "*Darius the Mede, took*, or *accepted*, the kingdom," with their free and full consent, Dan. v. 31.

DARIUS THE MEDE.

The first act of his sovereignty, as we may collect from *Berosus*, was the appointment of *Nabonadius*, a *Babylonian* nobleman, not allied to the royal family, to be king, or viceroy, under him, according to the established policy of the *Medes* and *Persians*, to conciliate the good will of his new subjects, in leaving them to be governed by a native prince.

The prophet *Daniel*, who contributed so materially to the accession of *Darius*, was naturally in the highest favour with him; accordingly, on his next appointment of the presidents of the provinces, he set *Daniel* at their head, and designed to set him over the whole united realm, because of his consummate wisdom, Dan. vi. 1—3.

This of course excited the envy and jealousy of the presidents and princes; who, not being able to find any fault in his public administration, because he was faithful to his trust, contrived a most artful and wicked expedient to work his downfal and destruction; by prevailing on the easiness and vanity of the king, to pass a royal decree, that no prayer or petition should be made to any *god* or *man*, save *the king* himself, for thirty days; and that whosoever transgressed this impious, adulatory decree, should be cast into the den of lions, ver. 4—9.

After this decree was signed by the king, *Daniel's* enemies watched, and found him praying and giving thanks to God as usual, thrice a day, in his chamber, with his face towards *Jerusalem*; and accused him of transgressing the decree, and demanded his punishment; which the king was most reluctantly compelled to order; expressing a wish to *Daniel*, when he was thrown into the den of lions, "*May the God whom thou servest continually, deliver thee!*"

The next morning, after a night of mourning and fasting, the king arose very early, and went in haste to the den of lions; and when he came to it, he cried to *Daniel* with a doleful voice, "*O Daniel, servant of* THE LIVING GOD, *hath thy God, whom thou servest continually, been able to deliver thee from the lions?*" Then said *Daniel* to the king, O king live for ever! MY GOD *hath sent* HIS ANGEL, *and hath shut the lions' mouths, so that they have not hurt me; forasmuch as before Him innocency was found in me, and also before thee, O king, have I done no hurt.*"

Then the king was exceeding glad, and retaliated the same punishment upon his accusers, their wives, and their children; whom the lions instantly mastered, and brake their bones in pieces, before they reached the bottom of the den, ver. 10—24.

The pious decree of *Darius* upon this occasion, is similar to those of *Nebuchadnezzar*, when *Daniel* interpreted his dream, and on his recovery from his distraction. Thus did GOD render the captivity of the *Jews* a means of recalling the heathen nations to the knowledge and fear of Him, by the signs and wonders which he displayed by the hands of the captive prophets.

"*Darius* the Mede was sixty-two years old at the time that he became sovereign of *Babylon*," and reigned two years only, when he died. This is an important chronological character. It decides that he could not possibly have been *Astyages*, as several chronologers have imagined, *Cedrenus*, *Marsham*, *Jackson*, &c. for he was born B.C. 553 + 62 = B.C. 615; only sixteen years before the birth of *Cyrus*, B.C. 599, whereas *Herodotus* calls *Astyages*, when *Cyrus* was born, γερων "*an old man.*"

The testimony of *Xenophon* concurring with *Daniel*, in the succession of *Cyaxares* to his father *Astyages* in the throne of *Media*, is of the highest importance; because *Æschylus*, *Herodotus*, *Diodorus Siculus*, *Justin*, &c. and the apocryphal history of *Bel* and the *Dragon*, all represent *Cyrus* as immediately succeeding *Astyages*; taking no notice of the intermediate reign of *Darius* the *Mede*, or *Cyaxares*; because he was eclipsed by the superior lustre of his nephew *Cyrus*. Who, in fact, governed *Cyaxares* himself, by that ascendancy which great souls have always over little ones. Indeed *Cyaxares* felt and complained of the superiority of *Cyrus*: When *Cyaxares* once wished to

restrain the youthful ardour of *Cyrus* in the chace, and threatened him with chastisement from *Astyages*, his grandfather, if he persisted; Cyrus said, "*Chastise me yourself, uncle, if you please, and as you please, but only gratify me in this.*" At length, *Cyaxares* answered, "*Do as you please, for even now you seem to be our king.*" Cyropæd. lib. 1. p. 30. And after *Cyaxares* succeeded to the crown, he said, on one occasion, "I would ten times rather (said he,) chuse to be buried under the earth, than to appear so mean, as to see my subjects neglecting and deriding me. For I am not ignorant, not only that *you are greater than I*, but that even several of my subjects come to meet me more powerful than myself; and are so well appointed, as to be able rather to injure me, than to be injured by me." Cyropæd. lib. v. p. 301. Hutchinson.

CYRUS.

This illustrious *Persian*, who was honoured by name with the title of GOD'S "*shepherd, that should perform all his pleasure*," Isai. xliv. 28; "*Cyrus*, THE LORD'S *anointed, whose right hand* He promised, about 113 years before his birth, *to uphold, to subdue nations before him*," xlv. 1, really succeeded his grandfather *Astyages*, and, nominally, his uncle and father-in-law, *Cyaxares*, in defect of issue male, to the peaceable inheritance of the united empire of *Media* and *Babylonia*, according to Sacred History:

"And king *Astyages* was gathered to his fathers, and *Cyrus*, [king] of *Persia*, *received* his kingdom." *Bel* and the *Dragon*, ver. 1.

This also is confirmed by the poet *Æschylus*, who fought at *Marathon* against the *Persians*, and therefore might reasonably be expected to have been acquainted with *Persian* affairs. In his *Persæ* he reckons *Cyrus* the third in succession from the martial founder of the empire, *Cyaxares* I., which his son *Astyages* established by his prudence, and *Cyrus*, favoured by fortune, raised to the height of prosperity, by his peaceful virtues and his conquests *.

Μηδος γαρ ην ὁ πρωτος ἡγεμων στρατου·
Αλλος δ' εκεινου παις, τοδ' εργον ηνυσε,

These higher and earlier testimonies infinitely outweigh the report of *Herodotus*, implicitly followed by his successors in general, that *Cyrus* dethroned his grandfather *Astyages*. Indeed, the history of both, as detailed by *Herodotus*, is a tissue of strange improbabilities and absurdities, from beginning to end, that carries its own refutation along with it; as will be fully shewn in the ensuing analysis of *Median* and *Persian chronology*.

"*Daniel*," we are told, "prospered in the reign of *Darius*, and in the reign of *Cyrus*, the *Persian*," vi. 28. His last vision was dated in the third year of *Cyrus*, probably not long before his death, x. 1. *Cyrus* "conversed much with him, and honoured him above all his friends," according to the apocryphal history of *Bel* and the *Dragon*, in which are recorded two remarkable instances of his wisdom, in detecting the imposture of the priests of *Bel*, who, with their families, consumed the provisions offered to the idol; and also in destroying a great serpent, worshipped at *Babylon*, by balls of pitch, fat, and hair, after swallowing which, he burst asunder; to convince the king, in both cases, of the foolishness of his idolatrous worship, and to convert him to the true faith.——These are not improbable. But the sequel is absolutely incredible, that *Cyrus* was compelled to throw him into the lion's den, by the enraged *Babylonians*, for destroying their idol, where he remained for a week, and was supported by a mess of pottage, made by the prophet *Habakkuk*, in *Judea*, which an angel transported, prophet and all, to the lion's den in *Babylon!* This is evidently a caricature of the former trial of *Daniel*, and how inconsistent with the noble character of *Cyrus*, thus tamely to sacrifice his venerable friend and instructor!——

Φρενες γαρ αυτων θυμον οιακοστροφουν·
Τριτος δ' απ' αυτου Κυρος, ευδαιμων ανηρ, &c. *Persæ.*

——— "*Asia's* brave host,
A *Mede** first led. The virtues of his *son*†
Fix'd firm the empire; for his temperate soul
Breath'd prudence. *Cyrus*‡ third, by fortune graced,
Adorned the throne, and blessed his grateful friends
With peace. He to his mighty monarchy
Joined *Lydia* and the *Phrygians*; to his power,
Ionia bent reluctant; but the gods
With victory, his gentle virtues crowned." *Potter's* Translation.

* *Cyaxares* I. † *Astyages.* ‡ *Cyrus.*

THE RETURN OF THE JEWS.

In the year of the capture of *Babylon*, and first of the sole sovereignty of *Cyrus*, he issued his famous decree for putting an end to the captivity of the *Jews*, and for rebuilding the temple of *Jerusalem*, Ezra i. 1—4.

It is said that "GOD *stirred up his spirit*" to do so; and this we may conclude by the wise counsel of *Daniel;* 1. to "fulfil the prophecy of *Jeremiah*," xxv. 11, this being the year of the expiration of the captivity, which *Daniel* had computed before, ix. 2; and 2. to fulfil the prophecy of Isaiah, respecting the rebuilding of the temple, xliv. 28, to which *Cyrus*, in his decree, manifestly alluded: "THE LORD, THE GOD OF HEAVEN, *hath given me all the kingdoms of the earth, and He hath charged me to build him a house at Jerusalem.*"

Though the decree gave a general permission to "*all* GOD'S *people*" throughout the empire to return, it was particularly addressed to the tribes of *Judah* and *Benjamin*, to whom *Jerusalem* belonged. And among them GOD stirred up the heads of families, the priests and Levites, to accompany *Zerubbabel*, or *Zorobabel* *, the prince of *Judah*, whom *Cyrus* appointed *tirshatha* or governor of *Judea*, by the surname of *Sheshbazzar*, Ezra i. 5—8; ii. 2—63; and the remnant that returned, including the men and their servants, amounted to about 50,000 †, ii. 64, 65.

After their arrival in their respective cities, the whole congregation unanimously assembled at *Jerusalem*, in the seventh month of the year, and the high-priest *Joshua*, or *Jeshua*, and the priests, erected the altar of the Lord, and renewed the morning and evening daily sacrifices, and all celebrated the feast of *Tabernacles*, according to the law of the LORD, Ezra ii. 70; iii. 1—6.

THE TEMPLE FOUNDED.

In the second year of their return, in the second month, the

* *Zorobabel* was the son of *Salathiel*, the son of *Jechoniah*, or *Jehoiachin*, king of *Judah*, Matt. i. 12.

† The number of the congregation was 42,360, (*Josephus* reckons it 42,462,) which added to 7337 servants and maids, makes 49,697, or 50,000 in round numbers, according to *Abulfaragi*, p. 53.—The detail falls short of this, at present, in the Masorete text.

governor, high-priest, and remnant of the people, laid the foundation of the second temple, with joyful acclamations; but many of the ancient men, who had seen the first temple, wept when they considered the inferiority of the present, not in its dimensions, which appear to have been the same, but in the solidity and richness of the materials, Ezra iii. 8—13. The interval between the destruction of the first, and foundation of the second temple, was fifty-one years.

But after the death of their patron *Daniel*, (probably in the third year of *Cyrus*, soon after his last vision, x. 1,) the adversaries of the Jews, the *Samaritan* colonists, who had been planted in the room of the ten tribes by *Esarhaddon*, and had offered to join in building the temple, but were refused by the *Jewish* government; in revenge, obstructed the building, and by their interest at the *Persian* court, got an order to stop the work, during the remainder of the days of *Cyrus*, who was either absent in foreign wars, or not at leisure to attend to such *provincial* matters. And so the work was discontinued, in consequence of their successful opposition, during the ensuing reign of *Cambyses*, and till the second year of *Darius Hystaspes*, Ezra iv. 1—5; iv. 24.

The work was then resumed, chiefly by the exhortations of the prophets *Haggai* and *Zechariah*. For *Zerubbabel* the governor, and *Jeshua* the high-priest, made application to the *Persian* court, and obtained a renewal of the original decree of *Cyrus* for rebuilding the temple, which they set about with so much alacrity, that the work was begun on the twenty-fourth day of the ninth month, in the second year of *Darius*, and finished on the third day of *Adar*, the twelfth month, in the sixth year of his reign, within four years and a quarter, Ezra v. and vi. 1—15; Hag ii. 18.

They then celebrated the *dedication* of the temple, restored the divisions and courses of the priests and Levites, and observed the ensuing *passover*, and feast of unleavened bread, with joy; for THE LORD *had turned the heart of the king of Assyria (Persia) unto them, to strengthen their hands in the work of the house of* GOD, THE GOD OF ISRAEL, Ezra vi. 16—22.

HAGGAI'S PROPHECIES.

These, though short, are important.

1. He reproached the princes and heads of the people with dwelling in *ceiled houses* themselves, while the *temple of* THE LORD lay waste. To their neglect he ascribed the drought and failure of crops, which the LORD had sent upon them; and foretold a blessing of plenty from the day that they set about rebuilding the temple, i. 1—12, ii. 17—19.

2. To comfort the survivors who had seen the glory of the first house, and wept at the comparison, and to encourage the rulers and the people to prosecute the work with zeal, he foretels the greater future glories of this house, in the following magnificent prophecy.

II. 6. Thus saith THE LORD OF HOSTS:
Yet once more, shortly, will I *shake*
The heavens and the earth,
The sea and the dry land,
7. And I will *shake* all nations.
And THE DESIRE OF ALL NATIONS *shall come,*
And I will fill this house with glory,
Saith THE LORD OF HOSTS.
8. (The silver is mine, and the gold is mine,
Saith THE LORD OF HOSTS.)
9. *The glory of this house* [*at*] *the last,*
Shall be greater than [*at*] *the first,*
Saith THE LORD OF HOSTS:
And in this place will I give peace,
Saith THE LORD OF HOSTS.

The repetitions here, *I will shake,* &c. seem to intimate two comings of Christ, after great *national* convulsions and *signs:* as explained by OUR LORD, Matt. xxiv. 6, 7, xxiv. 29—31, and two temples to be filled with his glory: the last, after his second coming in glory, to take vengeance on all his adversaries; and to this chiefly St. *Paul* applies the prophecy, Heb. xii. 26—29.

Though this temple was thrown down by *Herod* the Great, and rebuilt from the foundations, as we learn from *Josephus,* Ant. xv. 11, 3, still it was customary to call it the second temple: thus *Josephus* himself says, "From the building of the *second temple* by *Haggai,* in the second year of king *Cyrus,* till its destruction by *Vespasian,* was 639 years, and forty-five days." Bell. Jud. vi. 4, 8. And the *Seder Olam* reckons "from the building of the *second temple,* till its destruction by the impious

Titus, 420 years." See *Ganz* Chronol. p. 94. These numbers are both incorrect: the true interval was 605 years.

CHRIST is here styled "THE DESIRE OF ALL NATIONS;" a title founded in the *Abrahamic* covenant, that *in Him should all the nations of the earth be blessed.* He was therefore the earnest and anxious expectation of the whole world, from *Abraham's* days, John viii. 56, Luke x. 24. Hence *Titus* was styled by the adulation of the *Romans*, hailing him as the promised MESSIAH,—*deliciæ humani generis*, "*the delight of mankind.*" The plural form, *deliciæ*, critically corresponding to the Hebrew, חמדת, or fully, חמדות, *Hemdoth*, "*desires*," which is applied to *Daniel*, ix. 23, and is there put elliptically, for איש חמדות, *Aish hemdoth*, "*a man of desires;*" as fully expressed in two subsequent passages, Dan. x. 11, x. 19; and rendered in all three, by the Sept. *ανηρ επιθυμιων*, "*a man of desires*," or a "*favourite.*" *Malachi* also, in his explanatory prophecy, iii. 1—3, calls him "THE REGENT, *whom the Jews sought;*" "THE ANGEL OF THE COVENANT, *in whom they delighted.*"

CHRIST, at his first coming, virtually filled the temple with the glory of his doctrines and miracles, by which "he manifested *his glory*" to his disciples and the *Jews*, John ii. 11—23.

And after his second coming, the glory of the temple that shall be built in the last days, shall exceed that of *Solomon's* temple; as intimated by *Isaiah*, "*I will glorify the house of my glory*," lx. 7; and also by *Ezekiel*, "*The glory of* THE LORD *came into the house by the eastern gate*," &c. xliii. 4, and by the author of *Tobit*, in the following remarkable description of the three temples, xiv. 4—6.

1. "*Jerusalem* shall be desolate, and the *house of God* in it shall be burned, and shall be desolate for a time.

2. "Again GOD will have mercy upon them [in their captivity,] and bring them back to the land [of *Judea*,] where they shall build a temple, *but not like the first*, until the time of that age be fulfilled.

3. "And afterwards *they shall return* from all places of their captivity, and *build up Jerusalem gloriously*, and *the* HOUSE OF GOD *shall be built in it, for ever, with a glorious building:* as the *prophets* have spoken."

And it is only then, and there, that "*peace* shall be given to the world," "when all nations shall turn and fear THE LORD

GOD truly, and shall bury their *idols*," according to *Tobit's* conclusion.

The parenthetical clause of *Haggai's* prophecy, ver. 8, seems to relate to the contributions of the *Jews* to the second temple, Ezra ii. 68, 69; and of the king of *Persia*, Ezra vii. 15—20, which GOD represented as his own property, Psalm l. 10; according to that union of present and remote events, so frequent in the prophetic Scriptures; as we have seen in the prophecies of *Nathan*, *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, &c.

DOCTOR HEBERDEN'S INTERPRETATION.

The Septuagint Version has added the following gloss to the conclusion of the prophecy.

"And in this place I will give *peace*, saith THE LORD OF HOSTS: [*Also, peace of mind for a possession, to every builder, in order to restore this temple.*"]

By the aid of this gloss, an ingenious physician, Doctor *Heberden*, laboured to limit the whole prophecy to the temple then building, and to its actual duration, till *Herod's* time; in a communication which Archbishop *Newcome* has inserted in his notes on the *Minor Prophets*, p. 170, as "*a valuable communication*, which will give the reader *great assistance* in determining the sense of the prophecy now under discussion."

A communication so recommended, is entitled to consideration.

1. The Doctor's translation of the Gloss is this:

"And in this place I will give *peace*——[*of mind for a possession, to every one who forwards the building, for the sake of restoring this temple.* So the Sept. add, having found it, *probably*, in their copy."]

Here the Doctor has mutilated the passage, by dropping the important words, which distinguish the future *peace* of the prophecy from the present *peace* of the gloss; thereby suppressing the former entirely. His whole interpretation, therefore, built on this *suppression of evidence*, falls to the ground, as a false and dishonest fabrication.

2. By the word חמודת, "*precious things*," he represents, "that *nothing more* was meant than *the common richness* of the building and its furniture;" as limited to this meaning, "by the mention of *gold* and *silver*, which follows." But this is rather inconsistent with his own rendering, "*the precious things of all*

nations shall come;" which surely intimate *extraordinary richness;* and this rendering was not verified by the fact; for while *Haggai's* temple stood, the *Jews* were in a dependant and depressed state, and the temple itself not honoured, but often profaned and spoiled by *foreign nations*; as we read in the history of the *Maccabees.*

3. The second temple included both *Haggai's* and *Herod's*, as we have seen, contrary to his supposition.

4. And is this illustrious title, THE DESIRE, or THE DELIGHT OF ALL NATIONS, appropriated to the BLESSED SEED OF THE WOMAN, from the beginning of the world, even before the *Abrahamic* covenant, at the time of the fall of our first parents; and a long established prophecy, to be relinquished, merely upon the *mistranslation* of a *gloss?* which also contradicts the express testimony of the best historian of those times, *(Josephus.)*

5. "The most plausible objections to the CHRISTIAN RELIGION," as the Doctor observes, "have been made out of the *weak arguments* which have been advanced in its support."—But surely this illustrious prophecy of *Haggai* deserves not to be ranked among those *proofs* which should be *hastily* surrendered to the adversaries of our holy faith; which, though founded, at first, on "*miracles*," is built and established, in these latter days, on the "*former prophetic argument*," 2 Pet. i. 16—19.

There seems, indeed, to be an alarming propensity in some *modern* expositors of Scripture, to relinquish evidence the most tenable, on the first suspicion of its authenticity; either through *indolence*, because they will not "*search* the SCRIPTURES" thoroughly, or through an affectation of *candour*, and *freedom from prejudice.* Such weak and injudicious concessions from the *friends* of religion, are more injurious and mischievous than the open attacks of its *enemies*; "*the pestilence that walketh in darkness,*" is more formidable than "*the arrow that flieth in the noon day.*"

ZECHARIAH'S VISIONS AND PROPHECIES.

The authority of this prophet was equally effectual to promote the building of the Temple.

IV. 8. THE ORACLE OF THE LORD came unto me saying,

9. "The hands of *Zerubbabel* have laid the foundation of this house; his hands shall also finish it. And he shall know

[by the performance,] that THE LORD OF HOSTS hath sent me unto you."

As the prophet *Haggai* had connected the present Temple with the future, and announced the greater glory of the last, so *Zechariah*, in continuation, ascribes the building of the future to CHRIST, at his second coming, in the following parallel prophecy.

VI. 12. "*Behold the man* *, whose name is THE BRANCH:
Even from beneath shall he branch forth,
And build the temple of THE LORD;
13. Even He shall build the temple of THE LORD.
And He shall receive *glory*
And shall *sit* and *rule* upon his throne,
And shall be *priest* upon his throne;
And the counsel of *peace*
Shall be between them both, [i. e. THE LORD and THE BRANCH]——
15. And they afar off shall come,
And build in the temple of THE LORD."

1. THE BRANCH, the title here given to CHRIST, is taken from *Isaiah*, who styled him, "*a branch* from the stem of *Jesse*," xi. 1; and from *Jeremiah*, "a *righteous branch*, or descendant of *David*," xxiii. 5, who was to be the builder of the spiritual Temple in the latter days; according to *Nathan's* prophecy, 2 Sam. vii. 13.

2. "He was to *branch forth from beneath*," or flourish from the earth, after his interment, at his resurrection, Isai. vii. 11; Matt. xii. 40, xvi. 4; John iii. 19; when he was to receive "*glory*" from THE FATHER, Psalm ii. 7, xxi. 5; Dan. vii. 14; Acts iii. 13, v. 31; Matt. xxviii. 18.

3. He was to *sit* and *rule* upon his throne, at the right hand of the FATHER, as REGENT and HIGH-PRIEST, Psalm cx. 1—4; Isai. vi. 1; Mal. iii. 1.

4. And they were to dispense *peace* to mankind, John iii. 16, 17; Luke ii. 14; Rev. xxi. 1—5, xxi. 22, 23.

5. The final conversion of the whole earth, seems to be intimated in the conclusion, "And they *afar off* shall come," and as foretold in prophecy, Micah iv. 1—3; Isaiah ii. 2—4, &c.

2. *Zechariah*, in another prophecy, describes the first coming

* To this expression, and to the succeeding, "*Behold thy king*," ix. 10, *Pilate* might have alluded, John xix. 5—14. The Septuagint *Greek* version was current in *Pilate's* time; he might, therefore, have been led from curiosity, and the general expectation of the coming of the Messiah, in that age, to read so remarkable a prophecy.

of Christ in the character of SHILOH, Gen. xlix. 11; Isai. lxii. 11, 12.

IX. 10. "Rejoice greatly, O daughter of *Sion*,
Shout, O daughter of *Jerusalem*,
Behold THY KING cometh unto thee.
He is JUST, and a SAVIOUR,
Lowly, and sitting upon an *ass*,
Even upon a colt, the *foal of an ass*."

See the express application of this prophecy to CHRIST, by the evangelists, Matt. xxi. 5; John xii. 15.

3. The rejection of CHRIST by the *Jews*, at his first coming, in the character of THE SHEPHERD OF ISRAEL, Gen. xlix. 24; Psalm lxxx. 1; Isai. xl. 11; and some of the most remarkable circumstances and consequences of it, his sale for thirty pieces of silver, his crucifixion, and the slaughter and destruction of the *Jews* by the *Romans*, and their final restoration, are foretold in the following prophecies:

XI. 4. "Thus saith THE LORD MY GOD,
Feed * *the flock of slaughter*;
5. Which these that buy them, slay,
And hold themselves guiltless;
And those that sell them, say,
Blessed be the Lord, for I am rich!
Even their own shepherds spare them not!
6. For I will no longer spare
The inhabitants of the land, saith THE LORD.
But lo, I will deliver up every man,
Into the hand of his *fellow*, and into the hand of his *king*:
And they shall smite the land,
And I will not deliver [it] out of their hand.
7. *So I fed* † *the flock of slaughter*,
Even the *poor* ‡ of the flock.
And I took unto me two staves,
The one I called *beauty*, and the other *bands*,
And I fed the flock.
Three shepherds § also I cut off in one month,
And my soul was grieved at them,
And their soul also loathed me.
9. Then I said, I will not feed you;

* John x. 14; Matt. xv. 24; John xxi. 16, xx. 17.

† Ibid.

‡ Matt. v. 3; Luke vi. 20; Matt. xi. 4.

§ שלשת הרעים. "*A triad of shepherds.*" This may, perhaps, denote the three classes of *chief priests*, *Scribes*, and *Pharisees*, Matt. xxvii. 41, against whom, as "*hypocrites*," OUR LORD denounces severe "*woes*."

That which dieth, let it die,
And that which is lost, let it be lost;
And let the rest devour each others flesh.
10. So I took my staff, *beauty*, and cut it asunder,
To break my covenant which I had made
With all the peoples [of *Israel* and *Judah*,]
11. And it was broken in that day.
And thus the poor of the flock who observed me,
Knew that it was the word of the Lord.
12. Then said I unto them,
If ye think good, give me my price,
And if not, forbear.
So they weighed for my price thirty [pieces] *of silver.*
13. And the Lord said unto me,
Cast it to the potter: (the *goodly price*
At which I was valued by them!)
And I took the thirty [pieces] *of silver,*
And cast them [in] *the house of the Lord,*
To the potter *.
14. Then I cut asunder my second staff, *bands*,
To break the brotherhood between *Judah* and *Israel.*"

XII. 9. "And it shall come to pass in that day [of deliverance,]
I will seek to destroy all the nations
That come against *Jerusalem.*
10. But I will pour upon the house of *David*,
And upon all the inhabitants of *Jerusalem*,
The spirit of grace and of supplications,
And they shall look upon Him whom they pierced †.
And they shall mourn for him,
As one mourning for an only son,
And shall be in grief for him,
As one grieving for his first born."

XIII. 6. "And one shall say unto him,
What are these wounds in thy hands ‡?
Then shall he say,
[Those] *with which I was wounded*
In the house of my friends.
7. Awake, O sword, against MY SHEPHERD,
And against the man that is MY ASSOCIATE,
Saith THE LORD OF HOSTS.
Smite THE SHEPHERD, *and the sheep shall be scattered* §,
And I will turn my hand against the *little ones* ‖,
8. And it shall come to pass, saith THE LORD,
That in the whole land, two parts shall be cut off,

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* Matt. xxvii. 3—10.
† John xix. 37; Rev. i. 5.
‡ Psalm xxii. 16; John xx. 20—27.
§ Matt. xxvi. 31, John xvi. 32.
‖ Luke xxiii. 28, 29.

And die, and the third part shall be left therein.
And I will bring the third part through the fire,
And will refine them as silver is refined,
And will try them as gold is tried.
They shall call on my name,
And I will answer them,
And I will say, *They are my people*,
And they shall say, THE LORD IS MY GOD."

In the first of these characteristic prophecies respecting CHRIST, He is commissioned by THE FATHER to *feed the flock*, destined to *slaughter*, by the avarice and rapacity of their pastors; who should be destroyed by the hands of each other, and of their "*king*" *Cæsar*, whom they had chosen in preference to CHRIST, John xix. 15, breaking their covenant with CHRIST, which is figuratively expressed by the staff *beauty*, now broken also by THE SHEPHERD. Then is noticed the paltry price of thirty pieces of silver, (the compensation for the death of a slave, gored by an ox, Exod. xxi. 32,) for which CHRIST was betrayed and sold to the chief priests, by *Judas*, Matt. xxvii. 3—10*.

* This remarkable prophecy is applied, with some variation, by the evangelist, Matt. xxvii. 3—10.

After *Judas* had returned the *thirty pieces of silver*, for which he had betrayed his master, and *cast them down in the temple*, he departed and hanged himself in despair. Then the *chief priests*, who scrupled to put it into the sacred treasury, because it was the price of blood, took the money and bought therewith the *Potter's field*, to bury strangers in.

"Then was fulfilled that which was spoken by [*Jeremiah*] the prophet, saying, *And they took the thirty pieces of silver, the price of him that was* (so meanly) *valued by the children of Israel*, [*whom they valued,*] *and gave them for the potter's field*, as THE LORD appointed me."

In this passage there seem to be two interpolations.

1. Of Ιερεμιου, "*Jeremiah*," which is omitted by the *Syriac* and *Persic* Versions, and by two *Latin* copies in *Blanchini's* Evang. Quad. *Augustine* also observed that some *Latin* copies in his time, to which he attached credit, had only "*per prophetam.*" See *Wetstein.*

2. Of the words, ὀν ετιμησαντο, "*whom they valued*," which are evidently a gloss upon του τετιμημενου απο υιων Ισραηλ, "*who was valued by the children of Israel.*"

3. Καθως συνεταξε μοι Κυριος. This refers to the beginning, "*And the Lord said unto me, Cast it to the potter*," &c. Zech. xi. 13, and is not immediately applicable to the act of the *chief priests*, unless their act, and the foregoing of *Judas*, of casting down the money *in the temple*, &c. may be ultimately imputed to CHRIST, as done by his instruments.

4. "*The price of him that was valued by the children of Israel* so meanly," expresses the sense of the indignant parenthetical remark of CHRIST in the prophecy, (the *goodly price* at which I was valued by them!) And it may in general be remarked, that the citations from *ancient prophecy*, by the evangelists, are adapted to the *spirit* rather than to the *letter* of the text; forming the best commentaries thereon.

Next the dreadful discord among the *Jews* themselves, that followed, by breaking the second staff, *bands*, or *concord;* adopting the imagery of Ezekiel, xxxvii. 16.

The next expresses the sorrow and compunction of the *Jews*, on their final conversion to CHRIST, for having crucified him. Which is so understood and applied by the evangelist, John xix. 37, Rev. i. 7.

The last describes " the *wounds in his hands*," when He, the TRUE SHEPHERD, *was smitten*, and *the sheep scattered;* as applied Matt. xxvi. 31, Mark xiv. 27.

4. The final restoration of *Jerusalem* is predicted in the vision of a man with a measuring line in his hand, who was going to measure the length and breadth thereof, ii. 1—3. When this angel was departing, another superior angel desires him to inform the prophet, " *Jerusalem shall be inhabited, without a wall*, on account of the multitude of men and cattle to be contained therein." This superior angel, (who strongly resembles the spiritual HIGH PRIEST in *Daniel)* then proceeds to declare, " And I, saith THE LORD, will be unto her *a wall of fire round about*, and I will be in *the midst of her, for glory*," ii. 5. This sublime and beautiful imagery of the divine *illuminating* and *protecting presence*, residing in, and about, the *New Jerusalem*, is also found in *Isaiah*, lx. 19, and copied from both in the *Apocalypse*, Rev. xxi. 23; and the *measuring line* and *rods*, are also found in *Jeremiah*, predicting the future increase of the city, xxxi. 38—40; in *Ezekiel*, xl. 3—42, xlviii. 30—35; and copied in the Apocalypse, Rev. xi. 1, xxi. 15, 16. Indeed, " a good critical commentary upon *this prophet*, would be the best key to the opening of all the rest," as judiciously remarked by Dr. *Gregory Sharpe*, p. 50, from whom also we learn, p. 355, that " THE SHEPHERD OF ISRAEL," Zech. xi. 4—7, is CHRIST himself, and not *Zechariah* *; and when he is dismissed and rejected by his people, he demands, and receives, the paltry price of his services, which he casts contemptuously to the *potter*, by his unworthy instruments, *Judas* and the *chief priests*, as explained by the event.

* Not attending to this, Bishop *Newcome* and Dr. *Blaney* have miserably perplexed and obscured the prophecy in their translations and notes. *Zechariah* could not be " *the shepherd*" meant, as they suppose, with *Grotius;* but CHRIST himself, who made, and dissolved his *covenant* with the *Jews*, Zech. xi. 10, as well observed by *Tarnovius*, in *Poole's Synopsis*, Vol. III. p. 214.

Among the *evangelical* prophets, who foretold the advents and character of CHRIST, none ranks higher than *Zechariah;* the prophetic spirit shining clearer and brighter as the time approached. And how was he treated by his ungrateful countrymen? "*Zechariah*, the son of *Barachiah*, was slain by them between the sanctuary (ναον) and the *altar*," by the most atrocious sacrilege! as we learn from OUR LORD himself, Matt. xxiii. 35.

DARIUS HYSTASPES.

This wise and liberal prince afforded the *Jews* protection and encouragement during his reign. He was himself a disciple of the second *Zoroaster*, or *Zerdusht*, the reformer of the religion of the *Magi*, or Persian priesthood. *Zerdusht* was a servant of one of the Jewish prophets, probably of *Daniel* the *Archimagus*. See an account of his tenets in *Prideaux*.

XERXES.

Notwithstanding the opposition of the *Samaritans*, who in the beginning of his reign, *(Ahasuerus',)* wrote unto him an accusation against the inhabitants of *Judah* and *Jerusalem*, Ezra iv. 6, *Xerxes* confirmed to the Jews all the privileges granted them by his father, especially the grant of the *Samaritan* tribute, for carrying on the building of the temple, and for the support of the temple worship and sacrifices. Joseph. Ant. xi, 4, 8, xi. 5, 1.

ARTAXERXES LONGIMANUS.

In the beginning of his reign the *Jews* set about rebuilding *Jerusalem*, and erecting the *walls;* but were stopped by an order from him, in consequence of a letter of complaint from the principal Samaritan officers, *Rehum* the chancellor, *Shimshai* the scribe, &c. against "the *rebellious* and *bad* city," stating, that if it was allowed to be rebuilt and walled again, the inhabitants would foment sedition, as they had formerly done, and endanger the collection of the king's revenue, by refusing to pay toll, tribute, or custom. And they appealed to the records of the empire to prove, that *Jerusalem* had formerly been destroyed,

and its walls dismantled, because it had been a *rebellious* and *seditious* city. Whereupon, search having been made, the fact was found to be true; and the king, by letter, authorized the *Samaritan* chiefs to stop the work until further orders, which they did forthwith, " by force and power," Ezra iv. 6—23 *.

The opposition of the *Samaritans* on this occasion, was well timed. *Egypt* had revolted from the *Persian* yoke, at the instigation of *Inarus;* immediately on hearing the death of *Xerxes,* as we learn from *Diodorus Siculus,* lib. ii. The *Samaritans* therefore, could not have chosen a fitter opportunity to carry their point, or a stronger argument to work upon the king's fears, than the danger that might result from permitting the *Jews* to fortify their city; not only of their following the rebellious example of the *Egyptians,* in refusing to pay tribute, but also of their obstructing the passage of the *Persian* army to be employed in the reduction of *Egypt,* either going or returning through *Palestine.*

Artaxerxes, after he had subdued all his domestic foes and competitors for the crown, in the third year of his reign, instituted a general rejoicing at *Susa,* for half a year; and at a public banquet, when the queen *Vashti* refused to obey his summons, and shew herself and her beauty to the princes and the people, he deposed her from being queen, by the advice of his council, and appointed *Esther, a Jewess,* in her place, in preference to all the other virgins, her competitors, in the fourth year of his reign, Esther i. ii.

N. B. The royal title, *Ahasuerus,* in this book of *Esther,* is rendered " *Artaxerxes*" by the Septuagint Version, the apocryphal book of *Esth* and *Josephus.*

When *Artaxerxes* was firmly established on the throne, he

* This whole passage, ver. 6—23, is an *historical* anticipation, introduced parenthetically, into the account of the former opposition of the *Samaritans* to rebuilding the *temple* from the time of *Cyrus* to *Darius Hystaspes;* describing their subsequent oppositions to rebuilding *Jerusalem* and its *walls,* in the ensuing reigns of *Xerxes* and *Artaxerxes.* It comes in between ver. 5 and 24, of this fourth chapter; of which the latter verse takes up the subject of the former again, and the fifth chapter proceeds immediately to the account of rebuilding *the temple,* on the exhortation of the prophets *Haggai* and *Zechariah,* by *Zerubbabel* and *Jeshua,* &c.

The merit of distinguishing these different oppositions, (which have been confounded by the best chronologers and commentators, *Petavius, Usher, Prideaux, Le Clerc, Patrick,* &c.) is due to *Howes,* in his ingenious Strictures on *Richardson's Dissertations on the Literature of Eastern Nations.* See his CRITICAL OBSERVATIONS ON BOOKS, Vol. II. p. 821 &c.

turned his arms against the *Egyptians*, and after various reverses of fortune, happily finished the war, in the sixth year of his reign, according to *Diodorus*.

EZRA

Hence, we may presume, in the seventh year of his reign, "*Ezra* the *priest*, and *a scribe of the law of the* GOD OF HEAVEN *," was sent by the king and his council to *Jerusalem*, to *beautify* or adorn *the house of* THE LORD, out of respect to the former edicts of *Cyrus* and *Darius Hystaspes*, and to collect donations from the Jews of *Babylon*, for the service of the Temple, and also liberal offerings from the royal treasures; and he was also vested with ample powers, civil and ecclesiastical, "to appoint *magistrates* and *judges* throughout *Judea* and *Samaria*, and all the countries beyond the river, or westwards of the *Euphrates*, all such as knew the laws of his God, and to teach those that knew them not." He was authorized also to take with him all the people, priests, and Levites of *Israel*, who were willing to return from the captivity to *Jerusalem*; and the reason assigned for these regulations is highly honourable to the king's piety; "Whatsoever is commanded by THE GOD OF HEAVEN, let it be diligently done for *the house of* THE GOD OF HEAVEN; *lest there be wrath* [from Him] *against the realm of the king and his sons*," Ezra vi. 14; vii. 11—27.

This is a juster and nobler motive than "the solicitations of *Esther*," assigned by *Prideaux*, p. 205.

In this decree, however, we may observe that *Ezra's* commission is limited to the *temple* and its concerns, without any mention of repairing the walls. When *Ezra*, therefore, in his ensuing prayer, thanks GOD for giving the Jews "a *wall* in *Judah* and *Jerusalem*," ix. 9, he is not to be understood literally; the original term probably signifies "*the fence of a shepherd's fold*," here figuratively taken for their *establishment* again in their own land, "*Judah*," as well as "*Jerusalem*."

This pious ecclesiastic left *Babylon* with a party of 1754 persons, composed of the children of *Israel*, the priests, Levites, porters, singers, or choristers, and *Nethinims* †, or posterity of

* *Prideaux* has a learned and interesting article on *Ezra*, and his Canon of the OLD TESTAMENT, Vol. I. p. 253—286.

† *Nethinims* signifies "those who *surrendered* themselves."

the *Gibeonites*, appointed by *Joshua*, and afterwards by *David*, for the service of the Temple; according to the catalogue, Ezra viii. 1—20. They set out on the first day of the first month, in the seventh year of the king's reign, and reached *Jerusalem* on the first day of the fifth month, after a journey of four months, under the divine protection only; for *Ezra* ingenuously confesses, "*I was ashamed* to require of the king a band of soldiers and horsemen, to defend us against the enemy (the *Arabs)*, in the way, because we had spoken unto the king, saying, *The hand of* OUR GOD *is upon all them for good that seek Him, but his power and his wrath is against all them that forsake Him*," Ezra vii. 6—9; viii. 21—31.

The first reform of *Ezra* was the abolition of strange marriages with the idolatrous people of the land; for which the divine wrath visited them with *great rain;* and this offence prevailed not only among the congregation, but even among the sons of the high-priest *Jeshua*, and his brethren, and among the other priests, who all promised to put away their strange wives, chap. ix. and x.

In the fourteenth year of *Artaxerxes*, a dreadful plot for the massacre of all the Jews throughout his dominions, and the spoliation of their goods, contrived by *Haman*, the *Amalekite*, and an inveterate foe of that nation, was defeated by the piety and address of *Esther* the queen, and turned upon the contriver himself, who was destroyed with all his family, as related at length in the book of *Esther*.

On this occasion was displayed the mischievous effect of that absurd law of the *Medes* and *Persians*, that the king's decree, when signed by him, and sealed with his seal, could not be changed or repealed. For *Artaxerxes* was obliged to issue a counter decree, empowering the *Jews* to take up arms in self-defence, and to repel their assailants by force. In consequence of which, they slew in the palace of *Shushan*, on the appointed day of massacre, five hundred men, and the next day, continued at *Esther's* request, three hundred more; and in the provinces, seventy-five thousand men! Such was the bloody result of a rash and unjust decree, ratified at a banquet, "when the king and *Haman* sat down to *drink*, but the city of *Shushan* was perplexed."

NEHEMIAH.

At length, in the twentieth year of his reign, *Artaxerxes* granted that permission, which he had so long refused, of rebuilding the walls of *Jerusalem*, to the instances of *Nehemiah*, a *Jew*, and his cup-bearer, (when *Esther* the queen was present, Nehem. ii. 6,) whom he appointed *tirshatha*, or governor of *Judea*, in succession to *Zerubbabel*, Nehem. xii. 47, (whose death, about this time, might furnish an additional reason for his appointment,) while "*Ezra*, the priest and scribe," zealously co-operated with him in his proper function of teaching the law to the people, Nehem. viii. 1—9; xii. 26.

Nehemiah was empowered to repair the wall and set up the gates, to build a palace for himself, and afterwards to rebuild the city; and, in conjunction with *Ezra*, to establish the civil and ecclesiastical polity of the nation. All which he accomplished with singular zeal, ability, and disinterestedness, in the course of his administration of twelve years; not without great threats and opposition from the chiefs of the surrounding nations, *Sanballat* the *Samaritan*, and his army, *Tobiah* the *Ammonite*, the *Arabians*, and the *Ashdodites* (or remnant of the Philistines.) But *Nehemiah* piously encouraged the people to rely on THE LORD, and "*to fight for their brethren, their sons and their daughters, their wives, and their houses.*" And he divided them into two parts, one to fight, and the other to build; and the builders too, "*with one hand wrought in the work, and with the other held a weapon.*" So the whole wall, which he had distributed in lots among the priests and heads of the people, was finished in the short space of *fifty-two* days. See chap. ii. —iv. and vi. 15, and vii. 1—4, and xi. 1, 2.

This change in the conduct of *Artaxerxes*, respecting the Jews, may be accounted for upon sound political principles, and not merely from regard to the solicitations of his cup-bearer, or the influence of his queen.

Four years before, in the sixteenth year of his reign, *Artaxerxes*, who, after the reduction of *Egypt*, had prosecuted the war against their auxiliaries the *Athenians*, suffered a signal defeat of his forces by sea and land, from *Cimon* the *Athenian* general, which compelled him to make an inglorious peace with them, upon the humiliating conditions, 1. That the *Greek* cities

throughout *Asia* should be free, and enjoy their own laws; 2. That no *Persian* governor of the provinces should come within three days' journey of any part of the sea coast with an army; and 3. That no *Persian* ships of war should sail between the northern extremity of *Asia Minor* and the boundary of *Palestine*, according to *Diodorus Siculus*, lib. XII.

Thus excluded from the whole line of sea coast, and precluded from keeping garrisons in any of the maritime towns, it became not only a matter of prudence, but of necessity, to conciliate the *Jews;* to attach them to the *Persian* interest, and detach them from the *Grecian*, by further privileges; that the *Persians* might have the benefit of a friendly fortified town like *Jerusalem*, within three days' journey of the sea, and a most important pass, to keep open the communication between *Persia* and *Egypt;* and to confirm this conjecture (originally due to *Howes)*, we may remark, that in all the ensuing *Egyptian* wars, the *Jews* remained faithful to the *Persians*, and even after the *Macedonian* invasion:—and surely some such powerful motive must have been opposed in the king's mind to the jealousy and displeasure this measure must unavoidably excite in the neighbouring provinces hostile to the *Jews*, whose remonstrances had so much weight with him formerly. It was necessary, therefore, to entrust the arduous and important commission to an officer high in favour, trust, and confidence, such as *Nehemiah*, whose services at court *Artaxerxes* reluctantly dispensed with, as appears from his appointing a set time for *Nehemiah's* return, and afterwards, from his return again to *Persia*, in the thirty second year of his reign. Compare ii. 6, v. 14, and xiii. 6.

How zealously he and his pious coadjutor discharged their commission, we may collect from the feast of *tabernacles*, which they celebrated with such remarkable solemnity, that it exceeded any held since the days of *Joshua* the son of *Nun*, at their first entrance into the promised land, Neh. viii. 9—18: from the *Levites'* humble and pathetic confession of the sins of the people, and the iniquities of their forefathers, chap. ix.; and from the solemn covenant, sealed by *Nehemiah* himself, the priests, Levites, and heads of the people, 1. To walk in God's law given by *Moses;* 2. Not to intermarry with the people of the land; 3. To observe the sabbath day, and not to buy nor sell goods or provisions thereon; 4. To keep the *sabbatical* year, and remit debts therein; 5. To pay a tax of the third of a shekel yearly,

for the service of the temple; 6. And to bring the first fruits of the ground, of their sons and of their cattle, to the house of God; 7. And to give tythes to the Levites, chap. x.

During *Nehemiah's* absence at the court of *Persia*, these salutary regulations, and that solemn covenant were gradually infringed and violated, 1. Even *Eliashib*, the high priest, gave *Tobiah* the *Ammonite*, (the grand opposer of *Nehemiah*, iv. 3—7, vi. 19; but who, as well as his son *Johanan*, had married *Jewish* women, vi. 18, and was allied to the high priest) for lodgings, even in the temple itself, a great chamber, in which before was stored all the tythes of the Levites, and the offerings of the priests; 2. And one of the grandsons of *Eliashib*, was son-in-law to *Sanballat* the Horonite, (another of *Nehemiah's* great opposers,) 3. The temple service was neglected; the tythes appointed for the support of the Levites and singers, having been either embezzled by the high-priest or his deputies, or else subtracted by the laity. 4. The sabbath was profaned by selling victuals, and carrying burdens of all kinds. 5. And strange marriages were frequent among the people.

To redress these abuses and corruptions, "*after certain days*," or years, in which they had gained ground, *Nehemiah* obtained leave of the king to return to *Jerusalem*; we may therefore date his return near the close of *Artaxerxes'* reign, B.C. 424, about eight years at the soonest, after he had left *Jerusalem* *. And this great work of reform he vigorously set about, and probably completed, not sooner than the fourth year of *Darius Nothus*, whom he calls "*Darius* the *Persian*;" and to whose reign he brings down the succession of the high priests, from the time of the return of the *Jews*, namely, *Jeshua*, *Joachim*, *Eliashib*, *Joiada*, *Johanan*, and *Jaddua*, xii. 10—22, xiii. 4—31; and from this year, B.C. 420 of the complete restoration of *the Jewish* polity, we may date the end of the *Jewish* canon, and commencement of *Daniel's* seventy weeks, with *Scaliger* and *Mede*, and even with *David Levi*, as shall be shewn in the sequel.

MALACHI'S PROPHECIES.

He was the last of the *Jewish* prophets, and the contemporary of *Nehemiah*; to whose restoration of the *Jewish* polity,

* *Prideaux* dates *Nehemiah's* return four years earlier, B.C. 427, or only five years after he left *Jerusalem*, which does not allow sufficient time for the *corruptions* to gain ground.

and final reform, he appears to have contributed the weight of his exhortations.

1. He reproves *the priests* and *the people* for sacrificing "polluted bread offerings," and the refuse of their cattle, "the *torn*, and the *lame*, and the *sick*;" and he foretels that *pure offering* [THE LORD'S *supper*,] to be presented to the LORD by the *Gentiles*, from the rising to the setting sun, i. 6—14.

2. He denounces "a curse," or punishment, against the *priests*, for not instructing the people in the law, but causing them to stumble at the law; and for being *partial* in their decisions, in favour of the rich against the poor, ii. 1—10.

3. He censures the intermarriages of the *Jews* with *idolatresses*, "the daughters of a strange god;" the divorces of their lawful wives, "dealing unfaithfully every man against his brother, by putting away his daughter," and "covering with the tears" of the divorced wives "the altar of THE LORD;" and warns them "not to deal unfaithfully with the wife of their youth," ver. 11—16.

4. He censures them for their wickedness, and for supposing that God would not mind nor judge it, ver. 17, iii. 15.

5. He taxes them with robbing GOD of their tythes and offerings; and recommends them to bring the tythes into the storehouse of the temple, and that they should be blessed with abundant plenty, iii. 8—12.

6. He foretels the coming of CHRIST, and his harbinger the *Baptist*, to refine and purify the sons of *Levi*, the priests, and to smite the land with a curse, unless they all repented; and the final conversion of the *Jews*, in the following remarkable prophecies:

III. 1. "Behold I will send *my angel* [or messenger, the *Baptist*,]
And he shall prepare the way before Me.
And THE REGENT *whom ye seek*,
Shall suddenly come to his temple;
Even THE ANGEL OF THE COVENANT *in whom ye delight*,
Behold he shall come, saith THE LORD OF HOSTS.

2. "But who may abide the day of his coming,
And who shall stand at his appearance;
For he shall be as a refiner's fire,
And as fuller's soap.

3. "And he shall sit refining and purifying the silver,
And shall purify the *sons of Levi*,
And shall refine them as gold and silver.
Then shall they offer unto THE LORD
An offering in righteousness.

4. "Then shall the offering of *Judah* and *Jerusalem*
Be pleasing unto THE LORD
As in the days of old,
And as in former years."

The application of the first *angel* or messenger, in this prophecy, to *John* the Baptist, is determined by three evangelists, Matt. xi. 10, Mark i. 2, Luke vii. 27, in the last case, upon the highest authority, that of OUR LORD himself; with a slight accommodation of expression: here GOD declares "*he shall prepare the way before* ME," or before the MESSIAH, who shall act in my name, as speaking to the *Jews;* there "*he shall prepare the way before thee,*" as speaking to the MESSIAH. Indeed, the change of persons and speakers in ancient prophecies*, and the abrupt transitions which often take place, from THE LORD to THE MESSIAH, or to the *prophet,* without previous intimation, constitute the chief difficulty in expounding them, and require the most skilful discrimination of the interpreter. See Deut. xxxii. 31—33, where *Moses* is the speaker, Zech. xi. 11, CHRIST, and Isai. xxxvii. 26, THE LORD, in reply to *Sennacherib's* boast, ver. 24, 25, &c.

The second angel, or messenger, superior to the first, is styled, by way of eminence, הָאָדוֹן, "THE REGENT," as CHRIST was described, Psalm cx. 1, "THE ANGEL OF THE COVENANT," or "MEDIATOR OF THE NEW COVENANT," which is synonymous therewith. Compare Acts vii. 35, Gal. iii. 19, with Heb. ix. 15, xii. 24, who threatens to refine and purify the sons of *Levi*, or the priesthood, (of whom he had complained, as THE SHEPHERD OF ISRAEL, in Zechariah xi. 4—8,) and "to smite the land with a curse," if they were disobedient to his first messenger, or forerunner.

IV. 5. "Behold, I will send unto you *Elijah* the prophet,
Before the coming of the great and terrible *day of* THE LORD,
To turn the hearts of the fathers toward the children,
And the hearts of the children toward the fathers;
Lest I come and smite the land with a curse."

This great and terrible day of the LORD was the destruction of *Jerusalem* by the *Romans*, A.D. 70, to which *John* the *Bap-*

* "It is a remark that deserves particular attention, that the prophets, representing two persons, THE MESSIAH and *themselves*, in the very same discourses; will sometimes speak of *themselves*, and at other times in the *character* they are commanded to assume. Of this a thousand instances might be given." *Sharpe's* Second Argument, &c. p. 351.

tist, who came in the character of *Elijah*, or *Elias*, in his "*power* and *spirit*," of conversion and reproof, Luke i. 17, called the attention of his hearers. "*O generation of vipers*, who hath warned you to flee from *the wrath to come?*," &c. Luke iii. 7—14.

With this awful prophecy of the *Roman* captivity, the prophetic canon of the Old Testament closes. *Malachi* flourished about B. C. 420, according to *Kennicot*, *Dissert. Gen.* § 14, p. 6, which sufficiently accords with the description of *Josephus*, and the varying accounts of chronologers. See Vol. I. p. 298. And with this same year, B. C. 420, we date the commencement of *Daniel's* famous prophecy of the seventy weeks, or 490 years, ending with the destruction of *Jerusalem* by *Titus*, after "MESSIAH the leader should be cut off," which remains to be distinctly considered, as forming one of the class of *chronological prophecies*.

From the "review of the leading prophecies of the OLD TESTAMENT, from *Moses* to *Malachi*, descriptive of the character and of the advents of THE MESSIAH," given in this work, we are abundantly warranted to conclude, that they were all together fulfilled in "JESUS OF NAZARETH," and all together in no other person. And that "this is HE, whom *Moses* and *the prophets* did say should come," to "whom give *all the prophets* witness," for "the testifying of JESUS is the spirit (or drift) of *prophecy*." The challenge of *David Levi* is now answered, and the *Jews*, we trust, left without excuse for their infidelity. See *the Preface* to this volume.

DANIEL'S VISIONS.

This highly-favoured prophet was early admired and celebrated in the *Jewish* Church for his consummate piety and wisdom, even in his own days. *Ezekiel*, his fellow captive, speaks of him proverbially, "Behold, thou art wiser than *Daniel*, no secret can be hid from thee!" xxviii. 3. And he ranks him among, and between, the most powerful intercessors with God, *Noah* for himself and family, and *Job* for his friends. "When the land sinneth, though these three men, *Noah*, *Daniel*, and *Job*, were in it, they should deliver but their own souls by their righteousness, saith THE LORD GOD," xiv. 14—18—20.

The apocryphal history of *Susanna and the elders* furnishes an instance of his *judicial* wisdom in early youth, by which he

detected the false accusation of the elders. She is supposed to have been the wife of *Jehoiachin*, the captive king of *Judah*, by some of the *Jewish* Rabbis.

And *Josephus*, the great Jewish historian, thus describes him and his writings :—

"It is fit to mention what may chiefly excite the hearer's wonder in this person's history. He was blessed with extraordinary good fortune in all things, as *one of the greatest prophets*, and during his life he was held in honour and esteem both by kings and by the multitude, and after his death he still enjoys an eternal remembrance. For the books that he wrote, and left behind him, are still read among us even now, and from them we believe that *Daniel conversed with* GOD; for he not only predicted *future events* like the other prophets, throughout the course of his function, but he also *determined the time* in which they were to happen. And when other prophets foretold ills, and were for that reason disliked by kings and the people, *Daniel* on the contrary was a prophet of good things to them, insomuch that from the favourable nature of his predictions he gained the good will of all; and from the certainty of the event, he also acquired with the multitude the credit and reputation of *divinity**." Ant. x. 11, 7.

And to crown all, our Lord himself expressly cites "*Daniel* the prophet" by name, in explaining his predictions concerning the destruction of *Jerusalem* by the *Romans* to his confidential disciples, Matt. xxiv. 15; an honour which he paid only to *Moses*, *David*, and *Jonah* besides. And on his iniquitous trial before the high-priest and *Jewish* council, he expressly applied to himself the famous prophecy of THE SON OF MAN coming in the clouds of heaven, Dan. vii. 13, which the high-priest immediately interpreted of THE MESSIAH, or THE SON OF GOD, rent his clothes, and charged him with blasphemy, Matt. xxvi.

* This representation is not quite correct. *Daniel's* predictions were rather unfavourable or ominous to the enquirers, *Nebuchadnezzar* and *Belshazzar*, and to his countrymen the *Jews*, during the long continued period of the *Roman* captivity and ensuing desolation. Still, however, the unequivocal proofs he gave of *divine inspiration*, by revealing mysteries the most wonderful and stupendous, extorted the astonishment, the rewards, and even the adoration of those proud and haughty tyrants, whose *fierceness* was thereby turned to the *praise of* GOD, by whom they were humbled and punished. In this respect, the homage of the predicted sufferers themselves, evidently ranks him much higher in the scale of *prophets*, than if his responses had been favourable to their wishes.

63—65. The apprehensions of the Jewish council also, "lest the *Romans* should come and take away both their [holy] place and nation," John xi. 48, were evidently founded on *Daniel's* prophecies, especially that of the seventy weeks. And *Josephus* soon after said, that "*Daniel* wrote also concerning the *Roman* empire, and how that the land would be *desolated* by them," evidently referring to "the *transgression of desolation*," viii. 13, or the *abomination of desolation*, ix. 27, and xii. 11. And he recommended the perusal of the book of *Daniel* to all those who wished to understand *the truth* respecting futurity. Ant. x. 10, 4.

Of the high estimation indeed in which *Daniel's* prophecies were held at that time, and a good while after, there cannot be a more unequivocal proof than the corruption of the *Jewish Chronology* in the *Seder Olam Rabba*, which rated the destruction of Jerusalem by the *Babylonians*, B. C. 422, and again by the *Romans*, A. D. 68, falsifying both dates, in order that the interval, 490 years, might correspond to their misinterpretation of the seventy weeks, the correct interval being B. C. 586 + A. D 70 = 656 years, or 166 years more. And perhaps, to the detection of this error, in later times, (which was their own fault, and not the prophet's) we may ascribe the low estimation in which the book of *Daniel* began to be held about the eleventh century, when it was degraded from the canon of the *prophets* into the lowest class *; and the Targum of *Jonathan ben Uzziel* thereon was probably suppressed, "he having been restrained (according to the legend of R. *Abrudaham*) from proceeding to explain *Daniel*, after he had explained *Job*, *Proverbs*, and the *Psalms*, by a voice that bid him stop there, *lest the sons of men should learn from Daniel the time of the* MESSIAH." Hence the Rabbinical curse to any that attempt it, "*May their bones be broken, may their souls go out, who compute the periods of the times!*"

The visions of *Daniel* form a select class of prophecies; along with the diversified imagery, the sublime and magnificent apparatus of *Isaiah*, *Ezekiel*, and *Zechariah*, they possess the minute historical detail of *Moses*, and surpass them all in *chronological* precision and accuracy. They seemed designed by that ONE AND THE SAME SPIRIT, which dictated the whole, for a *supplement* to the rest, containing that further information

* *Maimonides* was the leading adversary of the prophet: he was opposed by *Abarbanel*, *Jacchiades*, &c. asserting that *Daniel* had attained the *highest pitch of prophecy*. See their comments, or *Bishop Chandler's Vindication*, &c. p. 96, &c.

necessary to make them intelligible to after ages. Still they are very abstruse, especially in the latter unfulfilled prophecies, and require a fuller exposition than the preceding, and a more expanded analysis. As a preparation for which, I have endeavoured, in the following scheme, to give a general view of the argument, the particulars of which shall be afterwards explained.

SCHEME OF DANIEL'S VISIONS.

I. Dream. B.C. 569.	I. Vision. B.C. 558.	II. Vision. B.C. 556.	III. Vision. B.C. 553.
A compound image of *gold*, *silver*, *brass*, and *iron*, denoting *four* successive kingdoms. Dan. ii. 31—33.	*Four wild beasts* rising from *the sea*. Dan. vii. 2, 3.		
I. *Kingdom.* B.C. 606. *The head of gold; the Babylonians.* Daniel ii. 37, 38.	I. *Kingdom.* A *lion* with *eagle's* wings. Dan. vii. 4.		
II. *Kingdom.* B.C. 536. *The breast* and *arms of silver; the Medo-Persian.* Dan. ii. 39.	II. *Kingdom.* A *bear* with *three ribs* in his mouth. Dan. vii. 6.	II. *Kingdom.* A *ram* with unequal horns, the last higher, pushing *westward*, and *northward*, and *southward*. Dan. viii. 3, 4,	IV. Vision. B.C. 534.
III. *Kingdom.* B.C. 331. The *belly* and *thighs* of *brass*; the *Macedo-Grecian*. Dan. ii. 39.	III. *Kingdom.* A *leopard* with *four* wings and *four* heads. Dan. vii. 6.	III. *Kingdom.* A swift *he-goat* from *the west*, with a *great horn*, afterwards broken into *four* smaller ones to the four winds, or quarters of the world. Dan. viii. 5—8.	III. *Kingdom.* A mighty king of *Greece* to overthrow the fourth king of *Persia*; his kingdom to be divided into *four* inferior, to the four winds, but not to *his posterity*. Dan. xi. 2—4.
IV. *Kingdom.* The *legs* of *iron*, the *feet* and *toes* partly *iron* and *clay*; 1. The *Roman Republic*, B.C. 168. 2. The *Roman Empire*, B.C. 30.	IV. *Kingdom.* 1. A *strong* and *terrible wild beast*, diverse from the rest, with *iron teeth*, and afterwards *ten horns*. *Pagan Rome*. Dan. vii. 7—19.	IV. *Kingdom.* 1. A *little horn*, B.C. 753, springing from one of these four horns, (*the western*) and waxing exceeding great towards the *south*, the *east*, and	Apocalypse. IV. *Kingdom.* A *wild beast* rising out of *the sea*, with a *leopard's* body, *bear's* feet, and *lion's* mouth, having *seven heads*, and *ten horns*. *Pagan Rome*.

I. DREAM.

3. The *ten kingdoms*, partly *strong* and *weak*, A. D. 356—483.

1. *Huns*, (*Hungary* - - 356
2. * *Ostrogoths*, (Mæsia-Italy) 377
3. *Visigoths*, (*Pannonia*) 378
4. *Franks*, (*Gaul*) - - 407
5. *Vandals*, (Africa) - 407
6. *Sucvi*, (*Spain*) - 407
7. *Burgundians*, (Burgundy) 407
8. * *Heruli*, (Italy) - - 476
9. *Saxons*, (Britain) - 476
10. * *Longobards*, (Danube) 483 (Lombardy) 526

Gaul, &c. *strong*. Italy, &c. weak.

I. VISION.

2. A *little horn* springing up among and behind the *ten*, before which *three* of them were plucked up *.

It had *eyes* like a man, and a *mouth* speaking great things against THE MOST HIGH; and it persecuted the *saints* for a *time*, *times*, and *half a time*, or 1260 days, beginning A. D. 620, ending A.D. 1880. Dan. vii. 8—25, xii. 7.

* Three plucked up. *Heruli* in 488, *Ostrogoths* 553, *Lombards* in 756.

II. VISION.

the *pleasant land* (of *Judea*.)

2. Magnifying itself at length against *the Host*, and THE PRINCE OF THE HOST.

3. And taking away the *daily sacrifice*, and casting down the place of his *sanctuary*. And

4. Trampling on the *sanctuary* and *host* for 2300 days, beginning B. C. 420, ending A.D. 1880.

Pagan Rome, afterwards *Christian* and *Infidel*. Dan. viii. 9—14, 23—25, xi. 31—45.

III. VISION.

Rev. xiii. 1, 2. The *daily sacrifice* to be taken away, the *city* and *sanctuary* of *Jerusalem* to be destroyed, and the *desolation* to commence at the end of 70 weeks, or 490 years, beginning B.C. 420, and ending A.D. 70. Dan. ix. 24—27.

IV. VISION.

The *wilful king* to continue his persecutions, blasphemies, innovations, &c. till *the time of the end*. Dan. xi. 36—45.

V. *Kingdom*.

A.D. 31.

The kingdom of the *stone* founded in the time of the *four* kingdoms, during the last, upon their ruins, finally to become the kingdom of the *mountain*, to fill the whole earth, and to stand for ever. THE KINGDOM OF CHRIST. Dan. ii. 34, 35, 44, 45.

V. *Kingdom*.

1. THE ANCIENT OF DAYS to sit in judgment on the *four* beasts, to destroy *the body* of the *fourth beast* in the fire, for the great words of the *little horn*, and to spare the lives of the other *three*, for a *time* and a *season*. Dan. vii. 9—12.

2. THE SON OF MAN invested with universal and everlasting dominion, and the *kingdom of the saints* established, vii. 22—27.

IV. VISION.

V. *Kingdom*.

The *wilful king* to be destroyed at the *time of the end*. Dan. xi. 45. The *saints* to be delivered at the *resurrection of the just*. Dan. xii. 1—3

THE REFORMATION.

At the end of 1290 days from A. D. 70.

1. By *Wickliffe*, A.D. 1360.—1335 days from ditto.

2. By *Huss*, A.D. 1405. Dan. xii. 10—12.

APOCALYPSE.

THE REFORMATION.

First Angel. A. D.

1. *Wickliffe* 1360

Second Angel.

2. *Huss* - 1405

Third Angel.

3. *Luther* 1517

Rev. xiv. 6—12.

This *chronological* scheme * is designed to exhibit a general outline of the visions; to bring into one collective point of view the connection of the parts with each other, and with the whole. The two first visions are emblematical, like *Nebuchadnezzar's* dream, which they were designed to explain and unfold; the two latter are historical, designed to explain the former, and complete the whole; and the correspondence of the several visions with each other, furnishes the safest clue to guide our steps through the mazes of these most abstruse and mysterious prophecies †.

Though the four visions do not commence from the same point of time, yet they run parallel to each other during the period of their *synchronism*, or coincidence of the corresponding parts of each. The symbols employed in each vision are strictly appropriate to the subject, and perfectly consistent with each other in the several parts of it. The same things, indeed, in the different visions are represented by different symbols, as the second kingdom by the *silver* part of the image, a *bear*, and a *ram;* and sometimes different things by the same symbol, as the *little horns* of the first and second visions, the former denoting *Papal*, the latter *Pagan Rome*, or the *Roman* republic. Still, however, the conformity in the one case, and diversity in the other, is so strongly marked by appropriate circumstances,

* The profoundly learned *Mede* styles the *four kingdoms* of *Daniel*, "*a prophetical chronology of times*, measured by the succession of four principal kingdoms, *from the beginning of the captivity of Israel, until* THE MYSTERY OF GOD *should be finished*," p. 654.

† Mr. *Faber*, who has introduced a new era in the study of *symbolical prophecy*, by establishing a stricter mode of reasoning than has been hitherto employed by writers on this most abstruse subject, in his valuable *Dissertations*, Vol. I. chap. 2, has given some judicious observations on the *nature* and *classes* of *such symbols*, and in his Preface the following simple and excellent rules:—

I. *To assign to each prophetic symbol its proper definite meaning, and never to vary from that meaning.*

II. *To allow no interpretation of a prophecy to be valid, except the prophecy agree in every particular with the event to which it is supposed to relate.*

III. *And to deny that any link of a chronological prophecy is capable of receiving its accomplishment in more than one sense.*

By the skilful application of these rules, he has detected several errors in the explanations of his predecessors.

To these rules I will venture to add a fourth:—

IV. *To endeavour to find out the general scheme of the prophecy in question, by careful comparison of the parts with the whole, and with corresponding prophecies earlier and later.*

With such a rule in contemplation, he might have rendered his work more methodical, and less diffusive, and consequently more generally useful.

that if the symbols themselves be correctly defined, and these circumstances carefully attended to, there can be little room for embarrassment or mistake in the general outline, however difficult it may be to explain particular passages, especially in the prophecies yet unfulfilled, towards the time of the end, in the last vision.

THE FIRST DREAM OF NEBUCHADNEZZAR.

This leading prophecy discloses the successions of empire in the heathen world, connected with the fortunes of God's chosen people, the *Jews*, and those only *, the *Babylonian*, *Medo-Persian*, *Macedo-Grecian*, and *Roman*, under the emblem of an image compounded of four metals, encreasing in hardness or durability, *gold*, *silver*, *brass*, and *iron*, and therefore made with hands, or of human fabrication, as *temporary* kingdoms, while the *spiritual* kingdom destined to overthrow them, and to rise on their ruins to universal and everlasting dominion, is aptly represented by "*a stone* cut out without hands," or formed by divine power alone, which smote the image upon its feet, or during the days of the last kingdom, and grew at length, from small beginnings, into a *great mountain*, which filled the whole earth, Dan. ii. 31—41.

1. The *head of gold* is interpreted by *Daniel* to denote *Nebuchadnezzar* himself, or rather his kingdom, whose duration was only seventy years, from the overthrow of *Nineveh* by the confederate *Babylonians* and *Medes*, B.C. 606, to the capture of *Babylon* by *Cyrus*, B.C. 536.

2. The *breast and arms of silver* denoted the *Medo-Persian* kingdom, whose arms and shields were frequently ornamented, or cased with silver; whence *Alexander* instituted that remarkable body of veteran infantry called *Argyraspides*, from their "silver shields," after the conquest of *Persia*, adopting the manners of the conquered nations. It lasted 205 years, from the capture of *Babylon* by *Cyrus*, B.C. 536, to the battle of *Arbela*, B.C. 331.

3. The *belly and thighs of brass* aptly denoted the *Macedo-Grecian* kingdoms of *Alexander* and his successors; for the Greeks usually wore "*brazen armour*," whence they were deno-

* The kingdoms of *Assyria* and *Egypt* were now in subjection to the *Babylonian* empire, they are therefore omitted; as are also the great eastern empires of *Hindustan* and *China*, which never had any connection with the *Jews*.

minated χαλκοχιτωνες Αχαιοι by *Homer;* and the *Egyptian* oracle, upon one occasion, described them as "*brazen men* rising out of the sea," or *Greeks* in brazen armour, landing on the *Egyptian* shore, Herod. b. ii. It lasted 163 years, to the conquest of the first kingdom, *Macedon,* B.C. 168, and 300 years, to the conquest of the last, *Egypt,* by the *Romans,* B.C. 30.

4. The *legs of iron,* and the *feet and toes* partly *iron* and partly *clay,* denoted first, the *Roman* republic in its consular state, when it was strong; and afterwards, in the division of the eastern and western empires, which weakened it; and lastly, the ten kingdoms into which the western empire was divided, after the irruptions of the fierce northern nations. Its *republican* state in which it appeared to *Daniel* began B.C. 448, but did not reach its full vigour till the conquest of *Macedon,* B.C. 168, and ended with the conquest of *Egypt,* B.C. 30, after which it rather declined under the monarchy. The partition of the empire weakened it, until it gradually sunk under the repeated invasions of the *Gothic* and *Vandalic* tribes, and was broken into *ten kingdoms.* The list of these in the Scheme is taken from *Machiavel,* the best, because the most unprejudiced authority, in his history of *Florence,* lib. i, with their respective dates furnished by Bishop *Lloyd.* See Bishop *Newton's Dissertations,* Vol. I. Diss. xiv. or *Faber's* Dissertation, Vol. I. p. 187, 2d edition.

5. The fifth kingdom, which rose on the ruins of the preceding, was *spiritual,* or "not of this world," John xviii. 36. It was at first *the stone* cut out of the rock, without hands, or human power; that "stone which the builders rejected," but which became "the *head stone* of the corner," binding together both *Jews* and *Gentiles* in the same common edifice of *Christian faith,* Ps. cxviii. 22, Matt. xxi. 42, Eph. ii. 15—20; and which is to become, in the *last days,* the "*mountain* of the Lord's house, unto which *all nations shall flow,*" for religious instruction and edification, Micah iv. 1; Isa. ii. 2, from the ROCK CHRIST, Matt. xvi. 18, 1 Cor. x. 4, and his glorified *apostles,* Matt. xix. 28.

THE FIRST VISION OF DANIEL.

This corresponds to the dream, pourtraying the same things under different emblems, but more distinctly and circumstantially. The four kingdoms are now represented by four fero-

cious *wild beasts* rising out of the *sea*, agitated by the four winds striving for the mastery, or produced by *political* convulsions; the "*raging of the sea*," being expressive of "*the madness of the people*," Ps. viii. 1—3.

1. The first beast resembled a *lion* with *eagle's wings*, to express the fierceness and rapidity of *Nebuchadnezzar*, the founder of the *Babylonian* empire. *Jeremiah* described him before as a *lion*, iv. 7, and an *eagle*, xlviii. 40; and *Ezekiel*, as a great long-winged *eagle*, full of feathers, and of divers colours, xvii. 3. But at the time of this vision, "its wings were plucked, and it was made to stand erect only on two feet;" or its career was checked, and its stability weakened, by the victories of *Cyrus*, who first defeated and afterwards slew *Evil Meradach*, and left *Belshazzar*, at his accession, the timorous "heart of a *man*," Ps. ix. 20, not the boldness of *the lion*. His fright and terror at the appearance of the divine hand writing on the wall is recorded as remarkable, vii. 4.

2. The second resembled a *bear*, a voracious wild beast, but more unwieldy, raised on one side, with three ribs in its teeth, aptly expressing the *Medo-Persian* empire, *Darius* the Mede being rather of a sluggish disposition, until roused and stimulated to conquest, on the *Persian* side, by his nephew and coadjutor *Cyrus*, who reduced *Lydia*, *Babylonia*, and *Egypt*, under his dominion, vii. 5.

3. The third resembled a *leopard* in fierceness and agility, with two pair of *wings*, to express extraordinary rapidity, aptly denoting the founder of the *Macedonian* empire, in both respects; "and the beast had also *four heads*," or the four kingdoms of the *Greeks*, namely, *Macedon*, *Thrace*, *Syria*, and *Egypt*, into which his mighty empire was divided, after his death, among his generals, vii. 6.

4. The fourth, which succeeded these in dominion, was the most dreadful and terrible of all, and exceedingly *strong*, with great *iron* teeth, with which it devoured and brake in pieces the others, and trampled upon the residue, and it was *different* from all the foregoing beasts, and it had also *ten* horns. This accurately represents the *Roman* power, the most formidable and destructive of all. Its name, Ρωμη, signifies "*strength*," and its great *iron* teeth correspond to the *iron legs* and *feet*, and its *ten horns* or kingdoms to the *toes* of the image. *Daniel* has not described its shape, but *John* has supplied the deficiency in

the Apocalypse, representing it as compounded of all the rest, or combining their destructive qualities, having "the body of the *leopard*, the feet of the *bear*, and the mouth of the *lion*," and exceeding them in having *seven* heads, but with the same number of *ten* horns, which marks its identity with *Daniel's* fourth beast, Rev. xiii. 1, 2. At the time when the prophet first saw it, *Rome* was in the zenith of her power, as after the conquest of *Egypt;* but was on the decline when the horns appeared.

5. While *Daniel* was considering the ten horns, he observed another *little horn* growing up among them, and behind * three of them, which were plucked up by the roots to make it conspicuous; but it differed from all the rest, in "having *eyes* like a man," as a *seer*, or *bishop* †, invested with *ecclesiastical* authority, and "a *mouth* speaking great things," in its spiritual fulminations, with "a look more stout than his fellows," the temporal horns. Again, he observed it making war with the *saints* of THE MOST HIGH, and prevailing against them, and wearing them out, and speaking words [of blasphemy] against THE MOST HIGH, and thinking to change times and laws, during a period of *a time, times*, and the *division* [or *half*] *of a time*, vii. 7, 8.

This is an accurate delineation of the rise and progress of the *papal* power of *Rome*, during the division of the *Roman* empire in the west, among the barbarous northern nations.

At first, the *pope* was no more than bishop of *Rome*, unnoticed and inconsiderable, not possessing ecclesiastical jurisdiction beyond his own see, and subservient to the emperors. Precedence, indeed, was allowed to him in the general councils, because *Rome* was the imperial city, but this was only a precedence of rank, not of authority.

The removal of the seat of empire by *Constantine* the Great to *Byzantium*, or *Constantinople*, A.D. 330, in resentment for the ill-treatment of the *Romans* on his embracing Christianity, laid the foundation of the papal authority, by removing the controul of the emperor's presence, and accustoming the *Romans* to look up to the pope as their ostensible head. In the next place, the conversion of the *Pagan* invaders to Christianity contributed to extend his influence among them also. For as *Machiavel* observes, "The successors of St. *Peter* were reverenced at first

* Οπισω, Sept. † Επισκοπος, an '*inspector*," or "*overseer*."

by all men; and the sanctity of their lives, and [supposed] miracles, and their [good] examples, did so extend the *Christian* religion, that the princes were under a necessity of obeying [or conforming thereto] to remove out of the way the *great confusions* that were then in the world." The first of these kingdoms, that of the *Huns*, arose about A.D. 356. The end of the *western* empire took place A.D. 476, on the capture of *Rome* by *Odoacer*, king of the *Heruli*, who caused himself to be proclaimed king of *Italy*. By this conquest, he stood "before," or in the way of "the *little horn*." It was necessary, therefore, that this *regal* horn should be "plucked up," and this was effected by *Theodoric*, king of the *Ostrogoths*, who conquered *Odoacer*, A.D. 488, and was proclaimed king of *Italy*, A.D. 493. He removed the seat of his kingdom to *Ravenna*, which also contributed to increase the pope's authority at *Rome*. But it was necessary that this second regal horn should be "plucked up;" and this also was effected by the generals of *Justinian*, the eastern emperor; *Bellisarius*, who defeated the *Goths*, and was proclaimed king of Italy, A.D. 540; and *Narses*, who utterly eradicated their kingdom, in conjunction with their auxiliaries, the *Longobards*, A.D. 553.

Italy now became a province of the *eastern* empire, and was governed by the emperor's lieutenant, *Longinus*, under the title of *Exarch of Ravenna*, who appointed a governor, called a *Duke*, in *Rome*. Soon after, the *Longobards* undertook the conquest of *Italy* for themselves, and *Alboin*, their king, subdued the whole, except *Ravenna* and *Rome*, A.D. 567; and at length, after they had feebly subsisted till A.D. 752, *Aistulphus*, then king of the *Lombards*, extinguished the *exarchate*, and became the third *Italian* horn. In this emergency, the *Romans*, who had thrown off their allegiance to the eastern emperor, A.D. 726, when no longer able to give their support and protection, applied for help to *Pepin*, king of *France*, the most powerful prince of the west, and their neighbour; who came to their assistance with a large army, dispossessed the *Lombards*, and eradicated the third and last horn. Thus were three *Italian* horns successively plucked up before the little horn, not by his own power, but by the interference of others; and in the same way it now became also a *temporal* power, for *Pepin* conferred the exarchate of *Ravenna* upon the pope, A.D. 756. His son *Charlemagne* annexed the duchy of *Rome*, and a considerable

part of *Lombardy* also, to be held as *fiefs*, or the most honourable *benefices*, under him as sovereign, A.D. 774; and he was formally elected *emperor of the Romans* by the Roman people, and crowned by the pope, A.D. 779. And *Louis* the Pious, in the ensuing reign, granted "St. *Peter's* patrimony" to the pope and his successors, *in their own right, principality, and dominion, unto the end of the world*, A.D. 817. Hence the pope assumed the *three keys* in his arms, and the *triple crown*, or mitre, as a *temporal* prince; and "*his look was more stout than his fellows*," the other horns, whom he frequently awed by his anathemas, or excommunications. See *Newton* on *Daniel*, chap. vii. and Bishop *Newton* on *Prophecy*, Vol. I. Disc. 14.

The pope's *spiritual* jurisdiction, also, over the other metropolitan sees was gradually enlarged, and he soon began "*to change* ecclesiastical *times* and *laws*." Near the end of the second century, a violent controversy broke out between the *Greek* and *Roman* Churches, about the day of celebrating *Easter*. *Polycrates*, bishop of *Ephesus*, in a council held there, A.D. 197, decreed in favour of the fourteenth day of the *paschal* moon, according to primitive usage. On the other hand, *Victor*, bishop of *Rome*, in a council held there next year, decreed in favour of the fifteenth day, and absolutely excommunicated the *Asiatic* Churches for their schism. And so the controversy raged until the council of *Nice*, A.D. 325, when *Constantine*, the emperor, put an end to it, by a decree in favour of the *Romanists*; although they were taxed with *judaizing* by their opponents, in celebrating the feast rather with *Caiaphas* than with CHRIST. See Vol. I. p. 67.

At this time another innovation was introduced. The *Greek* Church had held the sixth of *January* both for the feast of the *Nativity*, and of the *Epiphany*, supposing, as was natural, that CHRIST was born on the day that the *star* first appeared to the *magi*. But the Church of *Rome* separated them, under the pretext that the second appearance of the star, on the way of the *magi* to *Bethlehem*, was *holier than the first;* and arbitrarily transferred the first appearance and the Nativity to the twenty-fifth of *December*, which was adopted at *Constantinople*, A.D. 335, not long before the death of *Constantine*, but with great discontents of the citizens, who objected to *Gregory*, the theologian from *Rome*: "*You have divided the feast—you have involved us in polytheism!*" See Vol. I. p. 91.

Not long after, Pope *Damasus* obtained an edict from the emperors *Gratian* and *Valentinian*, about the end of 378, or beginning of 379, vesting him with patriarchal jurisdiction over the whole *western* Church, and, in cases of doubt or difficulty, sanctioning appeals to *Rome*. Several of the Pope's *decretal* epistles to the other western Churches of *Illyricum*, *Gaul*, *Spain*, *Britain*, and *Africa*, are cited by Sir *Isaac Newton*, chap. VIII. And this edict was afterwards renewed and confirmed to Pope *Leo*, by the western emperor, *Valentinian* III. A.D. 445. Adding, that "*for the bishops to attempt any thing without the pope's authority, was contrary to ancient usage, and that the bishops summoned to appear before his judicature must be carried thither by the governor of the province.*" See *Newton*, ibid. But the grand innovator in the *times* and *laws* of the primitive Church was *Gregory* the Great, who was elected pope, A.D. 590. Out of an affected humility, he styled himself *Servus Servorum Dei*, "Servant of the Servants of God," in opposition to the antichristian title of *Œcumenical*, (signifying *catholic* or *universal,)* assumed by *John*, the patriarch of *Constantinople*, "affirming, that any bishop who assumed that title was *the forerunner of antichrist*, by thus *domineering* over his brethren*." Yet, notwithstanding this, *Gregory*, in fact, encroached on his prerogative, by acquitting a priest of *Chalcedon*, who had been condemned for heresy; though *Chalcedon* lay within the eastern patriarch's jurisdiction, as defined by the fourth general council held there; and though *Gregory* professed to reverence the decisions of the four first general councils, as he did the four gospels. But the conjuncture was favourable for the aggrandizement of the see of *Rome*, and *Gregory* would not let it pass.

He also composed a *ritual*, called from him the *Gregorian Liturgy*, in which *purgatory* was set down as an article of faith; and *invocations of saints* and *angels*, veneration of *relics*, *masses* for the living and the dead, toleration of *images* in churches, *pilgrimages*, *lustrations*, abstinence from *meat*, *milk*, and *eggs*, on *fast* days, and the *celibacy* of the clergy, were all taught and enjoined; so that the pontificate of St. *Gregory*, (for he was canonized) forms a new era in the Church, which seems to have

* Ego autem fidenter dico, quia quisquis se *universalem sacerdotem* vocat, vel vocari desiderat, in elatione suâ, *Antichristum præcurrit*, quia *superbiendo se cæteris præponit*. Greg. Lib. VI. Epist. 50. See the *Eighth Letter* of *my Letters to the Rev. Doctor Troy*, *Antijacobin Review*, 1807, Vol. XXVII. p. 508.

been "expressly" foretold "in the *apostacy* of the *latter times*," by St. *Paul*, alluding, in the term ρητως, "*expressly*," or rather, "*oracularly*," to this very prophecy of *Daniel*, 1 Tim. iv. 1—3; Col. ii. 16—19, &c.

In his zeal for propagating the Romish faith, he sent *Austin*, the abbot, on a mission to *England*, in A.D. 599, with forty monks, his assistants, besides some *Franks*, whom they took as interpreters; and who, after they had learnt the language, by their preaching and pretended miracles, made many converts among the *Saxons* and *Angles*, who were heathens; and *Austin* himself, for his successes, was consecrated archbishop of *Canterbury* by *Gregory*, in A.D. 601.

"Hitherto," says *Milton*, "*Austin* laboured well among *infidels*, but not with like commendation, soon after, among *Christians*." For having summoned the *British* bishops to a conference, about A.D. 604, he required them to conform to him in the day of celebrating *Easter*, and in many other rites*, in which that primitive Church differed from the Church of *Rome*; but the *British* bishops and clergy, offended at his haughty demeanour, (for he neither rose to meet them, nor saluted them as brethren, but sat all the while like a pontiff in his chair) neither hearkened to his proposals of conformity, nor would acknowledge him as their primate, being, as they said, under the spiritual authority of the bishop of *Caerleon*; for which *Austin* menaced them with destruction: "*Since ye refuse to have peace with your brethren, ye shall have war with your enemies.*" And accordingly, he or his monks stirred up *Ethelfrid*, king of *Northumberland*, to make war on them, about A.D. 607, who massacred about 1200 of the monks of *Bangor* †, and much

* See a particular account of these, *Prideaux*, Vol. II. p. 186—193.

† *Milton's* account of this transaction from the early *British* writers, *Bede*, the *Saxon Annals*, &c. is curious; and as it tends to shew the different spirit of the *Romish* and *British* Churches at that time, I shall give it in his own words. See *Kennet's History of England*, Vol. I. p. 39.

"Hitherto *Austin* laboured well among *infidels*, but not with like commendation, soon after, among *Christians*. For by means of *Ethelbert*, summoning *the Britain* bishops to a place on the edge of *Worcestershire*, (called from that time *Augustine's* oak) he requires them to conform with him in the same day of celebrating *Easter*, and many other points wherein they differed from the rites of *Rome*; which, when they refused to do, not prevailing by dispute, he appeals to a miracle—*restoring to sight a blind man*, whom the *Britains* could not cure. At this, something moved, though not minded to recede from their own opinions, without farther consultation, they request a second meeting. To which came seven bishops, with many other learned men, especially from the famous

blood was spilt in the war kindled thereby, which lasted a good while. And it was not until A.D. 716, that the *British*

monastery of *Bangor*, in which were said to be 2100 monks, *living all by their own labour*, divided under seven rectors. One man there was who staid behind, a hermit by the life he led, who by his wisdom effected more than all the rest who went. Being demanded (for they held him as an *oracle*) *how they might know Austin to be a man from* GOD, *that they might follow him*, he answered, that *if they found him meek and humble, they should be taught by him:* for it was likeliest to be *the yoke of* CHRIST, both what he bore himself, and would have them bear; *but if he bore himself proudly, that they should not regard him, for he was then certainly not of* GOD. They took his advice, and hasted to the place of meeting; when *Austin*, being already there before them, neither arose to meet, nor received in any brotherly sort, but sat all the while pontifically in his chair. Whereat the *Britains* (as they were counselled by the holy man,) neglected him, and neither hearkened to his proposals of conformity, nor would acknowledge him for an archbishop: and in the name of the rest, *Dimotheus*, then abbot of *Bangor*, is said thus sagely to have answered him. *As to the subjection you require, be thus persuaded of us, that in the bond of love and charity, we are all subjects and servants to the Church of* GOD, (yea to the pope of *Rome*, and every good *Christian*,) *to help them forward, both by word and deed, to be the children of* GOD: *other obedience than this we know not to be due to him whom you term the pope; and this obedience we are ready to give both to him and to every Christian, continually. Besides, we are governed, under* GOD, *by the bishop of Caerleon, who is to oversee us in spiritual matters.*

"To which *Austin*, thus *presaging*, some say *menacing*, replies. *Since ye refuse to accept of peace with your brethren, ye shall have war from your enemies; and since ye will not with us preach the word of life to whom ye ought, from their hands ye shall receive death.* This, (though writers agree not whether *Austin* spake it as his *prophecy*, or as his *plot* against the *Britains*,) fell out accordingly. For *many years were not past*, when *Ethelfrid*, (whether of his own accord, or at the request of *Ethelbert*, incensed by *Austin*,) with a powerful host came to *West Chester*, (then *Caerlegion*;) where being met by the *British* forces, and both sides in readiness to give the onset; he discerns a company of men, not habited for war, standing together in a place of some safety; and by them a squadron armed. Whom having learned, upon some enquiry, to be *priests* and *monks*, assembled thither after three days fasting, to pray for the good success of their force against him: *therefore they first*, said he, *shall feel our swords; for they who pray against us, fight heaviest against us, by their prayers, and are our dangerousest enemies* *. And with that, turns his first charge against the *monks*. *Brockmail*, the captain set to guard them, quickly turns his back, and leaves above 1200 monks to a sudden massacre; whereof scarce fifty scaped. But not so easy work found *Ethelfrid* against another part of *Britains* that stood in arms; whom though at last he overthrew, yet with slaughter nigh as great to his own soldiers.

"To excuse *Austin* of this bloodshed, lest some might think it his revengeful policy, *Bede* writes that *he was dead long before*; although, if the time of his sitting archbishop be right computed, (sixteen years,) he must survive this action. Other just ground of charging him with this imputation, appears not, save what evidently we have from *Geoffry Monmouth*, whose weight we know."

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* How remarkably does this correspond with the description of the *persecuted witnesses* in the Apocalypse, Rev. xi. 5, 6.

bishops were at length prevailed on to acquiesce, and submit to the see of *Rome* in spirituals. See *Milton's early History of England*, and *Spanheim's Historia Christianæ Ecclesiæ*, p. 1118.

The massacre of the *Bangorian* monks, is here dated with *Milton*, A.D. 607. But it probably happened later, when the influence of *Austin* and his monks was better established. *Usher* dates it A.D. 612, or 613. *Religion of the Ancient Irish*, p. 115. *Bede* writes that it happened "long after the death of *Austin*." But *Austin* sate as archbishop sixteen years, which would bring his death to A.D. 617, and that he died in that year, seems to be confirmed by *Dupin*, who mentions a letter of *Boniface* V. elected that same year, to *Justus*, bishop of *Rochester*, congratulating him on his appointment to the see of *Canterbury*, and sending him the pall of consecration. We are therefore warranted to consider this massacre as the first fruits of the *little horn's war with the saints*, about the beginning of the persecuting period of a *time*, *times*, and *division* [or *half*] of *a time*; of which the most probable commencement was A.D. 620, as will be shewn in the sequel. By which time the antichristian title of "*catholic* or *universal*" head of the Church, conferred in 606 upon pope *Boniface* III, by the usurper *Phocas*, who murdered the good emperor *Mauritius*, came to be generally asserted, and admission thereof enforced by the see of *Rome*, wherever *Gregory's Ritual* was introduced and established, as it was about this time throughout the *Latin* Church.

It was not, however, without great reluctance and much opposition, that "the *fellows* of the *little horn*," both temporal and spiritual, were awed into submission by his "*stout looks*," and lofty pretensions. This led to his fulminating *bulls* and *anathemas* against the refractory, his *excommunications* and *interdicts* against princes, prelates, and kingdoms, who were not subservient to his will; and the religious wars, called *crusades*, against *heretics* at home, as well as against infidels abroad; against *the Albigenses*, *Waldenses*, *Wickliffites*, *Lollards*, *Hussites* of *Bohemia* and *Moravia*, *Lutherans*, *Calvinists*, &c. down to the revocation of the edict of *Nantes*, by *Louis* XIV.

"The *little horn* also *spake great words against* THE MOST HIGH." The lowly title of *Servus Servorum* DEI, assumed by *Gregory* the Great, was exchanged for *Vicarius* JESU CHRISTI,

which originally meant the same *, but was afterwards perverted by the adulation of the partizans of the popes, to signify "*the Vicegerent of* JESUS CHRIST," which, by a singular concurrence, meant the same as the obnoxious term Αντιχριστος, "*Antichrist*," originally signifying a "*Pro-Christ*, or *Deputy-Christ*," (like Αντι-βασιλευς, a "*Viceroy*," Ανθυπατος, a "*Pro-Consul*, or *Deputy Consul*,") or "a *false Christ*," who assumed his authority, and acted in his stead; Compare 1 John ii. 18, 19, with Matt. xxiv. 5—24, as well as an "*adversary of Christ*—denying both THE FATHER and THE SON," 1 John ii. 22, by the assumption of their titles; the *popes* being blasphemously styled "*Our Lord God*," "*King of kings, and Lord of lords*," as foretold of *the man of sin*, 2 Thess. ii. 3, 4.

THE JUDGMENT.

"*I beheld till the thrones were erected, and* THE ANCIENT OF DAYS *sate: His vesture was white as snow, and the hair of his head like pure wool; His throne was flames of fire, his wheels glowing fire; A torrent of fire issued and proceeded from before* HIM; *thousands of thousands ministered unto* HIM; *and myriads of myriads stood before* HIM. THE COUNCIL *sate, and the books were opened.*"

"*I beheld then, on account of the voice of the great words which the horn spake; I beheld, even till the beast* [which supported it] *was slain, and its body destroyed, and delivered up to the burning of fire. As to the rest of the beasts, their dominion was taken away, but a prolongation of life was given them for a time and a season*," vii. 9—12.

From this mysterious description, it seems as if the fourth beast, in its last stage, of the empire of *France*, (since *Buonaparte* has been formally crowned by the pope; has adopted "the *iron* crown" of the kings of the *Lombards*, and now "sits in the throne of the *Cæsars*," by his *German* conquests,) is doomed to a tremendous destruction, with the little horn, which

* *Vicarius*, in the classic authors, signified "*a servant of servants.*"

Sive VICARIUS *est qui* SERVO PARET, uti *mos vester* ait.
"Whether he be a *vicar*, who *obeys a servant*; according to *your phrase.*"
Hor. Sat. II. 7, 9.

Esse sat est SERVUM, *jam nolo* VICARIUS *esse!*
"It is enough to be a *servant*, I desire not to be a *vicar!*" Martial. II. 18.

" *it hdtes,*" and has abolished its temporalities, though still upholding its spiritualities, at *the end of the time,* or period appointed. But the lives of the other three beasts in the east, are still to be prolonged for a further period, called " a *time* and a *season.*" What that period may be, is " *sealed,*" or unrevealed in *Daniel.*

7. The vision concludes with the triumphant establishment of the kingdom of the *stone* over all the earth, by the MESSIAH.

" *I saw in the visions of the night, and beheld, as* [it were,] a SON OF MAN, *came himself with the clouds of heaven unto* THE ANCIENT OF DAYS, *and was made to approach before* HIM. *And* [HE] *gave Him dominion, and glory, and a kingdom, that all peoples, and nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom, which shall not be destroyed.*" ——" *And the saints of the* MOST HIGH *shall assume the kingdom, and shall possess the kingdom for ever, even for evermore,*" vii. 13, 14.

This indefinite period seems to intimate the continuance of the kingdom of " the *mountain,*" during the *Millennium* upon earth, and its subsequent translation to heaven through all eternity, as described more fully in the NEW TESTAMENT, Luke i. 33, 1 Cor. xv. 25—28, 1 Thess. iv. 15—17, Matt. xxiv. 30—34, xxv. 31—46, Rev. xx. 4—15.

THE SECOND VISION.

This vision describes, more particularly, the succession of the second, third, and fourth kingdoms. It is dated near the close of the first, which therefore is omitted. The scene, accordingly, is laid at *Shushan,* in the kingdom of *Persia,* on the banks of the *Ulai,* or *Choaspes,* according to *Rennel,* Geography of *Herodotus,* p. 203.

The emblems in this vision are of a different class from those of the former, and are still more appropriate. *Caranus,* the founder of the *Macedonian* kingdom, B.C. 814, being in quest of a settlement, was instructed by the Oracle to follow the guidance of *goats,* which he accordingly did, and following a flock of goats flying from a violent storm of rain to *Edessa,* surprized the city, and made it the seat of his kingdom. Mindful, therefore, of the Oracle, he assumed the *goat* as his ensign, wherever he marched. Justin, lib. vii. 1.

The *ram*, in like manner, was the armorial ensign of the *Persian* empire, as we learn from *Ammianus Marcellinus*, lib. xix. And *rams'* heads with unequal horns, one higher than the other, are still to be seen on the ruined pillars of *Persepolis*. The lower horn denoted the *Median* power; the higher, which came up later, the *Persian*, viii. 1—3.

1. *Daniel* saw "the *ram* standing," or established in his strength, after the succession of the *Persian* power under *Cyrus*; and then, "butting westward, and northward, and southward," or subduing *Lydia*, *Babylonia*, and *Egypt*, with their dependencies, (represented in the former vision by *three ribs* in the *bear's* mouth,) And "he did according to his will, and became great."

2. While he was considering the *ram*, a *he-goat* from the west, with a notable horn between his eyes, (*Alexander* the Great,) who touched not the ground [for swiftness,] came across the whole earth, (or the *Persian* empire,) and ran at the ram, (*Darius Codomannus,*) in the fury of his power; and "was moved with choler against him, and smote the ram, and brake his two horns, and cast him down to the ground, and trampled upon him. And there was none that could deliver the ram out of his hand."

"Therefore the *he-goat* waxed very great. And when he was strong, the great horn was broken, and from it came up four notable horns, toward the four winds of heaven; (namely, the four kingdoms of *Macedo-Greece*, *Thrace*, *Syria*, and *Egypt*, erected by his successors, *Cassander*, *Lysimachus*, *Seleucus*, and *Ptolemy*,") viii. 4—8.

This interpretation is confirmed in the sequel, and also in the fourth vision.

"The *ram* which thou sawest, having two horns, are the kings [or kingdoms] of *Media* and *Persia*. And the rough goat is the king [or kingdom] of *Grecia*; and the great horn between his eyes, is the first king, (*Alexander*.) Now whereas that was broken, and four arose in its stead, *four kingdoms* shall arise out of the nation, but *not in his power*," viii. 20—22.

"And now will I shew thee the truth. Behold, there shall *yet* stand up *three* kings [after him, from whom the vision commenced, *Darius Nothus*; namely *Artaxerxes Mnemon*, *Ochus* *,

* *Ochus* was immediately succeeded by his son *Arogus*, or *Arses*, who nominally reigned two years, and was put to death by his prime minister; who then appointed

and *Darius Codomannus*] and the *fourth*, [*Darius Codomannus*,] shall be far richer than they all: and in his strength, through his riches, he shall stir up the whole [realm] against the realm of *Græcia*."

"And a mighty king, [*Alexander*,] shall stand up, and rule with great dominion, and do according to his will. But when he shall stand up [in his strength] his kingdom shall be broken, and divided toward the four winds of heaven: but *not to his posterity, nor according to his dominion* with which he ruled; for his kingdom shall be plucked up, and given to *others beside them*," [namely, to his four generals,] xi. 2—4.

The fourth and last king of Persia, *Darius Codomannus*, was indeed "far richer" than his three predecessors, on account of the reduction of *Egypt*, which had revolted from the days of *Darius Nothus*. *Alexander*, after the victories of *Issus* and *Arbela*, found immense riches in his camps, in *Babylon*, *Ecbatana*, and *Persepolis*. And *Alexander* only anticipated the invasion which *Darius* had designed to make against *Greece*, on the death of *Philip of Macedon;* as will be shewn more fully in the ensuing Analysis of *Persian Chronology*.

3. The former vision having represented the fourth beast, or *Roman* empire, in its *full strength*, destroying the other beasts, or empires, which strongly excited the uneasiness and curiosity of the prophet to be further informed about it; this proceeds to satisfy his curiosity still further, by pointing out the *rise* and *progress* of that tremendous power, until the *Roman* captivity.

"And out of one of the four horns, [or kingdoms, founded by *Alexander's* successors, namely, the *Grecian* or *Western*,] came forth a *little horn;* which waxed exceeding great toward the *south*, [*Sicily* and *Africa*,] and toward the *east*, [*Macedon*, *Greece*, and *Syria* *,] and toward *the* pleasant land [*Judea*.]

Darius Codomannus in his room. Though noticed in *Ptolomy's Canon*, he is therefore justly omitted here. *Justin* also, omitting *Arogus*, reckons *Codomannus* the immediate successor of *Ochus*. Lib. x. 3.

* The successive changes of empire from the *Assyrians* to the *Romans*, and the progress of the *Roman* conquests, are thus recorded by the Latin historians, *Paterculus* and *Florus*.

1. *Assyrii* principes omnium gentium rerum potiti sunt; dein *Medi*, postea *Persæ*, deinde *Macedones;* exinde duobus regibus, *Philippo* et *Antiocho*, (qui a *Macedonibus* oriundi erant) haud multo post *Carthaginem* subactam victis, summa imperii ad populum *Romanum* pervenit.

"Of all nations, the *Assyrians* first possessed the sovereignty; then the *Medes*, afterwards the *Persians*, next the *Macedonians;* afterwards the two kings, *Philip* [of *Mace-*

And it waxed great, even to the host of heaven. And it cast down to the ground some of the *host*, and of the *stars*, [of the *Jews*,] and trampled upon them, [*Antigonus* and his adherents.] Yea, it magnified itself even against THE PRINCE OF THE HOST. And by it was *the daily* [*sacrifice*] taken away, and *the place of His sanctuary* cast down. And a host was given [it] against *the daily* [*sacrifice*,] by reason of [*Jewish*] transgression; and it cast down THE TRUTH to the ground, and did [according to its will,] and prospered," viii. 9—12.

According to *Varro* and *Dionysius Hal. Italy* was first colonized from *Greece*, and the first *Greeks* who settled there were from *Arcadia*. And *Reineccius* and Sir *Walter Raleigh* are inclined to think, from several passages in *Strabo, Dion. Hal. Pliny*, and *Justin*, that *Italy* derived its name from a colony of the *Ætolians*, who settled there: for the Greek name Αιτολια, *Aitolia*, in the *Æolic* dialect, used by the *Ætolians*, and which is the basis of the *Latin* tongue; was pronounced *Æthalia*, (as found in an island of that name, near *Italy*, peopled by the *Ætolians,)* whence *Italia* was easily formed; and the lower part of *Italy*, in the neighbourhood of *Tarentum*, which was founded by a colony from *Lacedæmon*, was called *Magna Græcia*, in which the Greek language prevailed for a long time.

Rome, founded B.C. 753, and inhabited by *Grecian* colonists, was originally a *little horn*, small and inconsiderable during its *regal* state; but increased rapidly when it became *republican*, B.C. 448, from its thirst for military glory, or conquest, as *Sallust* remarks: Sed *civitas*, incredibile memoratu est, *quantum brevi creverit* adeptâ libertate; tanta cupido gloriæ

don,] and *Antiochus* [of *Syria*,] (both descended from the *Macedonians*,) having been subdued, not long after the conquest of *Carthage*, the supreme power descended to the *Romans*."—Patercul. lib. i. cap. 6.

2. Cedente *Hannibale*, præmium victoriæ *Africa* fuit; et secutus Africam *terrarum orbis*. Post *Carthaginem*, vinci neminem puduit, secutæ sunt statim Africam gentes *Macedonia, Græcia, Syria, cæteraque omnia* quodam quasi æstu et torrente fortunæ; sed primi omnium *Macedones*, affectator quondam imperii populus.

" *Hannibal* being worsted, *Africa* became the prize of victory, and was followed by the *whole globe*. After *Carthage*, no state was ashamed to be conquered. The fall of *Africa* was soon followed by that of *Macedon, Greece, Syria*, and *all other countries;* as if swept away by the tide and torrent of Fortune: and first of all, the *Macedonians*, who once had affected empire." Flor. lib. ii. cap. 7.

Such undesigned coincidences of profane *history* with sacred *prophecy*, are highly gratifying, and furnish the most satisfactory and convincing confirmations of the truth of the foregoing interpretations of these mysterious visions.

incesserat. And this rapid increase of territory is marked in the prophecy *geographically*, by the progress of their conquests: *Sicily* was made a *Roman* province in the first *Punic* war, B.C. 240; *Carthage* was subdued in the second *Punic* war, B.C. 200, and destroyed in the third, B.C. 145; and *Africa* reduced to a *Roman* province, by the conquest of *Jugurtha*, B.C. 105.

Macedon was subdued, B.C. 168; *Greece* reduced to a *Roman* province, B.C. 145, *Syria* and *Asia Minor* humbled, B.C. 187, and reduced to a *Roman* province, B.C. 66. *Jerusalem* was stormed by *Pompey*, B.C. 63; *Antigonus* the last king of the *Asamonean* race, and his adherents, were slain by *Anthony*, at the instigation of *Herod*, who was made king of *Judea* in his room, B.C. 37; *Judea* was made a *Roman* province on the deposal of *Archelaus*, A.D. 6. *Pontius Pilate*, the Roman governor, sentenced CHRIST to be crucified, A.D. 31; and *Jerusalem* was destroyed by *Titus*, A.D. 70.

And the *Roman* captivity was still more minutely described in the angel *Gabriel's* explanation.

"And at the end of their kingdom, [*Alexander's* successors,] when the transgressions [of the *Jews*] are come to the full, a [*Roman*] king, of *fierce countenance*, and understanding dark sentences, shall stand up; and his power shall be great, but not by his own power. And he shall destroy wonderfully, and prosper, and do [according to his will.] And he shall destroy the nobles, and the people of the saints. And through his policy also, fraud shall prosper in his hand, and he shall magnify himself in his heart, and in peace shall destroy many. He shall also stand up against THE PRINCE OF PRINCES. But he shall be [finally] broken without hand," viii. 23—25.

This is a critical description of the *Roman* power and policy, in subduing the world by force or fraud. That peculiar characteristic of the *Romans*, "*the fierce countenance*," first noticed by *Moses*, Deut. xxviii. 50; and again by *Isaiah*, xxiii. 19, is here repeated, a third time, so as to leave no doubt of its application; "*the dark sentences*" or "*ænigmas*," may refer either to those *apologues* of which the *Romans* were fond, (as that remarkable one of the *belly and the members at variance*, by which *Menenius Agrippa* quelled an insurrection of the Plebeians against the Patricians,) or it may denote their eagerness to pry into futurity by the arts of divination. They were "*mighty, but not by their own power*," the singular progress of

their greatness was owing, not so much to their own strength, as to the assistance of their allies, and not seldom to the feuds and divisions of their enemies, of which they were always on the watch to take advantage. And "*they destroyed wonderfully*," both by their arms and their arts; and even "*in times of peace*," by their cruel and bloody combats of gladiators and captives. "*They magnified themselves in their hearts*," for their pride and haughtiness, as "the lords of the world," was intolerable. And a *Roman* magistrate stood up against the PRINCE OF THE HOST, or the PRINCE OF PRINCES, and sentenced him to crucifixion, like the vilest of their slaves!—But this power was to be finally broken without hand, by divine power, as foretold in the first dream.

This description of the *little horn* throughout, from its rise to its destruction, is so exactly applicable in all its parts, to the Roman *temporal* power, and to no other, that we cannot hesitate to adopt it; being sanctioned also by the prevailing opinion of the generality of commentators *.

THE PROPHECY OF THE 2300 DAYS.

Moses had predicted that the desolation to follow the *Roman* captivity, would be of *very long continuance*, Deut. xxviii. 59. And *Isaiah* had enquired from THE ORACLE, in vision, *How long it should continue?* Isai. vi. 11; to which no definite answer was then given. That was reserved for the highly favoured *Daniel*, in a remarkable *episode* introduced into the midst of the second vision, and intimately connected therewith; immediately following the account of the destruction of the *temple* by the *Romans*.

* Mr. *Faber*, following *Whitaker*, has laboured to prove that this *little horn* denotes *Mohammedism*, and that it arose out of the eastern, or *Syrian* horn of the *Macedonian* beast; struck with its close resemblance in spirit, to *Popery*, the corresponding *little horn* of the *Roman* beast. But to this hypothesis there are insuperable objections.

1. *Mohammedism* sprung up in *Arabia*, which never was subdued by *Alexander* or his successors; and not till *long after* the end of their kingdom. It could not, therefore, destroy the *Jews*, nor take away their *daily sacrifice*, nor stand up against THE PRINCE OF PRINCES; all which was done above 530 years before. The *anachronism* is obvious.

2. It breaks the uniformity of the scheme of *Daniel's* visions, which no where else, either introduces, or alludes to this second *ecclesiastical* persecuting power. That was reserved for the *Apocalypse*.

Mr. *Faber* seems here to have receded from one of his own excellent fundamental rules.

"To allow no interpretation of a prophecy to be valid, except the prophecy *agree, in every particular*, with the event to which it is supposed to relate."

VIII. 13. "Then I heard *one saint* speaking: and *another saint* said unto that EXCELLENT SAINT who was speaking, *How long [shall continue] the vision concerning the daily [sacrifice,] and the transgression of desolation;* [which is destined] *to give both the sanctuary and the host to be trampled upon?*

14. "And He said unto him, *Until two thousand and three hundred * evening-mornings,* [or days:] *Then shall the sanctuary be cleansed.*"

* There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kennicott* and *De Rossi's* collations, and in all the *ancient Versions*, except the *Vatican* copy of the Septuagint, which reads 2400, followed by *Symmachus;* and some copies noticed by *Jerom*, 2200; both evidently *literal* errors in excess and defect, which compensate each other, and confirm the mean, 2300.

By a radical and unfortunate error, which has misled many, the great *Jewish* historian, *Josephus*, in his interpretation of the *second vision*, chap. viii. mistook the "*little horn*," ver. 9, and "*the king of fierce countenance*," afterwards, ver. 23, for *Antiochus Epiphanes*, the great oppressor of the *Jews*, the profaner and the spoiler of their temple; and he unjustifiably altered the number 2300 to 1296, in order to make it square with his hypothesis. Ant. x. 11, 7, p. 445, 446, Hudson. Compare p. 540. But although there may be some traits of resemblance, yet, as Sir *Isaac Newton* and Bishop *Newton* justly observe, "By tracing the particulars, it appears, that though *some* of them may agree very well with *Antiochus Epiphanes*, yet *others* can by no means be reconciled to him: but they *all* agree and correspond exactly with the *Romans*, and with *no one* else; so that the application of the character to *them*, must be the right application." *Newton* on *Daniel*, chap. ix. p. 123; and Bp. *Newton*, Proph. Vol. II. p. 52—80.

There is reason, however, to think, that the number 1296, in the present text of *Josephus* is corrupt, and that he wrote 1260 days, or *three years and half;* which is the precise time that he assigns to the desolation: "*Antiochus* having taken *Jerusalem* by storm, and kept possession of it for *three years and six months*, was expelled from the country by the sons of *Asamoneus*."—"He stopped the celebration of the *daily sacrifices* for *three years and six months*." Bell. Jud. Proem. and i. 1, 1. pp. 956—958, Hudson.—But this does not correspond to Scripture; for from the time of the capture of *Jerusalem* by *Antiochus*, to the expulsion by *Judas Maccabeus*, was about *five* years; compare 1 Mac. i. 20 with iv. 36—52; and the *daily sacrifices* were suspended precisely *three years*, compare 1 Mac. i. 59 with iv. 52.

Wintle, in his notes on the place, wavers between the application to *Antiochus* and to the *Romans*, but rather inclines to the former. He retains the genuine number 2300: and to make it square with his hypothesis, he supposes "that the 2300 *mornings* [and] *evenings**, only made up 1150 days, which divided by 365, will give *three* years and *fifty-five* days:" which is not exact. So he concludes with *Gijerus* and *Michaelis*: "*Perhaps we* cannot count *these* days, nor those in Dan. xii. *exactly;* but in the time of *Antiochus they could, when it was most needful!*—which," says he, is "an *ingenious conjecture.*"

——————— *Hic onus horret,*
Ut parvis animis et parvo corpore majus. Hor.

* The *evening-morning* was a civil, or calendar day. See Vol. I. p. 10.

This EXCELLENT SAINT, who uttered the response, was THE ORACLE himself; who before appeared to *Isaiah* in glory, sitting on his throne between the *Seraphim*, Isai. vi. 1, and now appeared to *Daniel*, "as *a man*, standing before him," and bidding the other angel, whom he called *Gabriel*, to explain the vision to the prophet; who was so overpowered with the divine presence, that he fell on his face, in a deep sleep or trance, towards the earth, till *Gabriel* touched him, and restored him to his senses, and set him upright, and then explained to him, more particularly, (as we have seen,) the former *historical* part of the vision; concluding with a reference to the latter *chronological* part, or "*vision of the evening-mornings*," that it "was *true*," or would be verified by the accomplishment; but that the accomplishment was remote, or "*for many days*," and that "*the vision was sealed*," and its further disclosure shut up for the present.

Shocked at the calamities predicted to befal his people, during *some* long continued period of desolation and oppression, "*Daniel* fainted, and was sick for some days. Afterwards he arose, and did the king's business. And he was astonished at the vision, but *none understood*" how the *daily sacrifice* should be taken away, or when the period of 2300 days should begin or end, viii. 15—27.

THE THIRD VISION.

Three years after, a further insight into the last mysterious vision was given to the prophet, immediately after his admirable prayer and confession of his own sins, and the sins of his people, and supplication for the holy mountain of his God; that *his people* might be restored from the *Babylonian* captivity, now drawing to a close, and *the city* be rebuilt: "Yea, while I was speaking in prayer, even the man *Gabriel*, whom I had seen in the foregoing vision, (viii. 16,) *flying swiftly*, touched me about the time of the evening oblation, and informed me, and spake to me, and said:

IX. 22. "O *Daniel*, I am *now* come forth to give thee understanding and information.

23. "At *the beginning* of thy supplications THE ORACLE came forth, and I am come to tell thee [His response,] for thou art greatly beloved. Therefore consider the matter, and *understand the vision*."

THE PROPHECY OF THE SEVENTY WEEKS*.

24. "*Seventy weeks* are determined upon *thy people*, and

* This illustrious prophecy Sir *Isaac Newton* justly represents as "*the foundation of the Christian religion*; for "we have, in this short prophecy, a prediction of all the main periods relating to the coming of THE MESSIAH; the time of his *birth*, that of his *death*, that of the *rejection* of the *Jews*, the duration of the *Jewish* war, whereby he caused the city and sanctuary to be destroyed, and the time of his *second coming*," —"for it is not to be restrained to his *first coming* only." *Newton* on *Daniel*, p. 25, 137.

To deny these, and their application to JESUS CHRIST, has been the great object of *Jewish* writers. And *David Levi*, treading in the steps of his predecessors, has attempted to explain away the meaning of the prophecy in these respects, while he undesignedly verifies the present interpretation in others; and, upon the whole, is a valuable auxiliary to the present interpretations. See his Letters to Dr. *Priestley*.

1. He judiciously counts the time by weeks of years. "These seventy weeks," says he, "are, *without doubt*, 490 years." Thus adopting the authority of the *ancient Versions*, and most approved *Jewish* and *Christian* expositors, and rejecting the reveries of *Michaelis*, *Dathè*, *Blaney*, those *Christian* professors of Hebrew, who count not "70 *weeks*," but "70 *seventies*," 4900, or "*many seventies*," by a vague and indefinite hypothesis.

2. He correctly terminates the prophecy with the destruction of *Jerusalem* by *Titus*, with *Mede* and *Scaliger*, A.D. 70.

3. Though he nominally begins the prophecy with the former destruction of *Jerusalem* by *Nebuchadnezzar*, professing to follow the incorrect chronology of *Ganz*, (shewn before to fall short of the truth no less than 166 years,) yet, in reality, he dates the commencement from the time of *Nehemiah's* reform, B.C. 420, as may appear from the following sketch of his argument: *Letters*, &c. Part II. 80—102.

"The *Jewish* nation, at their return from *Babylon*, did not undergo a thorough reformation, but on the contrary, still continued in *many* of their sins; for, in the first place, they had not entirely put away the *strange women*, (Neh. xiii. 4—24,) neither did they give the proper portion to the *Levites*, (ver. 10,) they also profaned *the sabbath*, (ver. 15,) and oppressed each other with *usury*, (ver. 1—3.) And they persisted in their sins during the *second temple*. The prophet *Daniel*, therefore, foretold that GOD, of his long suffering toward *Judah*, would wait, not only *seventy* years, (as in the *Babylonish* captivity,) but even *seven times seventy years*; after which, their kingdom should be cast off, and their dominion cease, and they themselves *return in captivity* by the *Romans*."

4. And he thus excellently explains the magnificent exordium of the prophecy.

"*Seventy weeks* are determined," 1. "*to finish the transgression*," i. e. IDOLATRY; 2. "*to accomplish their sin*," i. e. WHOREDOM; and 3. "*to make atonement for iniquity*," i. e. MURDER, which they *added* to their former sins, instead of repenting, during the *second temple*.

Here *Levi* candidly confesses the leading sins of his nation, especially that crying sin of MURDER, from "the murder of the prophet *Zechariah* the son of *Barachiah*, even between the sanctuary (*ναον*) and the altar," Matt. xxiii. 35, soon after their return, to the murder of JESUS CHRIST, which filled up the measure of theirs and their forefathers' iniquities, and which was retaliated by "the *oppression*, *misery*, and *almost universal contempt* under which, he complains, the *Jewish* nation are still labouring."—"*All this* was to come upon them," says he, "for the *abominations* which they had committed

upon thy *holy city, to complete the transgression* and *consummate sins; to expiate iniquity*, and *introduce everlasting righte-*

during both the *first* and *second* temples." And he apprehends that "this is to last until they shall either *thoroughly repent*, or receive *the full punishment* for *all* their *iniquities*," and then "*to bring in everlasting righteousness*," or by means of the *restoration of the Jews*, to bring *all nations* to the knowledge of the ONE TRUE GOD, Isai. ii. 2, 3, and xviii. 3, and Zeph. ver. 3—9. Letters, Part I. and II.

5. He supposes the parenthetical prediction, ver. 25, to refer to the first return, after the *Babylonish* captivity, and "the continued *troubles* and *alarms* they underwent from their *enemies*, during the building of the *temple* and repairing *the wall*," as mentioned by *Ezra*, iv. 1—12, and *Nehemiah*, iv. 16. But this cannot be; for the promise to *Daniel*, "*thou shalt return*," was not fulfilled at the first return, which he survived, and soon after died in captivity; it remains, therefore, to be fulfilled, at the last return, at the *resurrection of the just*, as expressly repeated to *Daniel* at the close of the book. "But go thou thy way till the end, for thou shall *rest* [till then,] and shalt *stand in thy lot* at the end of [the 1260] days," xii. 13.

6. He rightly considers the important term דבר, *Dabar*, both in ver. 23 and 25, as equivalent to the fuller expression, דבר יהוה, *Dabar Iahoh*, "*the word of the Lord*," at the beginning of the chapter, ix. 2; and, indeed, that the PERSONAL WORD, or ORACLE, is meant in this prophecy, appears from the parallel prophecy of *Ezekiel*, evidently alluding to *Daniel's* intercession and supplication for his people, which THE ORACLE declared to *Ezekiel* should be ineffectual to avert the second captivity, even though it were supported on each side by those two most powerful intercessors, *Noah* and *Job*, Ezek. xiv. 12—20.

Levi justly censures the rendering of this term, "*commandment*," in the English Bible, "by which *Christians* have confounded the prophecy, and bewildered themselves, so as to have *no fixed period* from whence to begin the seventy weeks." See the preface to this volume.

7. The last clause of the exordium, "to *anoint the Holy of Holies*," he understands of "the consecration of the *second* temple." But the most learned *Jewish* doctors, *Abarbanel*, *Manasseh ben Israel*, &c. confess, that the *Holy of Holies*, or *sanctuary* of the second temple, was never anointed or honoured with the *Shechinah*, or divine glory, like *Solomon's*. And *Nachmanides* has given the true exposition: "*This Holy of Holies* is THE MESSIAH who is sanctified (or separated) from the sons of *David*." It should therefore be rendered THE SAINT OF SAINTS, to remove the ambiguity.

And THE SAINT OF SAINTS was actually "anointed with the HOLY GHOST, and with POWER," at his *baptism*, and again, at his *transfiguration*, Acts x. 38; and "with the *oil of gladness* above *his fellows*," at his resurrection, Psalm xlv. 7, ii. 7, Heb. i. 1—8. *Levi* unskilfully objects, that the ה emphatic, or demonstrative prefix, is wanting to משיח, *Messiah*, or "*anointed*;" but it is superfluous, because of "THE LEADER," to which it is adjoined.

And THE MESSIAH was also "THE LEADER," as we have seen that epithet applied to him, 1 Chron. v. 2, Isai. lv. 4, Matt. ii. 6, citing Micah v. 2. Both, therefore, are epithets of CHRIST; *David Levi*, then, is guilty of a palpable violation of the *unity* of the prophecy, (of which he can scarcely be conceived to have been ignorant,) when he split these terms; appyling *Messiah*, or the *anointed*, to king *Agrippa*, who, he says, was *cut off* by *Vespasian*, in the middle of the last week, A.D. 66; and *the Leader*, to *Cyrus*, ver. 25, and to *Titus*, ver. 26, thus introducing a *trinity* of persons into the prophecy, the most revolting and incomprehensible.

ousness; and *to seal up vision and prophecy,* and ANOINT THE SAINT OF SAINTS.

The hypothesis indeed, confutes itself: *Cyrus* could not be the first leader, nor *Titus* the second. For the first was to come after *seven* weeks and *sixty-two* weeks, or sixty-nine weeks, near the close of the prophecy. Nor could *Cyrus* come after the seven weeks singly, as he understands it; because the seven weeks actually commenced long after his death. And *Titus* could not be the second *leader,* because the word of the original is uniformly applied in the Old Testament, either to the kings of *Israel* or *Judah,* or to the rulers of their households, and never to a *foreign* or *hostile* prince. See *Calasio's* Concordance.

Agrippa was king of *Galilee,* and never was "*anointed*" king of the *Jews;* nor was he *cut off* in A. D. 66: for both he and his sister *Berenice,* (the mistress of *Titus,*) were alive in A. D. 69, when they assisted *Vespasian* against *Vitellius. Josephus* also cites two letters of *Agrippa,* written after his history of the *Jewish war.* And *Photius,* in his *Bibliotheca,* cites *Justus* the *Tiberian,* as representing that *Agrippa* received an *enlargement of his kingdom from Vespasian;* and died after a long reign of fifty-one years, in the third of *Trajan,* A. D. 100.

8. *Levi* renders literally the concise phrase, ver. 26, ואין לו, "*and not to him,*" as if signifying "there shall be no more of him," *(Agrippa,)* for "after his death, there shall be no more *kingly* power to the Jewish nation unto this day." But the Vulgate expresses its true meaning: *Et non erit ejus* populus qui eum negaturus est. "*And* the people that shall deny him *shall not be his;*" as *Moses* predicted,

> "*Their own iniquity* hath corrupted his children, (now) *not his,*
> A *perverse* and *crooked generation,*" Deut. xxxii. 5.

9. Following the English Bible, *Levi* renders the Hebrew כנף, *Chanaph,* "*overspreading;*" but it literally signifies "*a wing,*" and here probably denotes the same as πτερυγιον του ιερου, the "*pinnacle of the temple,*" Matt. iv. 5, or the *portico,* or *battlement* of the temple, or "*holy place,*" where "*the abomination of desolation,*" or the *idolatrous,* and therefore *abominable desolating* standards of the *Romans* were to be "*placed*" at the siege, Matt. xxiv. 15. See Vol. I. p. 430. "*The daily sacrifice,* then *absolutely* taken away" at the destruction of the temple, was "*virtually* abrogated" when THE MESSIAH was cut off, according to *Eusebius.* See Vol. I. p. 94—100.

P.S. The three aforesaid professors of Hebrew, *Michaelis, Dathè,* and *Blaney,* conspired to set aside the prophet *Daniel's* testimony to the *violent* death of the MESSIAH, by a most unwarrantable change of the received punctuation; reading the verb יכרת, actively, *iachreth,* "*He shall cut off*" [the people of the *Jews,*] instead of *ichareth,* passively, "*he shall be cut off;*" in defiance of all the ancient Versions, and the grammatical construction of the whole passage, and of the parallel passage of *Isaiah,* liii. 8.

> "He was *cut off* from the land of the living:
> *Through the wickedness of my people* [*Isaiah's* people,]
> *He was smitten to death.*"

Here the corresponding verb נגזר, *Nigazar,* is indisputably passive, and must be rendered, "*He was separated,* or *cut off.*" See a critique on the *German* professors, *Michaelis, Dathè,* and *Eichorne,* respecting this prophecy, in the *Inspector,* p. 194—199. *Eichorne* rejected the book of *Daniel* entirely; and *Michaelis,* after labouring with much perverse ingenuity, like the cuttle fish, to perplex and confound the meaning, concludes, that "so far from counting the prophecy of seventy weeks, the *great bulwark of the*

25. "*Know* then and *understand:*

From the going forth of THE ORACLE to restore [thy people] and to rebuild *Jerusalem*, until MESSIAH THE LEADER, shall be *seven* weeks and *sixty-two* weeks.

(Thou shalt return, [and *thy people*, at the end of the vision of 2300 days,] and *Jerusalem* shall be *rebuilt* *, both *the street* and the *breach* [of the wall,] even in straitness of times.)

26. "And after *the sixty-two* weeks shall MESSIAH be cut off †; *and* [*thy people*] shall *not* be *His* ‡: *a people of* THE LEADER TO COME shall destroy both *the city* and *the sanctuary* §; and its end shall be in a deluge. And until the end of the war, *desolations are decreed.*

27. "But *one week* shall establish a [*new*] *covenant* with *many* ‖; and *half of the week* shall abrogate the [*daily*] *sacrifice* and *oblation* ¶. And upon the pinnacle [or battlement of the temple shall stand] *the abomination of desolation* **, even until the consummation [of the 2300 days ††:] But, then the decreed [desolation] shall be poured [in turn] upon *the Desolator* ‡‡.

This *chronological* prophecy, (which I have attempted to render more closely and intelligibly, supplying the ellipses necessary to complete the sense of the concise original,) was evidently designed to explain the foregoing vision, especially in its *chronological* part of the 2300 days: at the end of which the predicted "*desolation* of the *Jews*" should cease, and their "*sanctuary be cleansed*," or their temple finally be rebuilt; by determining a certain fixt point or epoch within it, namely, the destruction of the city and temple of *Jerusalem* by the *Romans*, A.D. 70, for, counting backwards from thence seventy weeks of days, or $70 \times 7 = 490$ years §§, we get the beginning of the period,

Christian religion, he, on the contrary, was *most apprehensive of its cause being undermined thereby.*"

* Deut. xxx. 3; 2 Sam. vii. 10; Isai. lx. 10; Tobit xiv. 5, &c.

† Isaiah liii. 8.

‡ Exod. vi. 7; Deut. xxxii. 5; Hos. i. 9; John xix. 15.

§ Dan. viii. 12: Matt. xxii. 7; John xi. 48.

‖ Isai. xlix. 8; Jer. xxxi. 31; Heb. ix. 15; John xi. 42; Acts ii. 41, iv. 4, vi. 1—7.

¶ Heb. vii. 27.

** Matt. xxiv. 15.

†† Dan. viii. 14; Luke xxi. 22; Rom. xi. 25.

‡‡ Numb. xxiv. 24; Isai. li. 22, 23; Luke xxi. 24.

§§ *Days* are put for *years* in scriptural and prophetic language, see Levit. xxv. 8; Numb. xiv. 4; Ezek. iv. 6.

B.C. 420; and this being known, the end of the period also, A.D. 1880; for 420+1880=2300.

The destruction of *Jerusalem*, therefore, divides the whole period into two unequal parts; the former, consisting of 490 years, beginning B.C. 420; the latter, of 1810 years, ending A.D. 1880.

I. The former part, and its divisions, noticed in this vision, are first to be considered.

1. The seventy weeks, or 490 years of which it consists, are *historically* divided into 62, 7, and 1, weeks; and the one week, subdivided into a *half week*. At the expiration of 62+7=69 weeks, or 483 years, MESSIAH THE LEADER was to send forth "*his armies*, (the *Romans*,) to destroy those *murderers*, (the *Jews*,) and to burn their city," Matt. xxii. 7. And, accordingly, the *Jewish war* commenced in the last, or seventieth week, A.C. 65, during the administration of *Gessius Florus*, whose exactions drove the *Jews* into rebellion, according to *Josephus*, Ant. XX. 10, 1.

2. "*After* the sixty-two weeks," but not immediately, "the MESSIAH was *cut off*;" for the sixty-two weeks expired A.D. 14; and the *one* week, or *passion week*, in the midst of which OUR LORD was crucified, A.D. 31, began with his public ministry, A.D. 28, and ended with the martyrdom of *Stephen*, A.D. 34. (See the Articles of THE MINISTRY OF CHRIST, and GOSPEL CHRONOLOGY, Vol. I. p. 94—101, in which is given the luminous account of the *passion* week, in reference to *Daniel's* prophecy, by *Eusebius*.) The *passion* week, therefore, began two weeks after the sixty-two weeks, or at the end of sixty-four weeks; and there were five weeks, or thirty-five years, after the passion week, to the destruction of *Jerusalem*. So that the seventy weeks must be *chronologically* divided into sixty-four, one, and five weeks *. For the *one week* in the prophecy is evidently not the *last* week of the *Jewish* war, and cannot, therefore, follow in the order of time, the sixty-two and seven weeks.

The magnificent opening of the prophecy itself, seems to blend

* This simple and ingenious adjustment of the *chronology* of the seventy weeks, considered as forming a branch of the 2300 days, was originally due to the sagacity of *Hans Wood*, Esq. of *Rossmead*, in the county of Westmeath, IRELAND, and published by him in an anonymous Commentary on the *Revelation of St. John*, London, 1787. Payne. 8vo. Whence I republished it in the *Inspector*, 8vo. 1799. And afterwards, in the *Orthodox Churchman's Magazine*, 1803; and now more correctly, 1809.

the fortunes of the *Jews* and of *mankind* together, in the important period destined, 1.. "To complete the transgression, and consummate the sins" of the *Jewish* nation, "when their transgressions should come to the full," or they should "fill up the measure of the iniquity of their forefathers," Matt. xxiii. 32, by rejecting and "cutting off" THE MESSIAH, Isai. liii. 8; Acts ii. 23, iii. 13—15, v. 30, 31. 2. "To cover or expiate the iniquity of the human race, by the voluntary sacrifice of himself," Isai. liii. 4—6; 1 Pet. i. 19; Heb. ix. 26; John i. 29, &c.; and also "to introduce everlasting righteousness," during "*the kingdom* of THE GOD OF HEAVEN," and of *his saints*;" which he was to found and establish upon earth; thence to be translated to heaven at the end of the world, Dan. vii. 13, 14, &c.; 1 Cor. xv. 23—28, &c. And, 3. "To seal, or close *prophetic vision*," when the grand scheme of Divine economy, in the *Patriarchal*, *Mosaical*, and *Evangelical* dispensations, should be sufficiently revealed to mankind by OUR LORD and his *apostles*, before the end of the seventy weeks; after "THE SAINT OF SAINTS should, on his resurrection, be anointed," or "invested with *all authority* in *heaven* and earth," Matt. xxviii; Rom. i. 4, &c.

"The decree of THE ORACLE for restoring the *Jews*, and rebuilding *Jerusalem*," could not refer to their return from the *Babylonish* captivity, which was now past, and the city rebuilt by *Nehemiah*, long before the commencement of the prophecy, B.C. 420, in the fourth year of *Darius Nothus;* it must, therefore, relate to the *final* restoration of the *Jews*, and rebuilding of their city, after the long-continued desolation which was to follow the *Roman* captivity, and to end with the period of 2300 days. Then follows a parenthetical apostrophe to the prophet himself, foretelling his, (and his people's,) final return, at "the end of 2300 days," or "resurrection of the just," Dan. xii. 13; Luke xiv. 14, &c. analogous to the parenthetical remark in *Nathan's* prophecy to the same effect, 2 Sam. vii. 10, and the rebuilding of the city, Isai. lx. 10; Ezek xlviii. 30; Zech. ii. 4.

When the *Jews* should reject and cut off THE MESSIAH, they should also be rejected by him, and "no longer *his*" peculiar people, as expressly foretold by *Moses*, Deut. xxxii. 5, (more correctly translated,) and by the *prophets*, Hosea i. 9, &c., until their final adoption, Zech. viii. 8; and "the *Roman armies*" were to be sent, as "a people of MESSIAH TO COME" in judgment, in order to be the executioners of indignation against

that "wicked and apostate generation" of the *Jews*, Matt. xxiii. 35, 36.

"*The abomination of desolation*," were the *desolating* standards of the *Roman armies*, which were held in *abomination* by the *Jews*, on account of the *idolatrous* worship paid to the images of their gods which they displayed. The phrase occurs in the same sense afterwards, xi. 31, xii. 11; and its signification is ascertained by OUR LORD himself, in his reference to, and citation of this very prophecy of *Daniel*, Matt. xxiv. 15, as explained of "the Roman *encampments* besieging *Jerusalem*," Luke xxi. 20. This testimony of OUR LORD himself, is decisive to prove that the seventy weeks expired with the destruction of *Jerusalem* *, A.D. 70, and, consequently, that they began, B.C. 420. And the fourth and last vision of *Daniel* is also decisive to prove, that the joint beginning of the 2300 days and seventy weeks, was in the reign of *Darius Nothus*, xi. 1, 2.

II. The latter part of the grand period of 2300 days, consisting of 1810 years after the destruction of *Jerusalem*, in like manner, contains three remarkable numbers of dates, 1260, 1290, and 1335 days, noticed in the last chapter.

THE 1260 DAYS.

This was the disastrous period of a *time*, *times*, and *division* (or *half*) of *a time*, during which the *papal little horn* of the *fourth beast*, or *Roman* empire, now become *Christian*, should "*make war with the saints of* THE MOST HIGH, *prevail against them*, and *wear them out*," by various modes of persecution and oppression, until the time of the end, and the judgment of the

* This also is the opinion of the *Jews*, as we have seen in the foregoing note, reviewing *Levi's* interpretation, and of the most skilful Christian commentators and chronologers, *Mede*, *Scaliger*, *Wood*, &c. The fullest exposition of *Mede's* opinion, is in the following passage of his works, p. 663.

"These seventy weeks of *Daniel* are a *little provincial kalendar*, containing the time that the *legal worship* and *Jewish state* was to continue, from the rebuilding of the sanctuary under *Darius Nothus*, until the final destruction thereof, when the kalendar should expire: within the space whereof their commonwealth and city should be restored; and sixty-two weeks after that, the *Messias* be slain for sin; and at the end of the whole seventy, their city and temple again destroyed, and their commonwealth utterly dissolved."

Mede, however, confounded *Darius Nothus* with *Darius Hystaspes*, "in the second year of whose reign, the whole temple, after a long interruption, began to revive," p. 697. It was in the fourth year of *Darius Nothus*, that *Nehemiah's* reform was completed, B.C. 420.

ANCIENT OF DAYS, Dan. vii. 21—26. And this is afterwards described, as during which, " the power of the *holy people* should be scattered," xii. 7.

A *time* in the Chaldee language frequently signifies a *year;* and is so understood by *Daniel* himself, iv. 25—34; and in the phrase " at the end of *the times*, even of *years;*" which is paraphrased in the English Bible " after certain *years*," xi. 13, the period therefore denotes *three years and half*, or forty-two months, or (allowing thirty days to the primitive month,) 1260 days, as this mysterious period is explained in the apocalypse, Rev. xii. 14, xi. 2, 3, xii. 6. This woful period of persecution is to expire along with the grand period in A. D. 1880, " after which the *holy people*, or *saints*, are to be delivered;" therefore, counting backwards from thence, we get A. D. 620 for the time of its commencement: which corresponds, as we have seen, with the *Bangorian* war in *Britain.*

It is truly remarkable, that the *Mahometan* power in the east, sprung up the very same year; for " *the false prophet*," as *Mahomet* is styled in the Apocalypse, in A.D. 620 or 621, broached his celebrated journey to heaven in company with the angel *Gabriel*, which was so ill received by his countrymen at first, that he was forced to fly from *Mecca*, A.D. 622, whence the *Arabian* era of the *hejira*, (" flight,") commenced; upon which he published his commission from GOD, in the *Koran*, to persecute *infidels* *.

The joint persecutions of the eastern and western *apostacy*, are foretold in the Apocalypse, chap. xiii. as will be shewn in the sequel.

This commencement of the 1260 days, analytically deduced, by a chain of reasoning from the context, is surely preferable to A.D. 606, adopted by Bishop *Newton*, *Faber*, and others; upon the hypothetical ground that this was the year in which the title of *universal Bishop* was conferred on the Pope, by the usurper *Phocas;* and the same year also in which *Mahomet* retired to his cave in Mount *Hara*, to fabricate his imposture. Neither of these events, in themselves, properly *constituted*, though they were the *forerunners* of *persecution*, not long after.

To comfort the faithful under the gloomy prospect of the corruptions of the *Romish* Church in the west, and the consequent

* See *Sale's Prelim. Discourse*, p. 39—49; and *Koran*, p. 236, and 149, 278.

persecutions of the *saints* produced thereby throughout this period; the prophet was favoured (and by the spiritual HIGH PRIEST himself, who solemnly announced the term of it,) with a cheering, but transient glance of the BLESSED REFORMATION, which took place in the course of it, by those wise and pious persons, who *protested* against the errors of the Church of *Rome*.

THE 1290 DAYS.

"Many shall be purified, and made white, and proved, [in the furnace of persecution,] while the wicked shall do wickedly [in persecuting them.] And none of the wicked shall understand [these prophecies,] but the wise shall understand. Now, from the time that the *daily* [*sacrifice*] *shall be taken away*, and *the abomination of desolation set up*, there shall be 1290 days," xii. 5—10.

The date of the destruction of *Jerusalem*, A.D. 70, is here marked by its two peculiar characters, in the second, third, and fourth visions. Counting forwards, therefore, from thence 1290 years, we get A.D. 1360, the precise year in which *John Wickliffe* first began to preach against the errors of the Church of *Rome*, at *Oxford*, in *England*, who may justly be styled *the harbinger of the Reformation, England's morning star.*

1. This is no novel hypothesis: it is as old as the Reformation itself. So early as the year 1390, *Walter Brute*, an *Englishman*, in the reign of *Richard* II. published a treatise *Of the revelation of Antichrist in Britain*, in which is the following remarkable passage, cited by *Fox*, in his *Monuments*, Vol. I. p. 441.

"Yet is she [the Church of *Rome*,] ignorant that within *a little while*, shall come the days of her destruction:——Because, that from the time *the continual sacrifice was taken away*, and *the abomination of desolation placed*, there be passed 1290 days, according to *Daniel*. And the chronicles added, do agree to the same," [A.D. 70 + 1290 = A.D. 1360.] Indeed from this, and other passages of his work, *Walter Brute* appears to have been a man superior to the dark age in which he lived, and to have had a surprising insight into the principal prophecies respecting popery.

2. *John Bale*, Bishop of *Ossory*, who flourished about the time of the introduction of the Reformation into *Ireland*, A.D.

1535, in his valuable work, *De Scriptoribus Britannicis*, delivers the following encomium upon *Wickliffe*.

"THE ETERNAL FATHER raised him up, by his Spirit, in the year after our Saviour's nativity, 1360, to stand forth a magnanimous champion of JESUS CHRIST, in defence of his truth, amid the darkness of *impious locusts*, (Rev. ix. 2, 3,) and to become the most invincible instrument of that age, against *Antichrists*."

3. *Henry Wharton*, that very learned English divine, who flourished near the close of the seventeenth century, in his Appendix to *Cave's History*, thus describes him and his doctrines:

"He began to be famous in the year 1360. About which time he first sharply attacked, both in his preaching and writings, the grievously encreasing *superstitions* of the age,—the enormous *tyranny* of the pope of *Rome* over *the Church*, now grown inveterate,—the *erroneous dogmas of faith* universally received in the schools,—and that most scandalous depravity of *vicious morals*, admitted by all, and even defended by most; and especially he maintained, with equal constancy and erudition, the *rights of the royal authority*, and of *the ecclesiastical order* against the *enormous usurpations of the see of Rome*, and of the *Mendicant Friars*."

4. The author of *Sacræ Heptades*, or a Treatise on *Daniel's* seventy weeks, cited by the learned *Whiston* *, in his Treatise on the *Revelation* in 1706, p. 240, explains it in the same way.

"If we take *Daniel's* era, that is, the *ceasing of the daily sacrifice*, by the destruction of the temple, which was in the year of our Lord 70, and add unto that number 1290, limited by the same prophet, it cometh to the year of our Lord 1360. About which time the excellent *John Wickliffe*, in *England*, and shortly after *Johannes de Rupescissa*, in *France*, (whose labours on the Apocalypse are said to be extant,) prophesied, or rather declared, many prophecies of the Apocalypse concerning *Antichrist*."

5. The learned and judicious *L'Enfant, Concile de Constance*, Tom. I. p. 201, thus describes *Wickliffe* and his doctrines.

* This simple and obvious solution, adopted by *Whiston*, above a hundred years ago, has been strangely overlooked by succeeding commentators, down to the present time; *arbitrarily* assuming, that the 1290 and 1335 days began along with the 1260. Hence *Faber's* perplexities, and new coinage of "*the afterhood* of the times."

"He began to make a noise in 1360, by strongly opposing the attempts of *the Monks*, who, under colour of their *exemptions*, violated the rules and statutes of the university of *Oxford*. ——In 1380, he undertook an English translation of the Bible. ——In 1381, he began to attack the dogma of *transubstantiation*.—Among other things, he said, that for several years past, [from about the time of *Radbertus*, A.D. 820,] the Church had erred respecting the *sacrament of the Eucharist*; and that *he was resolved to bring her back from idolatry to the service of* THE TRUE GOD."

The determination of the commencement of *Wickliffe's* testimony, in the year 1360, by so many *independent* authorities, is really remarkable.

THE 1335 DAYS.

——"*Blessed* is he that *waiteth*, and cometh to the 1335 days," xii. 12.

This is evidently a continuation of the former sentence, announcing a later period to be counted from the same fixed date, A.D. 70, which will bring us to a more advanced stage of the *Reformation*, when *John Huss* began to preach against the corruptions of the Church of *Rome*, at *Prague* in *Bohemia*, A.D. 1405. The correctness of this date is also vouched by the following authorities:

1. The author of *Sacræ Heptades* thus proceeds:

"Besides that number of 1290, the number 1335, to which the prophet *Daniel* gives a *blessing*, is also fulfilled: for, account that from the *desolation of the temple*, and *ceasing of the daily sacrifice*, which happened about the same year of our Lord 70; add, I say, to that 70 the number 1335, and it cometh fully to the year of our Lord 1405.——Soon after which time, was assembled the great Councell of *Constance*.——In the same Councell, the godly Bohemians, *Johannes Huss*, and *Hieronymus Pragensis*, openly *protested* against the Pope; saying, that *if he did not follow* CHRIST *in his life, he was not* CHRIST'S VICAR."

2. *L'Enfant* gives the following account: Tom. I. p. 26, 205.

"*John Huss* rendered himself very famous in 1405, by his preachings in *Bohemia*, at the celebrated chapel of *Bethlehem*, [in *Prague*,] of which he was curate.—It does not appear that he was accused of any innovation before this time."

These luminous interpretations of our early *Protestant* divines, derive additional force and authority from the *Apocalypse*. For, as we owe to the visions of *John* the true interpretation of *Daniel's* mysterious *time, times, and half a time;* so to his subsequent visions we likewise owe a fuller revelation of the illustrious harbingers of the Reformation, *Wickliffe* and *Huss*, and also of its founder, *Luther;* in the following remarkable description of the three detached *angels*, or *luminaries of* THE CHURCH, following each other in succession.

1. *The first angel* is thus described, Rev. xiv. 6, 7. "And I saw *another angel* flying in mid-heaven, having THE EVERLASTING GOSPEL to preach to the dwellers upon the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, *Fear* GOD, *and give glory to Him, for the hour of his judgment is come: and worship Him who made the heaven and the earth, the sea and water-springs.*"

This angel, who is styled "*another*," as being different from those of the celestial choir who sung *the new song* of THE LAMB, Rev. xiv. 3, vii. 11, excellently represents the evangelist *Wickliffe*, who, by his vernacular translation of the Bible, first made, as it were, a republication of the *primitive Gospel;* which heretofore had been *sealed* or locked up from the vulgar of every nation of *Europe*, in the learned languages, and prohibited from the *laity*, by the spiritual tyranny of the see of *Rome*, wishing to rivet the chains of her votaries, by the blindness of ignorance. This first harbinger of the Reformation, warned the western world against "*worshipping the creature instead of* THE CREATOR," in compliance with the reigning superstitions and idolatries of the Church of *Rome*. By a usual anticipation in Scripture, GOD'S impending "*judgments*" are denounced as already come.

2. The *second angel* is thus described, ver. 8.

—"And another angel followed, saying, *Babylon is fallen, is fallen, that great city! because she hath made all the nations drink of the poisonous wine of her fornication.*"

This second angel, with equal propriety, represents *Huss*, the disciple and the follower of *Wickliffe:* who preached still more pointedly against the errors and corruptions of the Church of *Rome;* and foretold her doom, under the title of the *mystical Babylon*, that *mother of harlots*, or fruitful parent of *superstition* and *idolatry* in the west, as *Babylon* had been in the east, even

from the days of *Nimrod*, Gen. x. 9, 10, and of rebellion, Gen. xi. 1—9; whose fall he anticipates in the language of *Isaiah's* watchman, "*Babylon is fallen, is fallen, and all the graven images of her gods He hath broken to the ground,*" Isai. xx. 9.

3. The *last angel* is thus described, ver. 9—11.

—"And a third angel followed them, saying with a *loud* voice, *If any one worship the wild beast and his image, and receive* [*his*] *mark in his forehead, or in his hand, the same shall drink of the wine of God's wrath, poured out, unmixt, into the cup of his indignation: and he shall* be *tormented* with fire and brimstone, before the *holy angels*, and before THE LAMB; and the smoke of their torment ascendeth *for ever*," &c.

In this third angel, the sagacity of *Mede* first descried the faithful representative of *Luther* *, who, in the next century, A.D. 1517, "followed the other two; and warned the votaries of the *beast*, of the dreadful danger that impended over them, if they still persisted in following him; and therefore persuaded them, casting off all delay, to withdraw themselves forthwith from his company; that by this means, they would consult their own salvation; for that after this [notice,] his adherents could not be saved. This preaching, the most remarkable of all, was most happily discharged in the age before this, (says *Mede,)* by means of *Luther* and his successors: which, indeed, was followed by that excellent REFORMATION OF THE CHURCHES, when men every where, now not *singly*, as at the voice of the preceding angel, but by *provinces* and *tribes*, in order to assert and purify RELIGION, shook off the yoke of the *beast* every where." *Mede's* Works, p. 518.

Wickliffe and *Huss*, indeed, were the harbingers of this illustrious champion of the Reformation, who so boldly and successfully proclaimed "the *terrors of* THE LORD to persuade men." *Their* preaching was local, and confined to their own pale, or neighbourhood, and could not have an extensive influence. But in the riper age of *Luther*, many powerful causes co-operated to disseminate and propagate his doctrines, which either did not exist before, or did not till then combine their full and irresistible force.

* *Whitaker* and *Faber* suppose, that the first angel was *Luther*, the second *Calvin*, and the third either *their* disciples or the Church of *England*, which is neither *Lutheran*, *Calvinistic*, nor *Arminian*. But the present *earlier* arrangement of *Wickliffe*, *Huss*, and *Luther*, is surely preferable.

1. *Luther's* republication of the EVERLASTING GOSPEL in the *German* language, spread, with inconceivable rapidity, throughout the continent of *Europe*, and laid the axe to the root of the corrupt tree of *Romish idolatry*, *superstition*, and *immorality*, by exposing them in all their hideous deformity, to public view and abhorrence.

2. The invention of the art of printing in *Germany*, some time before, greatly facilitated the circulation of the writings of the Reformers, *Luther*, *Zuingle*, *Calvin*, *Beza*, *Erasmus*, *Cranmer*, *Ridley*, &c. among all ranks in Europe, from the highest to the lowest of the *laity*, among whom the Bible and its doctrines had been hitherto, in a great measure, *sealed* or shut.

3. The *revival of letters* in the west, after the dark middle ages of *Gothic* ignorance, and the introduction of the *Greek* classics, on the taking of *Constantinople* by the *Turks*, and the avidity with which all the ancient authors were then studied, contributed to open the minds of men, and lead them to assert the right of *private judgment* in matters of *religion* and *morals*, and to emancipate them from the *spiritual tyranny* of the Church of *Rome*, impiously claiming *infallibility*, and *implicit belief* and *obedience* to her decisions and decrees, however revolting or repugnant to REASON and SCRIPTURE *.

In the lives and deaths of those illustrious *reformers*, we have "a noble specimen of the *patience* of *the saints*; of those who keep the *commandments of* GOD, and the *faith* of JESUS CHRIST!" Rev. xiv. 12.

FOURTH VISION.

This last vision, in the third year of *Cyrus*, not long before the prophet's death, was ushered in with circumstances of peculiar solemnity; with the presence of CHRIST himself and his *angels*; both appearing in human form. First, the spiritual HIGH PRIEST *cloathed in linen*, as on the great day of *atonement*, appeared in glory to *Daniel*, and spoke to him; and when he heard the voice of his words, he fell into a trance with his face to the ground. The prophet alone saw this great vision, for his trembling attendants fled to hide themselves, x. 1—9.

Daniel was raised from his trance by *the hand* that touched

* See in *Robertson's* History of Charles V. a masterly account of the rise and progress of the Reformation, Vol. II. p. 78—121.

him, (probably of the angel *Gabriel*,) who encouraged him nearly in the same terms as in the former vision of the seventy weeks. And who again came in human form, and touched and strengthened him, that he might shew him the *Scripture of truth:* representing himself as assisted by MICHAEL, one of the *chief princes*, and *Daniel's prince;* who therefore could be no other than the Spiritual HIGH PRIEST, or CHRIST, signified by the name, "*Who is like God*," ver. 10—21. *Cyrus* is supposed to be "*the prince of Persia*, who for one and twenty days withstood" the decree of the return of the *Jews*, Ezra i. 2.

This last prophecy contains four parts in the eleventh chapter, and an *appendix* in the twelfth.

1. The first part explains the overthrow of the *Persian* empire, under *Darius Codomannus*, the last king, by *Alexander* the Great; and the division of his great empire among his four generals, xi. 2—4, as already explained.

2. The second details, with minute *historical* precision, the intermarriages and wars of the kings of the *north* and *south*, or of *Syria* and *Egypt;* and the oppressions and persecutions of the *Jews*, between these two contending powers, till the depression of *Syria* by the *Romans* *, ver. 5—30.

3. The third takes up the conclusion of the second vision, and relates in continuation, the proceedings of the *Romans*, after the removal of the *daily sacrifice*, and setting up the *abomination of desolation*, at the destruction of *Jerusalem*, A.D. 70, their various persecutions, blasphemies, apostacies, and innovations, *Heathen* and *Christian* †, ver. 30—39.

4. The fourth recounts the war of the *wilful king* with the king of the south, his expedition into the glorious land, of *Palestine;* his conquests of many countries in the east, except *Moab*, *Edom*, and *Ammon*, and in the south of *Egypt*, *Libya*, and *Ethiopia*. His return, in consequence of tidings from the *east* and *north*, which shall trouble him; his planting the tabernacles of his palace in the glorious holy mount, between the two seas; and his final destruction, without any to help him, ver. 40—45.

This last part of the prophecy appears to be unfulfilled; and to coincide, in point of time, with the *third woe* in the Apoca-

* This second part is particularly explained in the ensuing period.

† This third part is explained in the last period, in the *Apocalypse*.

lypse. They are therefore both *sealed* or shut up at present, till further lights shall be furnished by the events.

THE APPENDIX.

1. *Michael's* vindication of the saints, seems to correspond to the war in heaven between *Michael* and his angels and the *Devil* and his angels, Rev. xii. 7—11, probably when *Christianity* was established in the *Roman* empire, on the ruins of *Paganism*, under *Constantine* the Great.

2. A time of great trouble, such as never was since there was a nation, till the time of the end, or expiration of the persecuting period of a *time, times,* and *half a time,* or 1260 days, when the *first resurrection* shall take place of all that shall be found written in the book of life, Rev. xx. 4, John v. 25, &c.

3. The *general resurrection*, when the *wise* and *good* shall awake to *everlasting life*, and the wicked to shame and *everlasting contempt*, Rev. xx. 11—13, John v. 28, 29, &c.

4. The commencement of the *Reformation* in England, by *Wickliffe*, 1290 days after the destruction of *Jerusalem*, A.D. 70, or A.D. 1360.

5. Its progress in *Germany* by *Huss*, 1335 days after, A.D. 1405.

6. Promise to *Daniel* that he shall stand in his lot, at the end of 1260 days, or first resurrection.

EIGHTH PERIOD.

FROM NEHEMIAH'S REFORM TO THE BIRTH OF JOHN THE BAPTIST, 415 YEARS.

PERSIAN DYNASTY.

JEWISH HIGH PRIESTS.

	Y.		B.C.
Eliashib	7 last	.....	420
Joiada or *Judas*	40	.....	413
Jonathan or *John*	32	.....	373
Jaddua or *Jaddus*	20	.....	341

MACEDO-GRÆCIAN DYNASTY.

Onias	21	.....	321
Simon the Just	9	.....	300

	Y.		B.C.
Eleazer	15		291
Manasses	26		276
Onias II.	33		250
Simon II.	22		217
Onias III.	20		195
Jesus or *Jason*	3		175
Onias or *Menelaus*	9		172
ASAMONEAN PRINCES.			
Judas Maccabeus	3		163
Jachim or *Alcimus*, high priest	—		163
Jonathan	17		160
appointed high priest	—		153
Simon	7		143
John Hyrcanus	30		136
Aristobulus I. and *Antigonus*	1		106
Alexander Jannæus	27		105
Q. Alexandra	9		78
Hyrcanus II.		3 M.	69
Aristobulus II.	6	6 M.	69
ROMAN DYNASTY.			
Hyrcanus II. again	23		63
Antigonus	3		40
IDUMÆAN KINGS.			
Herod the Great	32	first	37
Birth of *John the Baptist*	415		5

The chronology of this period is collected from *Nehemiah*, the *Maccabees*, *Josephus*, and the *Chronicon Alexandrinum*. *Nehemiah* has given the succession of six high priests, from the return of the Jews after the Babylonish captivity, to the end of his own time, Nehem. xii. 10—26, *Josephus* has added nine more, to the regency of *Judas Maccabæus*. Ant. xx. 9, 1. But his present amount is incorrect; for it assigns to the fifteen, 414 years, instead of 372. The *Fasti Siculi*, or *Chronicon Alexandrinum* *, gives the detail more correctly, as published in *Prideaux* chronological tables, with some emendation, Vol. II. p. 127. *Prideaux* has judiciously altered the administration of

* This valuable record was found in an old library in *Sicily*. It was published with a Latin Version, A.D. 1624; and a short preface, written by *Peter*, Patriarch of *Alexandria*.

Simon the Just, from fourteen years to nine; following *Eusebius*, as more conformable to the *Maccabees* and *Josephus*. But the regency of *Judas Maccabeus*, which he dates at his father's death, B.C. 166, is here postponed till the death of *Menelaus* the high priest, when it was formally acknowledged by *Antiochus Eupator*, king of Syria, three years after, B.C. 163, which agrees with the duration of the *Asamonean Dynasty*, according to *Josephus*, reckoning it 126 years till the death of *Antigonus*. And the accession of *John Hyrcanus*, is dated B.C. 136, a year earlier than by *Prideaux*, because it agrees with Scripture, 1 Mac. xvi. 14; and with *Josephus*, stating that the year after his accession, B.C. 135, was a sabbatical year, as it actually appears to have been, according to the present system of chronology.

The last act of *Nehemiah's* reform, was the expulsion of a son of *Joiada*, and grandson of *Eliashib* the high priest, for marrying the daughter of *Sanballat* the Horonite, or Moabite, Nehem. xiii. 18, in the thirty-third year of *Eliashib's* pontificate of forty years, and therefore when *Eliashib* was old. This critically harmonizes with B.C. 420, the commencement of *Daniel's* grand prophetic period of 2300 days, and also of the seventy weeks *.

Nehemiah lived to a very advanced age; for from the date of his commission, B.C. 444, to the succession of *Jaddua*, B.C. 341, whom he notices, xii. 22, was an interval of 103 years. His age, therefore, could scarcely have been less than 130 years, equalling *Jehoiada's*, 2 Chron. xxiv. 15. Thus did "GOD" hear his repeated prayers, and "*remember him for good*," and for "*his good deeds*," his exalted piety, patriotism, and disinterestedness, bless him with uncommon "length of days, riches, and honours," in this life.

The apocryphal books of *Maccabees* and *Josephus*, are our chief guides in the history of this period. The first book of *Maccabees*, and the most correct, ending with the accession of John *Hyrcanus*, was probably written by the direction of that prince. The second, which is more minute and circumstantial, and abounds more in the marvellous, does not reach so far. It is an abstract of the five books of *Jason*, a Jew of *Cyrene*. There are two more books of *Maccabees* attached to the *Alexandrine* copy of the Septuagint Version. The apocryphal books

* *Prideaux* dates this last act too low, B.C. 409, to accord with his scheme of the seventy weeks, when "*Joiada* was high priest, who was the son of *Eliashib*," which offers violence to the text, Vol. I. p. 326.

use the *era of Seleucidæ*, beginning B.C. 312, with the murder of *Alexander's* son, *Ægus*, but with some variation, as explained in the first volume, p. 173, 174.

JEWISH HIGH PRIESTS.

After *Nehemiah*, there were no more *Persian* governors sent to *Judea*. It was annexed to the province of *Cœle Syria*, and the administration of *Jewish* affairs left to the high-priests; subject however to the controul of the provincial governors.

Jonathan, (or, as Josephus calls him, *John*,) who came from the bad stock of *Eliashib*, in the eighth year of his pontificate, atrociously murdered his own brother *Jesus*, within the sacred precincts of the sanctuary itself, jealous of his superior interest with the Persian governor, *Bagoses*, who intended to make him high-priest. On hearing the horrible deed, *Bagoses* went to the temple, and when the priests attempted to hinder him from entering the sanctuary, he indignantly replied, *Am not I purer than the murdered person there!* For this he persecuted the *Jews*, and laid a heavy tribute on the lambs offered for burnt sacrifices, which was not remitted till the accession of *Ochus* to the crown of *Persia*, B.C. 358.

Afterwards the *Jews* incurred the displeasure of this prince, by joining, probably, with the revolted provinces of *Phœnicia* and *Egypt*. For which he took a severe revenge, for he marched into *Judea*, besieged and took *Jericho*, and carried away a great number of captive *Jews*, whom he transplanted into *Egypt* southwards, and into *Hyrcania* northwards.

This severity, perhaps, deterred the *Jews* from joining *Alexander* the Great at first, when he invaded the *Persian* dominions. For they declined his overtures, and refused to send him provisions while he was engaged in the siege of *Tyre*. Provoked at this, he threatened to punish them. Accordingly, in B.C. 332, after he had reduced *Tyre*, he marched towards *Jerusalem* with his army, but he was met at *Sapha*, an eminence near *Jerusalem*, which commanded a view of the city and temple, by a solemn procession, consisting of the high-priest dressed in his pontifical robes, attended by the priests in their proper habits, and the rest of the people in white garments, as *Jaddua* had been commanded, in a vision of the night. When they approached, *Alexander*, struck with awful respect, advanced alone to meet the high-priest, saluted him first, and adored the sacred

name of God, written on the front of his mitre, to the great surprise and disappointment of the *Phœnicians* and *Chaldeans*, who attended the king, expecting his orders to destroy the priests and plunder the city. While they stood amazed, suspecting that *Alexander* had lost his senses, *Parmenio*, his confidential friend, came up, and asked him the reason of his conduct. The king replied, "*I adore not the high-priest, but the God with whose priesthood he is honoured. When I was at Dios in Macedonia, and considering in myself how to subdue Asia, I saw in a dream such a person, in his present dress, who encouraged me not to delay, but to pass over with confidence, for that himself would lead my army, and give me the Persian empire.* Since, therefore, I have seen no other person in such a dress as I now see him, and recollect the vision and exhortation in my dream, I think, that having undertaken this expedition by a *divine* mission, I shall conquer *Darius*, overthrow the *Persian* empire, and succeed in all my designs." Having spoke thus to *Parmenio*, he presented his right hand to the priest, and went into the city, attended by the priests, and going to the temple, he sacrificed according to the high-priest's directions, and treated the pontiff and the priests with distinguished honours. The book of *Daniel* was then shewn unto him, in which it was foretold that one of the *Greeks* should overthrow the *Persian* empire; pleased at which, and thinking that he was the person meant, he dismissed the multitude. The day after, summoning them to his presence, he desired them to ask whatever favours they chose, and at the high-priest's request, he granted them the free enjoyment of their national laws, and an exemption from tribute every seventh year. He also promised to permit the *Jews* in *Babylon* and *Media* to enjoy their own laws, and offered to take with him, on the expedition, any of the people that chose to share his fortune, promising them the free use of their own customs and laws, which induced many to join him. Ant. XI. 8, 4, 5.

This relation of *Josephus* is confirmed by *Origen*, cont. *Celsum*, Lib. V. p. 265, and is perfectly credible in itself. The same *spiritual* high-priest who revealed to *Daniel* the vision of the *he goat*, and the overthrow of the *Persian* empire by *Alexander* the Great, might also have thus induced and encouraged the *Macedonian* himself to undertake the expedition. And surely as an instrument of Divine chastisement, he was as worthy

of being favoured with Divine communications as *Nebuchadnezzar* or *Belshazzar*.

A fact of such public notoriety as the change of *Alexander's* wrath suddenly into mildness, in the presence of such a multitude of spectators, could not have been fabricated without detection; nor could it have been more rationally accounted for than by *Alexander's* relation. The historian *Justin* seems also to allude to this transaction, where he remarks that "*Alexander* was met by many kings of the east with *mitres* *."

"When *Alexander* afterwards wanted to rebuild the temple of *Belus* at *Babylon*, and employed all his soldiers in *turn* to remove the rubbish, the *Jews* alone refused to assist in the work, and suffered many stripes for their refusal, and paid heavy fines, until the king, being struck with their firmness, pardoned, and gave them an exemption. They also, on their return home, pulled down the temples and altars that had been erected by the colonists in their land, and paid a fine for some to the satraps or governors, and received a pardon for others." This account *Josephus* cites from the Greek historian *Hecatæus*, contr. Apion. I. 22, p. 1348; and it tends to confirm *Alexander's* visit to *Jerusalem*; and the recruiting of his army among the *Jews*. Their zeal on this occasion leads us to conclude, that *Jaddua* was a wise and good pontiff, and that during his administration he endeavoured to uphold *Nehemiah's* reform. Of this he gave a signal instance in the expulsion of his own brother *Manasses*, for marrying the daughter of *Sanballat* †, governor of *Samaria*, as we learn from *Josephus*, Ant. XII. 8, 2. He and his people, therefore, who concurred therein, were likely to be favoured with divine support and protection.

The apostate *Manasses* was made high-priest of the temple built by *Sanballat*, on Mount *Gerizim*, near Samaria, and proved a great annoyance to the *Jews*, by harbouring all that were banished or fled for this and other offences, by fomenting disturbances at *Jerusalem*, and by promoting a rivalship between the two temples at *Jerusalem* and Mount *Gerizim*; the *Jews* contending that sacrifices ought to be offered only at *Jerusalem*; the *Samaritans* at Mount *Gerizim*, where *Joshua*, they

* *Alexandrum* obviam cum *infulis*, multos orientis reges habuisse. Lib. XI. 10.

† This *Sanballat*, who was a *Cuthite*, sent by *Darius Codomannus*, the last king of *Persia*, to be governor of *Samaria*, is not to be confounded with "*Sanballat* the *Horonite*," or *Moabite*, Neh. xiii. 28, in the reign of *Darius Nothus*.

said, built the first altar, Joseph. Ant. XII. 1, 1. And this controversy subsisted till OUR SAVIOUR'S time, and created a mortal antipathy between the two sects, John iv. 9—20; Luke ix. 51—56; John viii. 48.

THE SAMARITANS.

These originally were a heathen colony of *Babylonians* and *Cuthites*, settled in the country of *Samaria*, by *Esarhaddon*, king of Assyria, on the captivity and deportation of the ten tribes, who "feared THE LORD, and served their own gods," at the same time, 2 Kings xvii. 24—34, or worshipped the God of *Israel*, but in an idolatrous manner, until *Manasses*, and the fugitive *Jews* who flocked to him, taught them to reject all idolatry, and worship the true God only, according to the *Mosaical* law. And from this time they may truly be reckoned a sect of the *Jewish* religion.

The *Samaritans*, in common with the *Jews*, admitted the authority of the *Pentateuch*, but rejected all the other books of the *Jewish* Canon, or rather held them to be *apocryphal*, or of inferior authority. That they did not entirely reject them is evident from their expectation of the MESSIAH or CHRIST, not only as a "*prophet*" or divine instructor, like *Moses*, but also to be "the SAVIOUR of the world," John iv. 25—42. But these titles of MESSIAH and SAVIOUR were borrowed from the *Psalms* and the *Prophets*. Nor is it likely that *Manasses* himself, a *Jewish* priest, and a reformer of their religion, would have disclaimed the *prophetical* Scriptures, when he established the paramount authority of the books of *Moses*, and introduced them in the *Samaritan*, or ancient *Phœnician* character, transcribed therein from the *Chaldee* of *Ezra's* canon.

It has been imagined, but rather without sufficient foundation, that the present *Samaritan* copy of the Pentateuch was first introduced at the time that *Esarhaddon* sent to the heathen colonists one of the *captive* priests to teach them *the way* (or worship) *of the God of the land*, who came and dwelt at *Bethel*, and taught them *how they should fear* THE LORD, 2 Kings xvii. 27, 28. But it is no where mentioned that he brought with him a copy of the law of *Moses*; he might have taught them by tradition; or, if otherwise, it is clear the *Samaritan* copy, now extant, was transcribed from the *Jewish* of *Ezra*; for 1. It retains all the supplemental passages attributed to that

scribe, and therefore could not have been of earlier date. 2. Many of the variations in the *Samaritan* copy are evidently occasioned by the mistake, or confounding of similar letters in the *Chaldee* character, *Beth* and *Caph*, *Daleth* and *Resh*, &c. which are unlike, and therefore in no danger of being confounded in the *Samaritan*. And 3. Some passages are wilful corruptions of *Ezra's* text, as in Deut. xxvii. 4, where, to uphold their heresy of erecting an altar upon *Gerizim*, and making it the mount of blessing, rather than *Ebal;* and after the ten commandments, in the twentieth chapter of *Exodus*, they interpolated an additional precept from the eleventh and twenty-seventh chapters of Deuteronomy, for erecting the altar in Mount *Gerizim* instead of Mount *Ebal*, and offering sacrifices to God thereon. Still, however, a *Samaritan* copy, even so early as the time of *Manasses*, is highly valuable, as furnishing several important various readings, which are a considerable improvement upon the present *Masorete* text; such as Gen. iv. 8, Exod. xii. 40, &c. noticed before; and a confirmation of the prolongation of the patriarchal generations, from the flood to *Abraham*, adopted in this work. See Vol. I. p. 282, &c.

The second point of difference between the *Samaritans* and the *Jews*, was, and still is, their rejection of all *traditions*, strictly adhering to the *written law*. Hence they were better disposed for the reception of THE GOSPEL than the *Jews*, who often "made *the law* of none effect, or transgressed it by their *traditions*," "teaching for doctrines the commandments of men," Matt. xv. 3—9; and, accordingly, the spiritual "harvest" of the Gospel, "ripened" much sooner among them than among the *Jews*, John iv. 35—42.

The belief of the *resurrection* of the dead, and of a *future state* of retribution, prevailed among the *Samaritans* as well as the *Jews*. And this furnishes a popular refutation of Bishop *Warburton's* paradox, that "*Moses* stands single amongst ancient and modern legislators, in *teaching a religion without the sanction, or so much as the mention, of a future state of rewards and punishments:*" for, not to insist on the *internal evidence* to the contrary, already adduced in the foregoing part of this volume, we may reasonably ask, *Whence then did the Samaritans derive this doctrine, if not from the religion of Moses?*

The death of *Alexander* the Great, B.C. 324, in the midst of his prosperity and of his excesses, during his ominous attempt

to rebuild the temple of *Belus* at *Babylon*, which had been devoted to destruction, never to be rebuilt, by the sure word of prophecy, was calamitous to the *Jewish* nation. For, amidst the contests that prevailed among *Alexander's* successors, each striving for the mastery, and celebrating his death, as he himself foretold, with funeral games the most bloody; "*evils were multiplied in the earth*," 1 Mac. i. 9; and the *Jews*, from their intermediate situation, lying between the two powerful kingdoms of *Syria northward*, and *Egypt southward*, were alternately harassed by both *. "They resembled a ship tossed by a hurricane, and buffeted on both sides by the waves, while they lay in the midst of contending seas," according to the imagery of *Josephus*, Ant. XII. 3, 3.

At the first partition among the generals, after *Alexander's* death, the provinces of *Cœle Syria*, *Phœnicia*, and *Judea*, were allotted to *Laomedon*, as governor, and confirmed to him by a second. But *Ptolemy Lagus*, the natural brother of *Alexander* the Great, and governor of *Egypt*, soon wrested them from him, and besieged *Jerusalem*, which adhered to *Laomedon*, with a great army, and taking advantage of the Sabbath-day, stormed it, without any resistance from the inhabitants, B.C. 322. He treated them at first with great severity, and carried away a hundred thousand captives to *Egypt*, and, according to *Appian*, demolished their walls. But afterwards, wishing to attach a people so faithful to their governors, and so important as a barrier on his northern frontier, he restored all their former privileges under *Alexander*, entrusted to them the garrisoning of the most important fortresses of *Egypt*, *Judea*, and *Samaria*, and gave great encouragement to the Jews to settle in his new capital of *Alexandria*, by a wise and liberal policy. He also extended his conquests to *Cyprus*, *Arabia*, *Libya*, and *Ethiopia*, and became great.

But *Seleucus*, the governor of *Babylon* and of the eastern provinces, was greater; for, first he conquered *Antigonus*, and seized his provinces of *Syria* and *Asia Minor*; and at last he conquered *Lysimachus*, governor of *Thrace*, who had before annexed *Macedon* to his dominions. Thus *Seleucus*, surnamed *Nicator*, "conqueror," united three of the four kingdoms into which *Alexander's* empire was split; and was reckoned by *Ap-*

* See the Tables of *Egyptian* and *Syrian* kings, Vol. I. p. 164 and 175.

pian, "the greatest king after *Alexander*." And so *Daniel* represents him:

"*And the king of the* south, [*Ptolemy,*] *shall be strong; but one of his* [*Alexander's*] *princes, shall be strong above him, and have dominion: his dominion shall be a great dominion*," Dan. xi. 5.

Ptolemy retained the possession of *Judea*, until the ambitious and turbulent *Antigonus* wrested it from him in turn, B.C. 312. But after the decisive battle of *Issus*, B.C. 302, in which *Antigonus* was defeated and slain, by the confederate forces of *Seleucus* and *Lysimachus*, *Ptolemy* quietly recovered and retained this important province, and by the wisdom of his government, he promoted the prosperity of the *Jews*, and gained their affection. The reign of *Ptolemy* is dated in the Canon, B.C. 305. For he did not assume the title of king, until after the extinction of "*Alexander's* posterity," by the murder of his natural son, *Hercules*, the year before; when the other generals also "*put on crowns*," 1 Mac. i. 9.

Judea was happy during his reign, in an excellent and patriotic high-priest, *Simon*, surnamed *the Just*. He repaired and fortified the city and the temple, with strong and lofty walls, and made a spacious cistern, or reservoir of water, "in compass like a sea," as we learn from his beautiful eulogy, the last in the book of Ecclesiasticus, l. 1—24. But his greatest and most important work, was the completion of the Canon of the Old Testament, by the addition of the books of *Ezra*, *Nehemiah*, *Chronicles*, *Esther*, and the prophecies of *Malachi*. He was the last president of the great council, or *sanhedrim*, among the high-priests; and was succeeded in that office by *Antigonus Sochæus*, a man of great learning and consummate piety. His doctrines, however, were too refined and spiritualized for ordinary apprehensions; he held that God was to be served, wholly from disinterested motives of pure love and reverence, founded on the contemplation of his infinite perfections, uninfluenced by the sordid expectation of reward, or servile fear of punishment. Hence they were either misunderstood, or perverted by his followers; of whom was *Sadok*, the founder of the atheistical sect of the *Sadducees*, who ultimately denied a *resurrection*, or future state of rewards and punishments; contending that there was neither *angel* nor *spirit*, but that death was an eternal sleep, Matt. xxii. 23; Acts xxiii. 8. This pernicious sect prevailed

principally among the rulers, the rich, and noble, and even among several of the priests. They agreed with the *Samaritans* in receiving only the books of *Moses* as canonical, and in rejecting the traditions of the elders; and were the most violent persecutors of the *Christians* after our Lord's resurrection, Acts xxiii. 6.

Ptolemy Philadelphus, who succeeded his father *Lagus*, B.C. 285, was a great encourager of learning, and patron of learned men. Under his auspices was executed that excellent translation of the Old Testament into Greek, called the *Septuagint*, from the seventy or seventy-two interpreters, said to have been employed therein. At this time *Eleazer*, the son of *Simon the Just*, was high-priest, who furnished the king with a correct copy of the Hebrew Scriptures. *Usher* dates this translation, B.C. 278. At first, it is probable that only the Version of the *Pentateuch* was completed, and at the same time, perhaps, of the *Psalms* and *Proverbs;* for these three are much more correct, and written in a purer style than the rest; the whole, however, was finished not long after.

Seleucus Nicator survived his victory over *Lysimachus* only seven months, when he was treacherously slain, B.C. 280, by *Ptolemy Keraunus*, the younger brother of *Ptolemy Philadelphus*, king of *Egypt*, who was then a refugee at the court of *Seleucus*, and had been most kindly received by him. He was succeeded in his eastern dominions by *Antiochus Soter*, his son, to whom he resigned his favourite queen, *Stratonice*, because the prince was passionately in love with her. From this incestuous marriage, sprung all the kings of *Syria*, who so tyrannically oppressed the *Jewish* nation.

Antiochus Soter was succeeded by his son *Antiochus Theus*, B.C. 261, who carried on a long war with *Ptolemy Philadelphus;* and at length concluded a peace with him, on the condition of divorcing his wife and sister, *Laodice*, and disinheriting her two sons, and marrying *Berenice*, the daughter of *Philadelphus*, on whose issue he agreed to settle the crown of *Syria*, B.C. 252. But *Philadelphus* dying in B.C. 247, he took back his former wife, *Laodice;* who, fearing his fickleness, poisoned him, and set her son, *Seleucus Callinicus*, upon the throne, B.C. 246. *Callinicus*, in the beginning of his reign, at the instigation of his mother, seized *Berenice* in the asylum of *Daphne*, near *Antioch*, the capital of *Syria*, and slew her, with her young son,

and many of her attendants. Whereupon *Ptolemy Euergetes*, her brother, slew *Laodice* in return, made war upon *Callinicus*, took from him *Phœnicia*, *Syria*, *Cilicia*, and several of his eastern provinces, and carried back into *Egypt* 40,000 talents of silver, and 2500 images of gods, among which were the gods of *Egypt*, carried away by *Cambyses* *; and survived *Callinicus* four years. Which is thus described in

DANIEL'S PROPHECY.

"*And at the end of* [several] *years, they,* [the kings of the *south* and *north*,] *shall connect themselves together* [by marriage:] *for* [*Berenice*,] *the king's daughter of the* south, *shall come to the king of the* north, *to make an agreement. But she shall not retain the power of the arm,* [or her interest with *Antiochus;* who, after some time, brought back his former wife, *Laodice*, and her children, to court:] *Neither shall he,* [*Antiochus*,] *stand, nor his arm;* [for he was poisoned;] *and she,* [*Berenice*,] *shall be given up, and they that brought her,* [her *Egyptian* attendants,] *and he whom she brought forth,* [her young son,] *and he that strengthened her in those times.* [Her father, *Philadelphus*, who died shortly before.]

"*But out of a branch of her root shall one stand up in his estate,* [her brother *Euergetes*,] *who shall come with an army, and shall enter into the fortresses,* [or the fenced cities,] *of the king of the* north, *and shall act against them, and prevail: and shall carry captives into* Egypt, *their gods, with their princes and precious vessels of gold and silver. And he shall continue some years after the king of the* north. *So the king of the* south *shall come into the kingdom* [of the north,] *and shall return into his own land* [of Egypt,"] Dan. xi. 6—9.

During the reign of *Euergetes*, *Onias*, the high priest of the *Jews*, the son of *Eleazer*, who succeeded *Manasses* the son of *Jaddua*, by his sordid avarice, and embezzlement of the tribute of twenty talents of silver, usually paid to the *Egyptians*, so provoked the king that he threatened to confiscate the lands of *Judea*, and sent a colony of soldiers to occupy them. But fortunately for the whole nation, he was appeased by the policy and address of *Joseph*, the high priest's nephew; who gene-

* For this restoration of their gods, the idolatrous *Egyptians* gave him the title of *Euergetes*, "benefactor."

rously borrowed the money upon his own credit, paid the tribute, and so ingratiated himself at the *Egyptian* court, that he obtained the lucrative post of farming the king's revenues in the provinces of *Cœle Syria, Phœnicia, Samaria,* and *Judea.*

In *Syria, Seleucus Keraunus,* inheriting the remains of his father's kingdom, B.C. 225, and thinking to recover the rest, raised a great army against the revolted king of *Pergamus;* but was poisoned by two of his generals, after a short reign of two years. His brother and successor, *Antiochus Magnus,* B.C. 223, carrying on the war, recovered almost all *Asia Minor, Media, Persia,* and *Babylonia.* In the third year of his reign he invaded and recovered great part of *Cœle Syria;* and the next year returning to invade *Phœnicia,* he beat the army of *Ptolemy Philopator,* who in B.C. 222, had succeeded his father *Euergetes* in Egypt. He then invaded *Palestine,* and the neighbouring parts of *Arabia;* and the third year returned with an army of 78,000 men; but *Ptolemy* coming out of *Egypt* with an army of 75,000, fought and routed him at *Raphia,* near *Gaza,* between *Palestine* and *Egypt,* and recovered all *Phœnicia* and *Cœle Syria.* These wars are thus described in

DANIEL'S NEXT PROPHECY.

"*But his sons,* [*Seleucus Keraunus* and *Antiochus Magnus,* the sons of *Callinicus,*] *shall be stirred up, and shall gather a great army. And one* [of them, *Antiochus Magnus,*] *shall come effectually, and overflow* [*Cœlesyria,*] *and pass through. Then shall he return,* [the next year,] *and be stirred up,* [marching even] *to his fortresses,* [the frontier towns of *Egypt.*] *And the king of the* south, [*Ptolemy,*] *shall be moved with choler, and come forth,* [the third year,] *and fight with him, even with the king of the* north, [*Antiochus;*] *and he,* [*Antiochus,*] *shall lead forth a great multitude; but the multitude shall be given into his* [*Ptolemy's*] *hand* [at the battle of *Raphia,*"] Dan. xi. 10, 11.

After this decisive victory, *Ptolemy* made an imprudent peace with *Antiochus,* whom he might have dispossessed of his dominions, if he had pursued his success. He then visited the cities of *Cœle Syria* and *Palestine,* which had submitted to him, and among the rest in his progress, *Jerusalem.* Here he offered sacrifices in the temple, and was desirous of entering into the

sanctuary, being *greatly lifted up by pride and presumption* *. When *Simon* II, at that time high priest, remonstrated that it was unlawful even for the priests to enter the inner sanctuary, he answered haughtily, that *although they were deprived of that honour, he ought not* †, and pressed forward. But while he was passing through the inner court of the temple, he was shaken "like a reed, and fell speechless on the ground," either by the terrors of the Lord, or by his own superstitious fears; and was carried off from the temple half dead; and departed with heavy displeasure against the whole nation of the *Jews*. At his return, therefore, to *Alexandria*, he began a cruel and impolitic persecution against the *Jewish* inhabitants, B.C. 216, in which, according to *Eusebius*, 40,000 *Jews* were slain, or 60,000 according to *Jerom*. These proceedings are thus foretold in

DANIEL'S ENSUING PROPHECY.

"*And the multitude being taken away* [of the *Syrians*,] *his heart shall be lifted up; and he shall cast down many myriads* [of his own subjects;] *but he shall not be strengthened by it; for the king of the* north *shall return*," &c. Dan. xi. 12, 13.

About twelve years after the battle of *Raphia*, *Ptolemy Philopator* died, B.C. 205, a monster of cruelty and profligacy of every kind. He is accused, by some historians, of having murdered his father, his mother, and his brother; he killed his high-minded wife and sister, *Arsinoe*, who had shared with him the dangers of the battle; he gave himself up to the harlot *Agathoclea* and her brother his minion; and his death was followed by the massacre of all his unworthy favourites. He left his crown to his son, *Ptolemy Epiphanes*, a child of five years old. Thereupon *Antiochus Magnus*, confederated with *Philip*, king of *Macedon*, to invade and divide between them the dominions of *Epiphanes*. Hence arose a various warfare between *Antiochus* and the generals of the Egyptians; each of them, seizing, in turn, *Phœnicia*, *Judea*, and *Cœle Syria*, whereby these countries were much afflicted by both parties. First *Antiochus* reduced them, B.C. 203, the *Jews* willingly submitting

* Ὑβρει και θρασει μεγαλως επηρμενον, 3 Mac. ii. 21. N.B. The third and fourth books of *Maccabees* in Greek, are to be found in the *Alexandrine* Septuagint Version.

† Ει εκεινοι εστηρηνται ταυτης της τιμης, εμε ου δει, ibid.

to him; but *Scopas*, the Egyptian general, recovered them in B.C. 199, who was odious for his rapacity. Next year, B.C. 198, *Antiochus* fought and routed *Scopas*, near the fountains of *Jordan*, besieged him in *Sidon*, took the city, and easily recovered *Syria* and all *Palestine* from *Egypt*. And in order to attach the *Jews* to his interest, who were now hostile to the *Egyptians*, he published an edict prohibiting all strangers from entering the temple of *Jerusalem;* and he colonized *Lydia*, *Phrygia*, and other districts of doubtful fidelity, with *Jews* from *Babylonia* as well as *Palestine;* and frequently reinforced their colonies. A circumstance which accounts for the great numbers of *Jews* scattered throughout those countries at the preaching of the gospel, 1 Pet. i. 1, James i. 1.

The defeat of his ally, *Philip* of *Macedon*, at the battle of *Cynocephalæ*, next year, B.C. 197, by the *Romans*, to whom he imprudently gave no support; and his apprehensions of that republic, now growing formidable to the east, induced him to temporize with the *Egyptians*, and to offer his beautiful daughter, *Cleopatra*, in marriage to the young king, *Ptolemy Epiphanes*, when he should become of age; promising, as her dower, to restore the provinces of *Cœle Syria* and *Palestine*, which he had wrested from *Egypt*. She was then betrothed to him, and the marriage took place at *Raphia*, when he was eighteen, B.C. 192. But *Antiochus* still kept possession of the provinces to be ceded *, and endeavoured to corrupt his daughter to betray her husband's interests. But he was disappointed. She was more attached to *Ptolemy* than to her father; and being probably dissatisfied at his breach of promise, she joined her husband in an embassy to *Rome*, next year, to congratulate the *Romans* on driving *Antiochus* out of *Greece*, and to assure the senate of the readiness of the king and queen of *Egypt* to obey their directions.

For *Antiochus* having, as he imagined, secured peace with Egypt by this marriage, imprudently embarked in a war with the *Romans*, invading their allies, instead of directly invading

* *Jerom* and *Appian* say that *Antiochus* surrendered these provinces; and *Josephus* appears to concur with them, intimating that their revenues were paid to the king of *Egypt*, Ant. XII. 4, 1. But *Polybius* denies it; and they were certainly in the possession of the sons of *Antiochus*, namely, *Seleucus Philopator*, 2 Mac. iii. 3, and *Antiochus Epiphanes*, 2 Mac. iv. 7, the great persecutor of the *Jews*, who received tribute from them, 1 Mac. i. 29.

Italy itself, and carrying the war into their own country, according to the sage advice of *Hannibal*. With a formidable fleet he subdued most of the maritime towns of *Asia Minor*, *Thrace*, and *Greece*, and several of the islands, *Samos*, *Eubœa*; thus strengthening their attachment to the *Romans*; who by an artful and refined policy, had proclaimed liberty to all the cities and states of *Greece*, B.C. 196, in order to detach them from *Philip* of *Macedon*, and to break the power of the *Achean* league; and thereby had rendered themselves highly popular.

The *Romans*, therefore, readily espousing the cause of their allies, and *Philip* cordially concurring, *Acilius*, the *Roman* consul, defeated *Antiochus* at the straits of *Thermopylæ*, and drove him out of *Greece*; and soon after, *Livius* and *Æmilius* defeated his fleet near *Phocea*, B.C. 191. Next year, *Cornelius Scipio*, and his brother *Africanus*, crossing over into *Asia*, obtained a decisive victory over *Antiochus*, near the city of *Magnesia*, principally by the assistance of *Eumenes*, king of Pergamos, B.C. 190. From *Antioch*, the fortified capital of *Syria*, to which *Antiochus* fled after the battle, he was forced to sue for peace; which was granted to him by the conquerors, upon the most humiliating conditions. 1. That he should surrender all *Asia Minor*, westwards of Mount *Taurus*, to *Eumenes*, king of *Pergamos*; 2. That he should defray the whole expences of the war; 3. That he should pay an annual tribute of a thousand talents*; and 4. That he should send twenty hostages to Rome, and among them his younger son, *Antiochus*, afterwards called *Epiphanes*, as pledges for the performance of these conditions.

After this, *Antiochus* retired to the *eastern* provinces that still remained to him, where he endeavoured to collect the arrears of tribute due to him, in order to defray his heavy engagements to the *Romans*. There he was slain two years after, in a sacrilegious attempt to rob the rich temple of *Jupiter Belus*, at *Elymais* in *Persia*, by the natives. These transactions of his reign are thus foretold in

DANIEL'S CONTINUATION.

"*For* [*Antiochus*,] *the king of the* north *shall return, and shall set forth a multitude greater than the former; and shall*

* The writer of the second book of *Maccabees* says, *two thousand talents*, viii. 8. But this might have included an arrear due at that time.

certainly come after certain years, [twelve,] *with a great army, and with much riches. And in those times there shall many stand up against the king of the* south, [particularly the *Macedonians.*] *Also the sons of the revolters of thy people,* [the *Jews, Samaritans,* &c.] *shall exalt themselves,* [or affect independence,] *to establish the vision,* [or bring on the predicted calamities,] *but they shall fall* [by *Scopas.*] *So the king of the* north *shall come, and cast up a mount, and the arms of the* south [*Scopas,* &c.] *shall not withstand; but he,* [*Antiochus,*] *that cometh against him, shall do according to his own will, and none shall stand before him. And he shall stand in the glorious land,* [*Judea,*] *which shall be perfected,* [or prosper] *in his hand.*

"*He shall also set his face to go with the strength of all his kingdom* [*to Raphia,*] *and make an agreement* [or treaty] *with him,* [*Ptolemy,*] *and shall give him* [in marriage his] *daughter* [*Cleopatra,* the fairest] *of women, corrupting her; but she shall neither stand on his side, nor be for him,* [but for her husband.]

"*And after this he shall turn his face to the isles,* [westward,] *and shall take many. But a* [*Roman*] *prince, for his own behalf,* [and to support his allies,] *shall cause the reproach offered by him to cease: without his own reproach, he shall cause it to turn upon him. Then shall he turn his face towards the fort of his own land,* [*Antioch,* in his flight eastward:] *but he shall stumble, and fall at* [*Elymais,*] *and not be found,*" Dan. xi. 13—19.

Antiochus was succeeded by his eldest son, *Seleucus Philopator,* B.C. 187, during the pontificate of *Onias* III. "when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of *Onias* the high priest, and his hatred of wickedness."—"And *Seleucus* himself, out of his own revenues, bore all the costs belonging to the service of the sacrifices," 2 Mac. iii. 1—3. But upon the information of *Simon,* who was made governor of the temple, and had quarrelled with *Onias,* that the treasury of *Jerusalem* was exceedingly rich, and abundantly more than sufficient to supply the sacrifices; the king, who was straitened for money to raise the *Roman* tribute, sent his treasurer, *Heliodorus,* to seize and bring him the money. This sacrilegious attempt, however, failed; for *Heliodorus* was encountered by a celestial apparition, scourged severely by two angels, and carried off speechless by his guard for dead,

until restored by the prayers of *Onias*, iii. 4—40. *Josephus* repeats the same, but attributes it to *Apollodorus*, governor of *Cœle Syria and Phœnicia*. De Maccab. § iv. p. 1395.

Seleucus was inclined to shake off the *Roman* yoke, but had not courage to attempt it. He was indeed no more than a tax-gatherer for them, during the twelve years of his reign; when he was murdered by his ambitious and wicked treasurer, *Heliodorus*, who usurped the kingdom.

These circumstances are thus foretold by *Daniel*.

" *Then shall* [*Philopator*] *stand up in his estate, a raiser of taxes, in the glory of the kingdom. But within a few days*, [or *years*,] *he shall be destroyed; neither in anger, nor in battle*, [but by *domestic treason*.]"

At the time of his death, his younger brother, *Antiochus*, who had been exchanged as a hostage for his son *Demetrius*, at *Rome*, was then on his way home at *Athens*; and had sufficient address to ingratiate himself so with *Eumenes*, as to prevail on him to expel the usurper, and place him on the throne; and with the *Syrians* and *Romans*, to suffer him to reign in exclusion of the rightful heir, young *Demetrius*. On his accession, B.C. 175*, he was styled *Epiphanes*, "illustrious," by the usual adulation of the *Syrians*; but from the wild and disgraceful freaks and excesses into which he ran, joined to the utmost profusion and extravagance, to support his interest with his subjects, and the *Romans*, he was nicknamed *Epimanes*, "the madman;" in greater conformity with his scriptural titles of "a *vile* person," and "a *wicked root*." With the history of his persecution of the *Jews*, the books of the *Maccabees* properly commence, 1 Mac. i. 10, 2 Mac. iv. 7.

The first act of his reign was the deposal of the worthy *Onias* III. whose sacred office he sold for 440 talents of silver, to his younger brother, the unprincipled *Jesus*, who assumed a Greek name, *Jason*; who gave him 150 more, for licence to erect a place of exercise at *Jerusalem*, for the youth of the city, according to the heathenish customs of the *Greeks*. *Jason*, however, did not long enjoy his ill-gotten dignity; three years after, he was supplanted, in turn, by his younger brother, *Onias* IV. or, by his Greek name, *Menelaus*, who gave the king three hundred talents more for the high priesthood than *Jason* had given;

* "In the 137th year of the *kingdom of the Greeks*," or *era of Seleucidæ*, 1 Mac. i. 10.

and *Jason* was compelled to fly into the country of the *Ammonites;* mean while, the wickeder *Menelaus* stole some golden vessels out of the temple, and sold them at *Tyre* and the neighbouring cities; and when reproved by his brother, the exiled *Onias*, he prevailed on *Andronicus*, the king's deputy at *Antioch*, to murder him: for which *Andronicus* was justly slain on the same spot, by the king. *Josephus* omits these circumstances of the sale of the pontificate; but from the character of all the parties concerned, they are highly credible.

Upon the accession of his young nephew, *Ptolemy Philometor*, to the throne of *Egypt*, which took place after the death of his mother and guardian, *Cleopatra*, in B.C. 172, he sent ambassadors to *Alexandria* to assist at the coronation; and there discovered that the ministers of the young king meant to renew their master's claim to the provinces of *Cœle Syria*, in right of the original partition treaty, in the reign of *Ptolemy Lagus*, and of his mother's dower.

Antiochus denied the claim, and despising the youth of *Ptolemy*, repeatedly invaded *Egypt*. In his first expedition, B.C. 171, he, on his way, was bribed to acquit the infamous *Menelaus* of a charge brought against him by the *Jews*, of robbing the temple of many of the golden vessels, 2 Macc. iv. 39—50, and afterwards gained a victory over the Egyptians at *Pelusium*. Next year, B.C. 170, he not only completely defeated the *Egyptian* army, but took *Philometor* prisoner, and subdued the whole country, except the capital, *Alexandria*. While he was thus employed, on a rumour of his death, *Jason*, with a party, surprized the city of *Jerusalem*, massacred the citizens, drove *Menelaus*, his brother, into the castle, and possessed himself of the principality. But he was soon expelled a second time, and perished miserably at length, a refugee in the strange land of *Lacedæmonia*. *Antiochus*, thinking mean while, that *Judæa* had revolted, returned in great wrath from *Egypt*, took the city by assault, destroyed fourscore thousand persons, during a massacre of three days, plundered the temple of all its treasures, vessels, and golden ornaments, and carried away eighteen hundred talents to *Antioch*, 1 Mac. i. 20—28, 2 Mac. v. 1—23.

In his third expedition to Egypt, B.C. 169, he laid siege to *Alexandria*, where the *Egyptians* had proclaimed the younger brother of *Philometor* king, under the name of *Euergetes* II, nicknamed afterwards *Physcon*, from his corpulency. In oppo-

sition to whom, *Antiochus* left *Philometor* at *Memphis*, as titular sovereign, and also a strong garrison in *Pelusium*, the key of *Egypt*. But the brothers came to a mutual good understanding, united against their unnatural uncle, and sent an embassy to *Rome*, imploring protection. This brought on a fourth invasion, B.C. 168; but when *Antiochus* was within four miles of *Alexandria*, he was met at *Eleusis* by the *Roman* ambassadors, at the head of whom was *Popilius Lænas*, with whom he had been acquainted during a residence of thirteen years at *Rome*. Rejoiced to see him, *Antiochus* stretched out his arms to embrace him, but the *Roman* rejecting his salute, first sternly demanded an answer to the written orders of the senate, which he presented. The king declaring that he would deliberate on their contents with his friends; *Popilius* traced a circle round the king on the sand, with his rod; saying "*I require your answer before you quit this circle;*" then *Antiochus*, with a faltering accent, replied, "*I will obey the senate;*" and immediately withdrew his army from *Egypt*. Such was the terror inspired by these haughty republicans of "*fierce countenance*," as they were characterized by the prophets, *Moses*, *Isaiah*, and *Daniel*. But this was after the conquest of *Macedon* that same year.

Upon this disgraceful repulse, while he was marching homeward, he sent *Apollonius* his general, with twenty-two thousand men, to vent his fury upon the unfortunate inhabitants of *Jerusalem*, who had been groaning for two years under the complicated tyranny and rapacity of *Philip*, the *Phrygian* governor, "more barbarous than his master;" and of *Menelaus* the apostate high priest, "worse than all the rest, who bore a heavy hand over the citizens, having a malicious mind against his countrymen the *Jews*," 1 Mac. i. 29, 2 Mac. v. 22—24.

Apollonius, who was also "chief collector of tribute," coming, in appearance, peaceably to *Jerusalem*, suddenly attacked it on the sabbath-day, slew great multitudes of men, and sold the women and children for captives; and then fortified the city of *David* on Mount Sion, for a citadel, "to lie in wait against the sanctuary, and to be an evil adversary unto *Israel*," 1 Mac. i. 29—36, 2 Mac. v. 24—26.

To crown the extravagance of his rage, *Antiochus* now issued a decree for establishing the *Grecian* idolatry throughout his dominions, "that *all should become one people*, conform to his religion, worship his idols, and relinquish their own laws, and

follow the strange laws of the land, under the pain of death *." To this decree all the heathen conformed; and many also of the *Jews* apostatized to his religion, sacrificed to idols, and profaned the sabbath. And in the course of the same ominous year, B.C. 168, about six months after the capture of the city, the temple of *Jerusalem* was dedicated to *Jupiter Olympius*, and by the consent of the *Samaritans*, the temple on Mount *Gerizim* to *Jupiter Xenius*, " the defender of *strangers*," as the inhabitants now affected to consider themselves disclaiming kindred with the *Jews;* an idol, or " *the abomination of desolation*," was set up on the altar of the Lord at *Jerusalem*, on the fifteenth day of the ninth month *Casleu;* and on the twenty-fifth of the same month, sacrifices were offered upon the idol altar, built beside the altar of God; and idol altars were erected on every side, throughout the cities of *Judea;* on which the king's commissioners enforced obedience to the edict. And an old *Athenian* minister, well versed in all the heathenish rites, was sent to *Jerusalem* to take care that they should be duly executed, 1 Mac. i. 41—59, 2 Mac. vi. 1—3.

The remarks of the sacred historian on the profanation of the temple, and on the sufferings of the *Jews*, are equally pious and judicious.

" THE LORD was angry *for a while*, on account of the sins of them that dwelt in the city; and therefore his eye was not on *the* [*holy*] *place*, [to protect it from profanation."]—" For GOD *did not chuse the people for the place's sake; but the place for the people's sake.*"——" These punishments were designed, not for the *destruction*, but for *the chastening of our nation*!—for it is a token of his great goodness, when wicked doers are not suffered for *any long time* [to persist in their wickedness,] but are punished *forthwith*," &c. 2 Mac. v. 17—19, vi. 12—17.

Antiochus commanded and superintended the most horrible tortures of the Recusants: witness the martyrdom of the venerable *Eleazar*, in his 90th year; for refusing to eat swine's flesh, 2 Mac. vi. 18—31; witness the heroic mother and her seven

* This *general persecution* seems to have been raised, not from any regard to his own religion, but from a regular plan, and deep laid scheme of plundering the temples throughout his dominions, after he had suppressed their worship. For the temples were not only enriched by the offerings of the votaries, but from their sanctity were the great *banks of deposit*, and grand *magazines of commerce*. *Gillies's* History of the World, Vol. II. p. 46.

sons, who nobly set the tyrant at defiance, and professed their faith and hope that "THE KING OF THE WORLD *would raise them up who died for his laws, to everlasting life;*" and threatened their tormentor, that "*he should have no resurrection to life, but receive just punishment for his pride, through the judgment of God,*" chap. vii.

When this dreadful persecution had raged about half a year, God raised up a deliverance for his people in the noble family of the *Asamoneans, Mattathias* and his sons. He was the son of *John*, the son of *Simeon*, the son of *Asamoneus*, 1 Mac. ii. 1, Joseph. Ant. XII. 6, 1; and a priest of the course of *Joarib*, the first of the twenty-four courses appointed by *David*, 1 Chron. xxiv. 7, descended from *Phineas*, the son of *Eleazar*, the elder branch of *Aaron's* family, 1 Mac. ii. 54, whose five sons were *Johanan, Simon, Judas* called *Maccabeus, Eleazar*, and *Jonathan*. He was also "a ruler, and an honourable and great man in the city of *Modin;* and strengthened with sons and brethren." *Modin* was a town near the sea side, 1 Mac. xiii. 26, about four miles from *Diospolis*, or *Lydda*, and a mile from *Joppa*, or *Jaffa*. Wells.

Apelles, the commissioner of *Antiochus*, having attempted to carry into execution the royal edict at *Modin*, endeavoured to persuade *Mattathias*, as a person of the first distinction and consequence there, to set the example; but he undauntedly refused, and said aloud, "*Though all the nations under the king's dominion hearken unto him, to apostatize every one from the religion of their fathers, and consent to his commandments; yet will I, and my sons, and my brethren, walk in the covenant of our fathers. God forbid that we should forsake the law and the ordinances. We will not hearken to the king's words to transgress our religion, on the right hand or on the left;*" and animated with the zeal of his ancestor *Phineas*, in the *Midianite* fornication and idolatry, Numb. xxv. 7, 8, he slew an apostate *Jew*, who was going to offer sacrifice on the idol altar; and killed the commissioner himself, who compelled men to sacrifice, and pulled down the altar, and proclaimed throughout the city, "*Whosoever is zealous for the law, and a maintainer of the covenant, let him follow me.*" Then he and his sons fled to the mountains, (only *ten* persons in all,) and forsook all that they had in the city, 1 Mac. ii. 15—28, 2 Mac. v. 27. Joseph. Ant. XII. 6, 2.

To quell this insurrection, when many of the inhabitants had left the city, with their wives, children, and cattle, to dwell in the wilderness, the *Syrian* garrison at *Jerusalem* pursued them, and destroyed them all on the sabbath day, to the number of a thousand persons, without any resistance on their part; from a scrupulous adherence to the law of the sabbath, 1 Mac. ii. 29—38.

Whereupon *Mattathias* and his small party, agreed to fight in their own defence on the sabbath day, that they might not be exterminated; and being joined by a gallant band of *Assideans*, or "volunteers, wholly devoted to the law," and by others that fled from persecution, they went, (chiefly by night,) throughout the country, and pulled down the altars, and pursued the proud persecutors; and the work prospered in their hand, till the death of *Mattathias*, B.C. 167, who recommended his second son *Simon*, to be their counsellor, and the valiant *Judas*, his third, to be their captain *, 1 Mac. ii. 49—70. *Judas*, most probably, derived his surname, *Maccabeus*, from a cabalistical word, formed of M. C. B. I. the initial letters of the Hebrew text, *Mi Chamoka Bælim Iaholi*, "*Who is like unto Thee among the gods, O Lord?*" Exod. xv. 11, which letters might have been displayed on his sacred standard; as on the *Roman* ensigns, S. P. Q. R. *Senatus populus que Romanus.*

ASAMONEAN PRINCES.

JUDAS MACCABEUS.

This valiant chieftain, with his noble brothers, maintained a *religious war* for twenty-six years, from the time of the insurrection of *Modin*, with five successive kings of *Syria;* destroyed above two hundred thousand of their best troops, and finally established the independence of their own country, and the aggrandizement of their family. Such a triumph of a petty province over a great empire, is scarcely to be paralleled in the annals of history. But THE LORD *fought for Israel*, while they were re-

* In the year B.C. 167, the insurrection began to be embodied by the appointment of a chief, *Judas Maccabeus*, round whose standard the insurgents could rally; but it was not until the death of the high priest, *Menelaus*, and the appointment of *Judas* to be governor, by *Antiochus Eupator*, B.C. 163, that the *Asamonean dynasty* began.

ligious and virtuous, and put their whole trust in Him; and the inflexible spirit of the *Jewish* nation has ever grown more rigid under persecution, and their zeal waxed hotter in the furnace of adversity.

The first enterprize of *Judas*, B.C. 167, and his small but resolute band, was against "*Apollonius* that detestable ring-leader," in massacring the citizens of *Jerusalem*, whom he defeated, though at the head of a great host, and slew, and took his sword, like that of another *Goliah*, slain by *David*, with which he afterwards fought all his life long, 1 Mac. iii. 10—12.

His next was the defeat of *Seron*, a *Syrian* general, and a mighty host of Græcising *Jews* and apostate *Samaritans*, with a small company, whom he encouraged in the language of *Jonathan* the son of *Saul*; "*With* THE GOD OF HEAVEN *it is all one to deliver with a great multitude, or a small company*," &c. 1 Mac. iii. 13—24.

The king of Syria, *Antiochus Epiphanes*, filled with indignation at the successes of *Judas Maccabeus*, whose fame had spread through all the neighbouring nations; while he went himself into the eastern provinces to recruit his exhausted finances, appointed his kinsman *Lysias*, regent of all the western provinces, from *Euphrates* to *Egypt*, and commissioned him to raise and march an army to extirpate the *Jews*, and to plant a colony of strangers in their room.

Lysias, therefore, the next year, B.C. 166, sent a great army of forty thousand foot, and seven thousand horse, under *Nicanor* and *Gorgias*, an experienced general, to invade *Judea*; and so confident were they of victory, that *Nicanor* proclaimed a sale of the captive *Jews* beforehand, at the rate of ninety for a talent, or about two pounds sterling a head, which drew a thousand merchants from the sea coast of the *Syrian* camp at *Emmaus*, near *Jerusalem*, to make a cheap purchase of slaves. In this imminent peril, *Judas* and his party assembled at *Maspeh*, or *Mizpeh*, where they fasted and prayed at that sacred place of national congress, in time of old, and afterwards; *Judas*, in obedience to the law, Deut. xx. 5, dismissed all such of his men, as in the course of the passing year had built houses, betrothed wives, or were planting vineyards, or were fearful; which reduced his little army from six thousand to three thousand men, 1 Mac. iii. 27—57, 2 Mac. viii. 1—16.

Gorgias, with a chosen party of troops, 5000 foot, and 1000

horse, marched by night to surprize the army of *Judas*; but the *Jewish* general being apprized of his design, left his camp, and marched to attack, separately, *Nicanor* in the morning; routed his army, and slew three thousand of them, and set fire to their tents; and then quitting the pursuit and the spoil, returned to attack *Gorgias* and his party; who fled at the sight of the smoke of their tents, and the appearance of the conquerors drawn up in battle array; after which the *Jews* spoiled their camp, and got great riches, and seized all the money brought by the slave merchants. *Nicanor*, after his defeat, fled in disguise to *Antioch*, declaring that "*the Jews* had GOD *to fight for them; and that they could not be hurt, because they followed the laws which he gave them*," 1 Mac. iv. 1—25, 2 Mac. viii. 21—36.

Immediately after, the *Jews* defeated another *Syrian* army under *Timotheus* and *Bacchides*, and slew above twenty-thousand men, reduced several strong holds, and charitably divided the united spoils with the *maimed*, the *orphans*, the *widows*, and the *aged*, 2 Mac. viii. 28—30.

Next year, B.C. 165, *Lysias* assembled a greater army of sixty thousand choice foot, and five thousand horse, and marched himself at their head, to invade *Judea* on the eastern side; and entered *Idumea*, which was now confined to the region westward of the *Asphaltite* lake, which formerly had belonged to the tribes of *Simeon* and *Judah*, but after the captivity, when it lay desolate, had been occupied by the *Edomites*, from *Arabia Petræa* (the ancient *Idumæa*) who made *Hebron* their capital city, and rebuilt the strong fortress of *Bethsura*, on their frontier, originally built by *Rehoboam*, 2 Chron. xi. 7. At this advantageous post *Lysias* encamped, and was encountered by *Judas* with only ten thousand men, who gained a most signal victory, killing five thousand on the spot, and putting the rest to flight. Observing that the *Jews* fought like men determined to conquer or die, *Lysias* did not venture to renew the engagement with his disheartened troops, though still much exceeding the *Jews* in number, but retired to *Antioch*, designing to bring a much greater army next year, 1 Mac. iv. 28—35.

Judas, availing himself of this respite from war, marched with his army to *Jerusalem*, which he recovered; he purified the city and the temple from the heathen pollutions, took down the old altar which had been profaned, and laid by the stones in a convenient place of the temple mount, *until there should come a*

prophet to shew what should be done with them, in evident expectation of *the prophet like Moses.* He then built a new altar of whole or unhewn stones; repaired and furnished the temple and sanctuary with all the sacred utensils; and on the twenty-fifth day of the ninth month *Casleu,* B.C. 165, (precisely *three* * years after its profanation) he restored the regular service of the temple, offered sacrifice according to the law, on the new altar of burnt-offering, and celebrated the feast of the *new dedication* of the altar, (εγκαινισμον.) And this was "the feast of *new dedication*" (εγκαινια) "*in winter,*" or about the winter solstice, which OUR LORD, the *true prophet like Moses,* attended, John x. 22, the time exactly corresponding. It could not be the feast of dedication of *Solomon's* temple, which was celebrated in the seventh month, about Autumn, 1 Kings viii. 2, 2 Chron. v. 3, nor of *Zerubbabel's* temple, in the last month *Adar,* about the beginning of Spring, Ezra vi. 15, 1 Mac. iv. 36—59.

To secure the temple service from the incursions of the *Syrian* garrison in the citadel, he fortified the temple mount (now called *Sion)* with high walls and towers, and set a garrison therein; and he also fortified *Bethsura* on the frontier, to be a defence against *Idumea,* lying nearly midway between *Jerusalem* and *Hebron,* 1 Mac. iv. 60, 61.

During this disastrous war which he had kindled in the west, *Antiochus Epiphanes* was not more successful in the east. Like *Antiochus,* his father, he attempted to plunder the rich temple at *Elymais,* in *Persia,* and was repulsed and wounded, and, according to *Jerom,* slain in the attempt; but according to the *Maccabees,* he lingered for some time with a loathsome and incurable disease, confessing that he was smitten by the hand of God, as a judgment for his plunder and profanation of the temple at *Jerusalem,* and his persecution of the *Jews.* He died in the beginning of the year, B.C. 164, soon after the foregoing transactions, 1 Mac. vi. 1—16, 2 Mac. ix. 1—28.

The leading occurrences of his reign are thus foretold in

DANIEL'S CONTINUATION.

"*And in his* [*Seleucus Philopator's*] *estate shall stand up a vile person,* [*Antiochus Epiphanes*] *to whom they* [the *Syrians,*

* The author of the second book of *Maccabees* says, "*after two years,*" according to his later commencement of the *era of Seleucidæ,* 2 Mac. x. 3. See Vol. I. p. 175.

who set up *Heliodorus*] *shall not give the honour of the kingdom. Yet he shall come in peaceably, and obtain the kingdom by flatteries,* [to *Eumenes*, king of *Pergamus*, the *Syrians*, and the *Romans.*] *And the arms of the overflower* [*Heliodorus*] *shall be overflowed with a flood before him, and be broken; yea also the prince of the covenant,* [the Jewish high-priest, *Onias*, deposed by him.]

" *And after the league made with him,* [his nephew, *Ptolemy Philometor*, king of *Egypt*] *he shall work deceitfully; for he shall come up, and shall become strong,* [in *Phœnicia*] *with a small people* [or retinue.] *And he shall enter into the quiet and plentiful cities of the province* [of *Phœnicia*] *and shall do that which his fathers and his fathers' fathers have not done:* [or shall outdo them in donations] *he shall scatter among them* [profusely] *the prey, and the spoil, and the riches;* [he had collected by plunder elsewhere, and from his own revenues, in order to attach the *Phœnicians* to his interest.] *Yea, and he shall forecast his devices against the strong holds,* [of *Egypt*] *even for a* [convenient] *season.*

" *And he shall stir up his power and his courage against the king of the* south, [*Ptolemy Philometor*] *with a great army; and the king of the* south *shall be stirred up to battle with a very great and mighty army, but he shall not stand: for they* [even *Antiochus* and his counsellors] *shall forecast devices against him; yea, they that feed of the portion of his meat,* [*Ptolemy's* tutor, *Eulæus*, and *Macron*, governor of *Cyprus*] shall [betray and] *destroy him:* [so that *Ptolemy* shall be taken prisoner.] *And both these kings' hearts shall be to do mischief* [to each other;] *and they shall speak lies at one table.* [*Antiochus* shall pretend to restore the crown to *Ptolemy*, and *Ptolemy* shall pretend to oppose his brother, set up by the *Egyptians* on his captivity.] *But it shall not prosper* [on either side, for the war shall not cease, or come to] *the end, which shall be at the time appointed. Then shall he* [*Antiochus*] *return into the land with great riches, and his heart shall be against the holy covenant,* [or the *Jewish* temple and religion] *and he shall do* [according to his will, and spoil the temple of *Jerusalem*] *and return into his own land.*

" *At the time appointed he shall come* again *towards the* south [*Egypt*]; *but the latter* [coming] *shall not be as the former. For the ships of Chittim* [or the *Romans*] *shall come*

against him, [with ambassadors from *Rome*, commanding him to desist.] *Therefore he shall be grieved, and return* [towards *Syria*].

"*And he shall have indignation against the holy covenant; so shall he do, he shall even return, and have intelligence with them that forsake the holy covenant*, [the apostate *Menelaus*, and his party, to set up the *Grecian* idolatry, and abolish the *Jewish* religion."] Dan. xi. 21—30.

These prophecies of *Daniel*, foretelling the sufferings and persecutions of the *Jews*, from *Alexander's* successors in *Syria* and *Egypt*, till the end of the reign of *Antiochus Epiphanes*, during a disastrous period of 160 years, are, if possible, more surprising and astonishing than even his grand prophetic period of 2300 years, and the several successions of empire, or the four temporal kingdoms, that were to precede the spiritual kingdom of God upon earth. The magnificence of the whole scheme, comprising the fortunes of all mankind, seems to be an object suitable to the OMNISCIENT GOVERNOR OF THE UNIVERSE, calculated to excite awe and admiration; but the minuteness of detail exhibited in this part, exceeds that of any existing history of those times. The prophecy is really more concise and comprehensive, and yet more circumstantial and complete, than any history. No one historian has related so many circumstances, and in such exact order of time and place, as the prophet; so that it was necessary to have recourse to several authors, *Greek* and *Roman*, *Jewish* and *Christian*, for the better explaining and illustrating the great variety of particulars contained in this prophecy. And if the authors who wrote of these times were all extant, or all entire, (neither of which is the case,) we should unquestionably have still greater reason to be astonished at the consummate exactness of the prophecy. Even the infidel *Porphyry*, who had access to several sources of information, now lost, was so confounded by this exactness, that he was driven to deny the authenticity of the *prophecy* itself, declaring that it could not possibly have been written *before*, but *after*, the reign of *Antiochus Epiphanes*. But the prophecy is so intimately connected with the preceding and following parts of the vision, which relate to the *Macedonians* and *Romans*, that it must have been written by the same hand, and therefore be esteemed equally genuine with the whole book of *Daniel*. The astonishing exactness, indeed, with which this minute prophetic deta has been

fulfilled, furnishes the strongest pledge, from *analogy*, that the remaining prophecies were, and will be, as exactly fulfilled, each in their proper season.

Antiochus Eupator, the son of *Epiphanes*, a child of nine years old, was set up as king by his guardian *Lysias*, B.C. 164. His reign was short and turbulent, and his end unfortunate. *Lysias*, at the beginning, renewed the war against the *Maccabees*, with an army of four-score thousand foot, to revenge the signal defeat of the army of *Timotheus*, who was killed with his brother *Chereas*; but he was put to flight shamefully, with the loss of eleven thousand foot and sixteen hundred horse slain in the battle. Considering, then, with himself, as a man of understanding, that *the Hebrews could not be overcome, because the* ALMIGHTY GOD *helped them*, he offered them peace, on condition that they would be loyal to the state: to which they agreed; and *Lysias* obtained a decree from the king, dated the same year, that they should no more be required to conform to the heathen customs and worship, but allowed to live according to their own laws; and *Menelaus*, the apostate, who had laboured to promote it, was sent back "to comfort them," and to be reinstated in the pontificate, 2 Mac. x. 14—38, xi. 1—38.

But this peace was of short continuance. The *Jews* were again molested by the governors of the *Syrian* provinces, and by the neighbouring nations, the *Joppites*, *Jamnites*, *Arabians*, and *Idumeans*, whom *Judas* successively reduced, after a bloody warfare, the particulars of which are detailed, 2 Mac. xii. 1—37.

All this while, the citadel of *Jerusalem*, which was garrisoned by *Syrians* and renegade *Jews*, proved a great annoyance to the temple worship, and, in the absence of *Judas*, actually "shut up the *Israelites* round about the sanctuary." *Judas*, therefore, on his return, after the defeat of *Gorgias*, the governor of *Idumea*, purposed to destroy such pestilent neighbours, and besieged them with all the people, B.C. 163; but some of the besieged, forcing their way through in a sally, went to the king, and complained of the hostility of the *Jews* to the *Syrian* government, that they persecuted its friends, had fortified the temple and *Bethsura*, and were besieging the citadel; and would soon withdraw themselves from his dominion, unless they were speedily prevented, 1 Mac. vi. 18—27.

Provoked at this intelligence, the king assembled a vast army

of a hundred thousand foot, twenty thousand horse, and thirty-two war-elephants, and with *Lysias* marched to *Idumea*, and besieged *Bethsura*. *Judas*, therefore, quitting the citadel, advanced to attack the king's army on the way, and slew about six hundred men; and his brother *Eleazar*, in the battle, attacked, as he thought, the king's elephant, got under him, stabbed him in the belly, and was crushed to death by the fall of the huge animal upon him. Finding the *Syrian* army, however, too strong, the Jews desisted from the attack, and retreated; and *Bethsura* soon after surrendered for want of provisions, for it was a *sabbatical* year of rest to the land *. The *Syrians* next proceeded to *Jerusalem*, and besieged the temple fortress, which was reduced also to the last extremity by famine, and must have soon surrendered, had not *Eupator*, and his guardian *Lysias*, been recalled by a civil war at home, commenced by *Philip*, whom the late king, when dying, had appointed regent, in exclusion of *Lysias*, with whose ill success against the *Jews* he was highly dissatisfied. Whereupon, hearing of this competitor, the king and his council renewed the peace with *Judas* upon the former terms, that the *Jews* should be allowed in future to live according to their own laws; broke up the siege, but violated the treaty by demolishing the strong walls of the temple mount; and then marched to attack *Philip*, who had got possession of *Antioch*, the capital, and defeated and slew him there, 1 Mac. vi. 28—63.

On this occasion, the high-priest *Menelaus*, the author of all these mischiefs, met with his deserts. At the approach of the *Syrian* army, he had abandoned his countrymen, and encouraged the king to invade *Judea*, "with great dissimulation;" not "for the safeguard of the country," nor regard to the *Syrian* interest, as he pretended, but because he thought "to have been made governor himself," if *Judas* and his party were destroyed. But the intended mischief recoiled on his wicked head: when the peace was concluded, he was sentenced to be suffocated in ashes, and died miserably at *Berea*, while *Judas* was promoted

* This is confirmed by the *Chronology*. The first general sabbatical year, after the second division of the conquered lands by *Joshua*, began B.C. 1589, as shewn before. From this, subtracting B.C. 162, the remainder, 1427 years, gives the length of the whole period inclusively; which, divided by the sabbatical period of seven years, leaves no remainder. Therefore, the last year, B.C. 163, was itself a sabbatical year.

to be *chief governor* *, from *Ptolemais* unto the *Gerrhenians*, 2 Mac. xiii. 3—24.

Jacimus, or *Alcimus*, was appointed high-priest in his room, B.C. 163, to the exclusion of the rightful successor, *Onias*, the son of the worthy *Onias*, who, at the instigation of his wicked brother *Menelaus*, had been slain at *Antioch*. Upon this disappointment, *Onias* retired in disgust to *Egypt*, where he was appointed high-priest to a temple which he built at *Heliopolis*, and which subsisted nearly as long as that at *Jerusalem*, when both were destroyed in the reign of *Vespasian*.

But *Alcimus*, for his proflicacy, and attempt to revive the heathenish rites, was soon expelled by the *Jews*, 1 Mac. vii. 5.

Soon after the defeat and death of *Philip*, another and more formidable competitor sprung up, to the destruction of *Eupator* and *Lysias*. *Demetrius*, the son of *Seleucus Philopator*, and the rightful heir of the crown, had been kept as a hostage, and afterwards in an honourable captivity at *Rome*, during the reign of his uncle *Epiphanes*, and on his death, solicited the senate for leave to return to *Syria*, but that politic body, preferring a minor like *Eupator* on the throne of *Syria*, to a prince in the prime of life, of considerable talents and ambition, refused his request; whereupon *Demetrius* privily escaped from *Rome*, and landed with "a few men †," only eight friends and their servants, at *Tripolis*, in *Phœnicia*; was joined by several of his adherents, under the persuasion that he was patronised by the *Romans*, and advanced to *Antioch*, where the army declared for him, and secured *Eupator* and *Lysias*, and, as a proof of their sincerity, brought them to *Demetrius*. But he said, "*let me not see their faces*;" so they were slain by the army, B.C. 162, 1 Mac. vii. 1—4; 2 Mac. xiv. 1, 2.

Now when *Demetrius* was established upon the throne of his kingdom, all the wicked and ungodly men of *Israel*, the traitors and apostates, with *Alcimus* at their head, came to him, and accused *Judas* and his party of killing the king's friends, and

* From this year, B.C. 163, *Josephus* dates the accession of *Judas Maccabeus* to the principality of *Judea*; reckoning from thence to the death of *Antigonus*, the last of the dynasty, (B.C. 37,) 126 years current, *Ant.* XIV. 16, 4, or 125 years complete, *Ant.* XVII. 6, 3.

† *Demetrius* is represented, 2 Mac. xiv. 1, as "having entered the haven of *Tripolis* with a great power and navy;" but *Polybius*, the intimate friend of *Demetrius*, and the adviser of his flight from *Rome*, confirms the correcter account, 1 Mac. vii. 1.

expelling themselves; whereupon the king appointed *Alcimus* high-priest, (who was *desirous* of recovering the office,) and sent *Bacchides*, governor of *Mesopotamia*, in whom he could confide, to reinstate *Alcimus*, and take vengeance on his enemies with a great force. After in vain attempting to entrap *Judas* and his friends deceitfully, by fair professions, *Bacchides* slew sixty of the *Assideans*, who were the foremost of the children of Israel to seek peace on this occasion, and came to treat, foolishly concluding, that "a priest of the seed of *Aaron*, *Alcimus*, who came with this army, would do them no wrong." After this perfidious massacre, *Bacchides* committed the country to *Alcimus*, left him a force to support him, and returned to the king, 1 Mac. vii. 4—22.

But *Judas* and his party having got the upper hand, *Alcimus* was again expelled, and went a second time to *Demetrius*, bitterly complaining of *Judas* as a fomenter of war and sedition, and that as long as he lived, it was not possible that the state should be quiet. Whereupon the king sent *Nicanor* (who had been defeated before), with a great army, to destroy *Judas* and his brethren. At first, he endeavoured to entrap him by fair professions; but the wary *Jewish* general was not to be so caught. He then attacked *Judas*, but was defeated with the loss of five thousand men. *Nicanor* then waited for reinforcements from *Syria*, and when he had received them, renewed his attacks, but was defeated again, and slain, and his army so completely destroyed, that not a man out of thirty-five thousand escaped to carry the news to *Antioch* *. Thus the land obtained rest for a little while. This great victory was obtained on the thirteenth day of the month *Adar*, B.C. 160, in the beginning of the Julian year, 1 Mac. vii. 23—50; 2 Mac. xiv. 2—46; xv. 1—37.

Judas, having heard of the power, prowess, and policy of the *Romans*, how they had made extensive conquests in *Spain*, *Macedon*, and *Asia*, supported their friends, and humbled their enemies, took the opportunity of this respite to send an embassy to *Rome*, proposing an alliance with them, in order to be protected from the oppression of the *Syrians*. This, says *Josephus*,

* This is the simple account of the first book of *Maccabees*, and it is much more probable than the long detail of the second. The supposed reconciliation of *Nicanor* with *Judas*, "that he would not willingly have *Judas* out of his sight, *for he loved the man from his heart*," 2 Mac. xiv. 24, is inconsistent with his character, that *he bore a deadly hate unto Israel*, 1 Mac. vii. 26, and with his subsequent conduct.

was the first treaty between them and the *Romans*, who received their ambassadors graciously. The senate, according to their systematic scheme of subjugation, *readily granting liberty to those who were under foreign dominion* *, that they might detach them from their rulers, and afterwards enslave them, when a fit opportunity offered. Accordingly, they made a defensive and offensive alliance with the *Jews*, and also wrote a letter to *Demetrius*, commanding him to desist from persecuting the *Jews*, and threatened him with war if he persisted. But before the ambassadors returned from *Rome*, (for "it was a very great journey,") *Judas* was slain in a furious conflict with *Bacchides* and *Alcimus*, whom *Demetrius* had sent with the flower of his army to avenge the destruction of *Nicanor* and his host. For *Judas*, with desperate resolution, at the head of eight hundred men only, the rest having deserted him, charged the *Syrian* host, defeated the right wing, and pursued them to *Azotus;* but the left wing, being unbroken, pursued him closely in turn, and, after a most obstinate engagement, slew him, and the remnant of his men fled. Then *Simon* and *Jonathan*, his brothers, having made a truce, buried his body in the family sepulchre at *Modin*, in the neighbourhood, and all *Israel* mourned for him many days, saying, *How is the valiant fallen that delivered Israel!* 1 Macc. viii. 1—32; ix. 1—21.

Judas Maccabeus has been censured, as having taken a very improper step in courting the protection of the *Romans*, who were idolaters; a measure which was attended with fatal consequences to himself and his nation; for in consequence of this distrust in THE LORD, who had hitherto so wonderfully protected him and his men, he was left to fight his own battle with disheartened troops; THE LORD withholding the aid he expected from his new allies, which was altogether unnecessary while THE LORD *fought* for *Israel*. See Mrs. *Trimmer's* Sacred History, Vol. IV. p. 352—355.

In vindication, however, of this heroic patriot, we may observe that he had devoted his life to the service of his country, according to his father's dying advice, "*Be zealous for the law, and give your lives for the covenant of your fathers*," 1 Mac. ii. 50.

* This is the reflection of *Justin*: A *Demetrio* cum defecissent *Judæi*, amicitiâ *Romanorum* petitâ, primi omnium ex *Orientalibus libertatem* receperunt: *facile tunc Romanis de alieno largientibus*, Lib. XXXVI. cap. 3.

And there were strong reasons for him to think that the time was now come for this sacrifice of himself:—1. His principal friends and steadiest supporters heretofore, the *Assideans*, had betrayed symptoms of disaffection, and were the foremost to seek peace with *Bacchides*, and to receive *Alcimus* as high-priest, whose enmity to him was notorious. 2. Immediately before the last battle, he was basely deserted by a great majority of his army of three thousand *chosen* men, who, if they had remained, would probably have defeated the left wing of the enemy, as easily as he, with eight hundred, defeated the right. His grief, indignation, and despair, indeed, are strongly depictured in his answer to his men advising a retreat:—*God forbid that I should do this thing, and fly:* IF OUR TIME BE COME, *let us die manfully for our brethren, and let us not stain our honour* *. This was not the language of a man "*troubled in mind and sore dismayed*," "because *danger* presented itself to his view in all its horrors," as inconclusively argued by Mrs. *Trimmer*, for danger he was inured to, and braved rather too rashly; but because "he was solicitous for his country's honour, and his own fame," as she admits in the very next sentence. This, indeed, is a just interpretation of his answer, and the true explanation of his conduct. 3. The *Jews* were not prohibited by the law of *Moses* from forming alliances with *foreign* nations, provided they were beyond the pale of the devoted land of *Canaan*, and *Joshua* readily concluded a treaty with the *Gibeonites*, supposing them to be such, nor durst he break it, notwithstanding the imposition on their part. Even within the pale, *David* and *Solomon* made alliances with the *Tyrians*, and are not censured for so doing by the sacred historians. And now, in a case of the most imminent peril, when *Judas* was contending with the whole force of a mighty empire, bent on his destruction, was he not fully warranted, in *self-defence*, to seek succour from the most powerful nation at that time in the world? who had conquered *Macedon*, and humbled *Syria* and *Egypt*, and were then renowned for their "moderation, good government, obedience to their consuls, and freedom from envy and emulation;" according to the sacred historian, reciting his motives, without the slightest imputation on his conduct, which was afterwards wisely adopted and followed by his brothers, *Jonathan* and *Simon*.

* *Dulce et decorum est pro patria mori.* HOR.

JONATHAN.

The death of *Judas* was followed by a merciless persecution of his adherents, and "there was great affliction in *Israel*, such as was not since the time that *a prophet was not seen among them*," i. e. from *Malachi's* death. Whereupon they elected his youngest brother, the valiant *Jonathan*, to be their prince and leader, as the fittest to supply his place, 1 Mac. ix. 23—31.

Bacchides, hearing this, sought to slay *Jonathan*, but he and *Simon*, and his party, fled to the fens of *Jordan*, and sent off their goods and baggage, under the care of their eldest brother *John*, to a place of security among the *Nabathean* Arabs of the desert. But on the way thither, they were attacked by another Arab tribe, the *Jambrians*, who slew *John* and the escort, and plundered the baggage, for which *Jonathan*, soon after, inflicted a severe retaliation upon a bridal procession of the *Jambrians*, whom he attacked, and slew the greater part, and took their spoils. Upon this, *Bacchides* attacked them in their camp on the sabbath-day, but the *Jews* repulsed him, slew a thousand of his men, and then swam across the *Jordan* and escaped. Not venturing to pursue them, *Bacchides* returned to *Jerusalem*, and repaired several of the fortresses in *Judea*, strongly garrisoned the *citadel*, *Bethsura* and *Gazara*, took the sons of the principal *Jews* as hostages for their good behaviour, and confined them in the citadel; and after the sudden death of *Alcimus*, the high-priest*, who was struck with a palsy while he was giving orders to pull down the walls of the sanctuary, which separated it from the outer court of the Gentiles, *Bacchides* returned to *Syria* that same year, B.C. 160, and molested the *Jews* no more for two years, 1 Mac. ix. 32—57.

But at the end of that time, the adverse faction, envying his tranquillity, framed a plot to surprise and seize *Jonathan* and his adherents in one night throughout the land, and prevailed on *Bacchides* to return with his army to carry it into effect.

* *Josephus*, by mistake, assigns the three years of the pontificate of *Alcimus* to *Judas*, Ant. XII. 11, 2, for *Judas* never was high-priest. But he tacitly corrects the mistake afterwards, Ant. XX. 9, in his catalogue of the high-priests, stating that *Alcimus* held the office three years, (instead of four years, in the former place, Ant. XII. 10, 6,) and that it was then vacant for seven years, until the appointment of *Jonathan*.

But *Jonathan* discovered it, and slew about fifty of the conspirators, and retreated with *Simon* and his friends to *Bethbasi*, in the wilderness, which they fortified. There they maintained a long siege against *Bacchides*, and finally defeated him; so that in his rage and disappointment he slew several of his unlucky advisers, and accepted proposals of peace from *Jonathan*, exchanged prisoners, and swore to molest him no more, and then returned into his own land, and came not any more unto their borders. Thus the sword ceased from *Israel*. We may date this peace, B.C. 156.

Jonathan now dwelt peaceably at *Michmash*, about nine miles north of *Jerusalem*, and a strong post; and began to govern the people according to the law, and to reform the state, by destroying the ungodly men, the apostates, out of *Israel*. 1 Mac. ix. 58—73.

Three years after, B.C. 153, a new competitor for the crown of *Syria* sprung up, *Alexander Balas*. This roused *Demetrius* from the shameful indolence and debauchery in which he indulged himself, living secluded in a strong castle near *Antioch*, and utterly neglecting the administration of the kingdom. *Balas* was the reputed son of *Antiochus Epiphanes*, but in reality an impostor of *Rhodes*, set up in opposition to *Demetrius* by the kings of *Egypt* and *Pergamus*, whom he had offended, and patronized by the *Romans*, who never forgave his flight from *Rome*, and assumption of the throne of his ancestors, without their consent; and now by a decree, empowered the impostor to raise forces for the recovery of the kingdom, with which he sailed to *Ptolemais*, secured that city, and was joined by numbers of the *Syrians* disaffected to *Demetrius*, 1 Mac. x. 1, 2.

This competition proved highly advantageous to *Jonathan* and the *Jews*, the rivals vying with each other who should purchase his assistance by honours and immunities. First *Demetrius*, by letter, appointed *Jonathan* his general in Judea, and empowered him to levy forces, and furnish them with arms, as auxiliaries, and restored the hostages in the citadel, whom *Jonathan* delivered to their parents. Then, quitting *Michmash*, he settled himself at *Jerusalem*, and recovered all the fortresses in *Judea* which *Bacchides* had garrisoned, the *Syrians* forsaking them, except the *citadel* and *Bethsura*, which still held out, they being garrisoned by apostate Jews, who had no other refuge. He also repaired the city, and rebuilt the walls of the

temple mount, which *Eupator* had thrown down, 1 Mac. x. 3—14.

On the other hand, *Balas*, who had assumed the title of *king*, under the name of *Alexander*, by letter also, appointed *Jonathan* high priest*, and sent him a purple robe and crown, as *Ethnarch*, or prince of *Judea*, to gain his friendship and assistance. So in the seventh month of that same year, B.C. 153, at the feast of tabernacles, *Jonathan* put on the holy robe of the high priest, and levied forces, and provided arms, x. 15—21.

Hearing this, *Demetrius* resolved to outbid *Alexander*, and offered *Jonathan* further immunities and rewards, a release from tributes, customs on salt, and crown taxes, and the addition of the three governments of *Apherema*, *Lydda*, and *Ramathem* in *Samaria*, and the government of *Galilee*, to that of *Judea*; the freedom of the holy city, and exemption of its borders from tenths and tributes; the restoration of all captives that had been carried out of the land of *Judea* from all parts of the kingdom of *Syria*, with remission of their tribute, and even of their cattle; and immunity and toleration for all the *Jews* within the realm to celebrate their festivals, sabbaths, new moons, and solemn days, without molestation or hindrance in these, or in any other respects; and in return, he required an enrollment of thirty thousand *Jews*, to be paid by the crown, and to serve in the garrisons and places of trust, with liberty to live according to their own laws. He also offered the sea port of *Ptolemais*, in *Palestine*, with its territory, as a free gift to the temple of *Jerusalem*, for the necessary expences of the temple; and a remission of the five thousand shekels of silver, which had been annually paid to the king out of the revenues of the temple, because they appertained to the officiating priests; and to make the temple itself an asylum for debtors to the king, or for any other matter; and to pay the expences of repairing and fortifying *Jerusalem*, and the temple mount, out of the royal treasury. The list of these offered exemptions, immunities, and privileges, is curious: it demonstrates the greatness and extent of the oppressions and exactions of the *Syrian* government, respecting the *Jews*, throughout the empire; and it furnishes a sufficient excuse for *Jonathan* and the people, for rejecting them from

* This dignity continued in the *Asamonean* line till the usurpation of *Herod* the Great. It was conferred on *Jonathan*, after it had been seven years vacant from the death of *Alcimus*. *Joseph.* Antiq. xx. 9.

the insincere *Demetrius*, and preferring the alliance of *Alexander*, x. 22—47.

Both kings having taken the field with their armies, next year, B.C. 152, *Demetrius*, who wanted neither courage nor conduct, when sober, gained the victory in the first battle; but *Alexander*, being supported by the confederate kings, and by the *Romans*, the next year, B.C. 151, fought a decisive battle, in which he defeated and slew *Demetrius*, x. 48—50. Justin, lib. xxxv. c. 2.

Alexander now sought *Cleopatra* in marriage, the daughter of his friend, *Ptolemy Philometor*, king of *Egypt*, whom he met, and married with great pomp, at *Ptolemais;* and there treated *Jonathan*, who had ably supported him in the war, with distinguished honours, ranking him among his chief friends, and making him a duke and partaker of his dominion, x. 51—66.

But *Alexander*, when established in the kingdom, fell into the same fatal excesses as his predecessor, took no care of the government, but left it solely to his favourite *Ammonius*, who slew *Laodice* *, the sister of *Demetrius*, and the unfortunate widow of *Perseus*, king of *Macedon*, and *Antigonus*, a remaining son of *Demetrius;* whose two other sons, *Demetrius* and *Antiochus*, had been sent during the war for security to *Cnidus*, in *Crete*.

When *Ammonius* had made *Alexander* and himself odious to the *Syrians*, in the third year of his reign, B.C. 148, young *Demetrius* came out of *Crete*, with a band of Cretans, whom *Lasthenes*, his friendly host, had hired; landed in *Cilicia*, and soon collected a great army to assert his right to the crown, and gained over to his interest *Apollonius* †, governor of *Cœle Syria*, whose first proof of attachment to his new master was the invasion of *Judea*, which adhered to *Alexander;* and having encamped at *Jamnia*, on the sea coast, as we have seen, sent a challenge to *Jonathan*, to come down from the mountains, and fight him there in the level plain. *Jonathan* accepted the challenge, and with ten thousand men took *Joppa* in the sight of

* Among the *Arundel* marbles is an inscription to this queen, upon a statue erected to her. "The people of *Delos* erected this for queen *Laodice*, the daughter of king *Seleucus*, and wife of king *Perseus*, because of her virtue and piety to the temple, and her beneficence to the people of *Delos*." Prideaux, Vol. II. p. 116.

† *Apollonius* was one of the eight *Syrian* friends, with whom *Demetrius* had escaped from *Rome*, and now therefore naturally espoused the cause of his old master's son.

the enemy, defeated them, pursued them to *Azotus*, which he took, and burnt the temple of *Dagon*, and slew with fire and sword nearly eight thousand men. For this essential service, *Alexander* sent *Jonathan* a gold buckle or clasp, such as was worn only by the royal family, and gave him *Accaron*, or *Ekron*, on the sea-coast, with the territory thereto belonging, x. 67—89.

Alexander, who had shut himself up in *Antioch*, now applied for succour to his friend and father-in-law, *Ptolemy Philometor*, who accordingly brought a considerable army and fleet to his assistance, B.C. 147, and entered *Syria*; but having discovered a plot formed to take away his life, by the wicked minister *Ammonius*, who was afraid that the king of Egypt came to conquer *Syria* for himself; and the infatuated *Balas* refusing to surrender his favourite to public justice, thereby making the crime his own; *Ptolemy* therefore, in resentment, took away his daughter *Cleopatra*, and offered her in marriage to *Demetrius*, the rightful heir of the crown, whose cause he now espoused. *Demetrius* thankfully accepted the offer; and the Greek citizens of *Antioch*, having mutinied against *Ammonius*, slew him, endeavouring to escape in the disguise of female apparel; and *Balas* avoided a similar fate by flight. The inhabitants of *Antioch* then offered the crown of *Syria* to the king of *Egypt*, whose character for justice and clemency, even to a fault, was well known; but he refused the offer, and recommended to them the lawful heir, saying, that the crown of *Egypt* was sufficient for him. And sound policy recommended the dictates of justice, for he would probably have drawn down upon himself the indignation of the *Romans* by uniting both kingdoms, and their invasion would have been coloured by the claim of his new son-in-law. The battle of *Antioch*, next year, decided the contest in favour of *Demetrius* II. *Balas* was defeated, and fled for shelter into Arabia, but his host *Zabdiel* sent his head to *Ptolemy* five days after the battle, who died himself the third day after, of the wounds he had received. The death of these two kings of *Syria* and *Egypt* in the same year, B.C. 146 *, forms a *chronological* character for adjusting the reigns of both, as in the foregoing tables of the first volume of this work.

This representation of the disinterested conduct of *Ptolemy*

* This year was remarkable for the destruction of the two cities of *Carthage* and *Corinth* by the *Romans*.

Philometor, and the provocation he received, is furnished by *Josephus*, Ant. XIII. 4, 6—8, and differs from that of the author of the history of the *Maccabees*, who represents *Ptolemy* as setting out with a deceitful design to get *Alexander's* kingdom, and join it to his own; that he slandered *Alexander*, in charging him with a design to slay him; and that when he entered *Antioch*, he set the two crowns of *Syria* and *Egypt* upon his own head. This account, written evidently by a partial friend of *Alexander's*, carries with it internal marks of misrepresentation; and thence, we may conclude, that *Josephus*, to whom it was well known, tacitly rejected it, 1 Mac. xi. 1—19.

Demetrius II. chose *Lasthenes*, the *Cretan* friend, with whom he had found an asylum, and whom he considered as "a *father*," 1 Mac. xi. 31, his prime minister. But *Lasthenes*, by his imprudence, or his inexperience for such an office, injured materially his master's interests. The first false step of the government was the massacre of the *Egyptian* soldiers, whom *Ptolemy*, his father-in-law, had left to assist in garrisoning the fortresses in the maritime towns, who, by the orders of *Demetrius*, were put to death by their *Syrian* associates; upon which, in disgust, the rest of the *Egyptian* army returned to *Egypt*, and would no longer support him. The next was, that in his security, thinking he had no other enemies to fear, he disbanded the greatest part of his army by a mischievous economy, retaining in his pay only his *Cretan* band, and some other mercenaries, thus depriving himself of the sheet anchors of his throne.

In the mean while, *Jonathan* availed himself of this respite, to besiege the citadel of *Jerusalem*, which had so long been a serious annoyance to him while in the hands of the *Syrians* and apostate *Jews*. Whereupon complaint having been made to *Demetrius* by some of the latter, he cited *Jonathan* to answer for his conduct before him at *Ptolemais*. *Jonathan* obeyed the summons, but left orders to prosecute the siege with vigour, and took with him divers rich presents for the king and his ministers, and so ingratiated himself into the favour of *Demetrius*, that he confirmed him in the high priesthood, and all his other honours, and ratified all the offers of his father, which *Jonathan* had declined when he preferred the friendship of *Balas*, xi. 19—38.

But the citadel still holding out, *Jonathan* applied to *Demetrius* to withdraw his garrisons from it, and from the other for-

tresses of *Judea;* which the king promised to do, provided *Jonathan* would send him a reinforcement, to quell the disturbances that broke out at *Antioch*, by his misconduct and cruelty, in persecuting his father's enemies, after he had disbanded and alienated his veteran troops. Accordingly, he sent three thousand *Jews* to *Antioch;* who, in a great insurrection, supported the king, and slew a hundred thousand of the citizens, and forced the rest to sue for peace; and then returned home loaded with honours and spoils. But *Demetrius* repaid the services of *Jonathan* with ingratitude; when he thought that the land was quiet, and that he had no further occasion for him. He broke his engagements at *Ptolemais*, demanded taxes, tribute, and tolls, as before, and threatened him with war, unless they were paid: whereby he alienated the *Jews* as much as the rest of his subjects, xi. 41—53.

At this juncture, *Diodotus*, afterwards called *Tryphon*, who had served *Alexander Balas* as governor of *Antioch*, and was therefore hostile to *Demetrius*, went into *Arabia*, and at length prevailed upon *Zabdiel*, who had murdered *Alexander*, and retained his son *Antiochus* in his hands, to send the young prince with him to lay claim to the crown of *Syria*. Whereupon all the disbanded soldiers and malcontents joined him, and in a pitched battle defeated *Demetrius*, took his elephants, and won *Antioch*, xi. 39—56.

As soon as *Antiochus* was crowned, under the title of *Epiphanes*, B.C. 144, he wrote to invite *Jonathan* to join him, offering him all the conditions which *Demetrius* had broken; and appointing his brother *Simon* lieutenant from the mountain between *Tyre* and *Ptolemais*, on the sea coast, called "the ladder of *Tyre*," unto the borders of *Egypt*. *Jonathan* accordingly espoused his cause, and by the assistance of the *Syrian* forces, expelled the hostile garrisons from *Gaza*, *Bethsura*, and *Joppa;* only the citadel at *Jerusalem* still held out for *Demetrius*, and maintained a long siege, xi. 57—62.

Jonathan now renewed the former alliance with the *Romans*, and made a league with the *Lacedemonians*, because the *Jews* and *Lacedemonians* were "brethren, both of the stock of *Abraham*," xii. 1—23.

Tryphon designing to remove the young king, *Epiphanes*, out of the way, in order to put the crown upon his own head, first invaded *Jonathan*, as the principal obstacle to his ambition.

But *Jonathan* advancing to meet him with an army of forty thousand chosen men, *Tryphon* did not venture an engagement, but under pretext of receiving him honourably, gave him gifts, and prevailed on him to disband the greater part of his men, assuring him that he came only with the design of putting him in possession of *Ptolemais*, and the rest of the stipulated fortresses. *Jonathan* was over-reached, and dismissing the rest, went, with a thousand men only to *Ptolemais*, where he was taken prisoner, and all his men slain, when they had entered the town peaceably; and not long after he was put to death by the perfidious *Tryphon*, who next slew his young master, and put on his blood-stained crown, B.C. 143, xii. 39—48, xiii. 1—31.

SIMON.

On the base capture of *Jonathan*, his brother *Simon* offered his services to his drooping countrymen: "*Since all my brethren are slain for Israel's sake, and I alone am left, far be it from me to spare my own life in any time of trouble, for I am no better than my brethren: doubtless I will avenge my nation and the sanctuary, and our wives and children; for all the heathen are gathered to destroy us of very malice.*" Encouraged and animated by this generous offer, the people elected him their leader in the room of *Jonathan*, xiii. 1—9.

The first act of *Simon* was to repair the fortresses in *Judea*, and furnish them with provisions, in order to put the country in a posture of defence; the next was, notwithstanding the ill-treatment the *Jews* had received from *Demetrius*, (who after his defeat by *Trypho*, had abandoned himself to sloth and luxury at *Laodicea,)* yet preferring him to his perfidious rival, *Simon* sent respectfully to treat with him about a renewal of the former terms of accommodation; to which *Demetrius* gladly agreed, and confirmed them all; with an act of amnesty for all past offences. From this grant, the *Jews* date the independence of their country, and freedom from the *Syrian* yoke, B.C. 143; and thenceforth computed the times from this era of *Simon's* reign, as *high priest*, and *ethnarch*, or *prince* of the *Jews*, instead of the *era of Seleucidæ*, of *Contracts*, or of *Alexander's successors*, as before, xiii. 33—42.

At his election, however, by the people, therewas a very remarkable reservation made on their part: that "the *Jews* and

priests were well pleased that *Simon* should be their *governor* and *priest*, [he and his sons] for ever; *until there should arise a* FAITHFUL PROPHET," or THE MESSIAH, xiv. 41.

The next care of *Simon* was to reduce the strong fortresses that still held out. He besieged *Gaza*, and when his men had scaled the walls, the inhabitants threw themselves upon his compassion: "*Deal not with us according to our wickedness, but according to thy mercy;*" whereupon he generously spared their lives, but for their idolatries made them evacuate the city. After which, the citadel at *Jerusalem*, which had been so long a thorn in the sides of the *Maccabees* and their friends, was compelled, by the rigorous blockade, and by famine, to surrender next year, B.C. 142, xiii. 43—51.

Finding his son *John* a valiant man, *Simon* made him captain-general of all his forces, and sent him to reside in *Gazara*, near *Joppa*, on the sea coast; while he made the temple mount at *Jerusalem* his own residence, which he strongly fortified. His palace, probably, stood on the site of the castle of *Antonia* afterwards, xiii. 52, 53.

In the third year of his reign, B.C. 141, *Simon* renewed the former alliance with the *Romans* and *Lacedemonians*, and sent a present to *Rome* of a great shield of gold, weighing 1000 *minæ*, and worth, at the lowest computation, fifty thousand pounds sterling. This was accepted; the senate not only renewed the league, but sent letters also to *Ptolemy*, king of *Egypt*, *Attalus*, king of *Pergamus*, *Ariarathes*, king of *Cappadocia*, *Demetrius*, king of *Syria*, and *Arsaces*, king of *Parthia*, and to all the cities and states of *Greece*, *Asia Minor*, and the isles in alliance with them, to treat the *Jews* as their friends and allies; and to deliver up to *Simon*, the high-priest, all such traitors and fugitives, as should fly to them for protection, xiv. 24—27, xv. 15—24.

The same year *Demetrius* invaded, with a great army, the eastern provinces which had revolted, and was at first successful; but at last was surprised, and made prisoner by *Arsaces*, the founder of the *Parthian* empire. For his exploits in *Hyrcania*, during this war, *John*, the son of *Simon*, was surnamed *Hyrcanus*. During his captivity, *Demetrius* married the sister of the *Parthian* king; which gave such offence to his queen, *Cleopatra*, who had fled to *Seleucia*, for protection against the usurper *Tryphon*, with her two sons by *Demetrius*, that she offered the crown of Syria to his brother *Antiochus*, (afterwards called

Sidetes, from his passion for hunting,) on condition that he would marry her. He accepted her offer, and assumed the title of "*king*," and wrote a letter next year, B.C. 140, "from the isles of the sea;" from *Cyprus*, his residence, where he had remained after his brother's accession, "to *Simon* the *high-priest* and *ethnarch*, (or prince of his nation,) and to the people of the *Jews*," announcing his intention of coming to recover his father's dominions from the usurper *Tryphon;* and to secure their assistance, confirmed all the grants of his father and of his brother, in their full extent, with the additional prerogative to *Simon*, of "coining money for his country with his own stamp *," xv. 1—4.

The next, or fifth year of *Simon's* reign, B.C. 139, *Antiochus* "came into the land of his fathers," to attack *Tryphon*, who was deserted by most of his forces, so that few were left with him. He fled, therefore, to *Dora* from *Antiochus*, who besieged him there; and afterwards, by ship, to *Orthosia*, another maritime town of *Phœnicia;* and again, from thence, to *Apamea*, his native city, where he was taken, and put to death, as he most richly deserved, xv. 10—37. Joseph. Ant. XIII. 7, 2.

Elated with success, and forgetting the services of *Simon* and the *Jews* against his rival, *Antiochus* basely broke his engagements, reclaimed the citadel of *Jerusalem*, the strong cities of *Joppa* and *Gazara*, or a hundred talents in lieu of the two latter, and demanded five hundred talents for tribute and damages, otherwise, that he would make war against them; and he sent *Cendebeus*, with a powerful army, to invade *Judea;* but he was defeated by the *Jews*, under the conduct of *Simon's* two eldest sons, *Judas* and *John*, xv. 26—41, xvi. 1—10.

The peace, however, procured by this victory, was not permanent. In the year, B.C. 136, the venerable *Simon*, and two of his sons, *Judas* and *Mattathias*, were treacherously assassinated at an entertainment given by his own son-in-law, *Ptolemy;* who then sent a party to destroy *John Hyrcanus* also; but he

* A curious confirmation of this fact, is furnished by a genuine copper coin of *Simon's*, struck this very year; which was purchased by Dr. *Kennicott*, in the east, with the following inscription on the front, שנת ארבע, "*the fourth year;*" and on the reverse, לגאלת ציון, "*from the deliverance of Sion.*" The character is not *Chaldee*, (as here given,) but the ancient *sacred* character. An engraving of the coin, or medal, and of the inscription, is given in *Kennicott's* Observations on the first Book of Samuel, vi. 19. Oxford, 1786, p. 49. The letter *Thau*, which twice occurs, is represented by "*the mark* ×, or sign of the cross:" excellently explaining the vision of *Ezekiel*, ix: 4—6.

escaped, and fled to *Jerusalem;* where the people elected him in his father's room, and shut their gates against the wicked and ambitious *Ptolemy*, who thought to have secured the crown for himself. Disappointed in this, he wrote to *Antiochus* for an army to assist him in reducing the country and cities again under the *Syrian* dominion, 1 Mac. xvi. 12—22. Joseph. Ant. XIII. 7, 4.

JOHN HYRCANUS.

As soon as *Hyrcanus* had performed the necessary sacrifices upon his appointment to the pontificate, he marched on an expedition against *Ptolemy*, and besieged him in a fortress near *Jericho*, to which he had fled; but the siege being protracted till the next year, B.C. 135, which was a *sabbatical* year*, it was broke up, probably for want of provisions; and *Ptolemy* fled to *Zeno*, tyrant of *Philadelphia*, and waited there till *Antiochus* should arrive. What became of him afterwards is uncertain, for no further mention of him is made by *Josephus*. Though *Antiochus* might have liked the treason, he must have hated and abhorred the traitor. And how could he trust an ungrateful viper, who had stung his best friend and benefactor to death? Ant. XIII. 8, 1.

Shortly after, *Antiochus* marched with a great army into *Judea*, and having ravaged the country, besieged *Hyrcanus* in *Jerusalem*, and reduced him to the last extremity, for want of provisions that year. On the approach of the feast of *tabernacles*, in the seventh month, about autumn, *Hyrcanus* applied to the king for a week's truce, during the celebration of the feast; which he not only granted, but supplied him with victims for sacrifice, and at length concluded a peace with the *Jewish* nation, when he had it in his power to have extirpated them, and was importuned so to do, but generously refused. However, he again reduced them under the *Syrian* dominion, dismantled

* The year B.C. 163, was proved in a former note to be sabbatical; consequently, B.C. 135, which was twenty-eight years after, (or 4×7,) was also sabbatical. This fixes the accession of *Hyrcanus*, to the year before, B.C. 136; and corrects a mistake now in *Josephus*, who dates the invasion of Judea by *Antiochus*, in the 162d Olympiad; whereas, the year B.C. 135, in which it happened, was the second year of the 161st Olympiad. And this, probably, was the correct reading, according to *Petit's* conjecture. See *Hudson's* Note (b), p. 582.

Jerusalem, and made them pay a tribute for *Joppa* and the other towns, which they held under the grants of his predecessors.

Four years after, B.C. 131, *Antiochus Sidetes* marched with a great army against *Phraates*, king of *Parthia*, under pretence of liberating his brother *Demetrius Nicator* from captivity, and was accompanied in the expedition by *Hyrcanus*, prince of the *Jews*; who returned home at the end of the year, leaving *Antiochus* victorious over the *Parthians* in three battles, which put him in possession of *Babylonia*, *Media*, and all the revolted provinces, and confined *Phraates* within the original limits of the *Parthian* kingdom. But while the *Syrian* army was dispersed in winter quarters, the *Parthians*, assisted by the natives, who had been grievously oppressed by the enemy, conspired against them, and massacred them all in one day, and slew *Antiochus* himself, so that scarcely a man escaped to carry back the news of the catastrophe to *Syria*.

Upon this signal success, *Phraates* sent to apprehend *Demetrius*, whom he had released and sent back to *Syria*, in order to create a diversion, after having been thrice vanquished in the former campaign; but *Demetrius* had made such haste, that he escaped the pursuit, and again recovered his crown, B.C. 130.

After the death of *Antiochus*, *Hyrcanus* took advantage of the divisions and disturbances that ensued through the whole *Syrian* empire, not only to enlarge his territories, by seizing *Madeba*, *Samega*, and several other places in *Syria*, *Phœnicia*, and *Arabia*, and annexing them to his dominions; but also to render himself totally independent. For after this, neither he nor his descendants, paid any more tribute, service, or homage, to the kings of *Syria*.

Hyrcanus next invaded *Samaria*, and took *Shechem*, the chief seat of the sect of the *Samaritans*, and destroyed their temple on Mount *Gerizim*, which had been built by *Sanballat*. However, they still continued to have an altar there, on which they offer sacrifices according to the Levitical law, even to this day. See *Prideaux* Connex. B.C. 130.

After this, B.C. 129, *Hyrcanus* subdued the *Idumeans*, and gave them the choice either to embrace the *Jewish* religion, or else to quit the country, and seek a settlement elsewhere. Chusing, therefore, to relinquish their idolatry rather than their country, they became proselytes to the *Jewish* religion, and were then afterward incorporated with the *Jews*, so as to be

reputed one and the same people; and at length, the name itself was lost, or absorbed in that of the *Jews*. The later *Rabbis*, indeed, speak of *Edom* and *Edomites* long after, but they mean thereby, not the *Idumeans*, but *Rome*, and the *Christians* of the *Roman* empire, under these feigned names of reproach, for fear of incurring the displeasure or punishment of the Christian states in which they live.

About B.C. 128, *Hyrcanus* sent an embassy to *Rome*, to renew the league made with the *Romans* by his father *Simon*; to which the *senate* readily consented, and decreed that the peace which they had been compelled to make with *Antiochus Sidetes*, should be null and void; that *Hyrcanus* should hold *Gazara*, *Joppa*, and the other places, free of tribute or homage to the *Syrians*; and that the *Syrian* kings in future should not presume to march their armies through the *Jewish* territories; and that ambassadors should be sent to see all this executed. The *Jewish* ambassadors were also furnished with money to bear their expences home, and letters were written to all the *Roman* allies and confederates in their way, to give them a safe and honourable passage through their respective countries. In return for this, the *Jews* sent another embassy to *Rome* next year, with a present of a cup and shield of gold, valued at fifty thousand gold pieces of their money; when another decree was passed by the senate, confirming the former. *Josephus*, who recites this decree at large, Ant. xiv. 16, by mistake, supposes it was granted to *Hyrcanus* the second, the grandson of *John Hyrcanus*. But this cannot be, for the decree is dated in "the ninth year of *Hyrcanus*," and one of the ambassadors, "*Numenius*, the son of *Antiochus*," mentioned in the body of the decree, had been sent to *Rome* on the former embassy by *Jonathan*; but could not be alive in the reign of *Hyrcanus* the second. See *Prideaux* Connexions, B.C. 127.

Demetrius, after his restoration, having, by his tyranny, rendered himself odious to the *Syrians*, many of them revolted from him, and joined an impostor, supported by *Physcon*, king of Egypt, as the son of Alexander *Balas*, who called himself *Alexander Zebina*, but was in reality the son of a broker at *Alexandria*. A battle was fought, in which *Demetrius* was defeated, and soon after slain, B.C. 126. To secure his conquest, *Zebina* made a strict alliance with *John Hyrcanus*, who took all the advantages of these divisions, that might justly be expected

from a wise prince, attentive to the interests of his people, and his own security.

During the divisions and distractions that henceforth harassed and weakened the *Syrian* empire, *John Hyrcanus* increased in wealth and power; and about the year B.C. 110, undertook the entire reduction of *Samaria*, and sent his two sons, *Aristobulus* and *Antigonus*, to besiege the city, who took it next year, and totally demolished it. After this victory, *Hyrcanus* became master of all *Judea*, *Galilee*, and *Samaria*, and of several other places in the adjacent countries; and raised the glory of the *Asamonean* princes to its height; and spent the remainder of his reign respected by his neighbours, and free from foreign wars.

In the latter end of his reign, he discovered the symptoms of disaffection in the *Pharisees*, a proud and turbulent sect among the *Jews*, who boasted of superior sanctity, and derived their name from the Hebrew verb *parash*, to "separate or set apart" for sacred uses; and envied the prosperity of *Hyrcanus*. Upon which he quitted their sect, and attached himself to that of the *Sadducees*; who probably, at that time, went no further than to deny the authority of the oral or unwritten *traditions*, of which the *Pharisees* were too fond, and for which they were afterwards reproached by OUR LORD himself, as "rendering *the law* of no effect by their vain *traditions*," Matt. xv. 6. For it is not to be imagined, that so pious and good a prince could have denied the *resurrection* and a *future judgment*. To the *Pharisees*, who courted popularity, may justly be ascribed the declension, and at length, the downfall of the state, by their continual opposition to their own princes, and afterwards to the *Romans*.

After he had reigned thirty years, *Hyrcanus* died. In addition to the government and pontificate, according to *Josephus*, he was gifted with prophecy, and foretold that his two eldest sons would not long reign; which was verified by the event. Ant. XIII. 10, 7.

ARISTOBULUS,

his eldest son, succeeded him. He first assumed the ominous title of *king*, which by their law was appropriated to the MESSIAH; for whose rights a reservation was made by the people, as we have seen, when they elected *Simon* their *ethnarch*, or *prince*, 1 Mac. xiv. 41. He next imprisoned his mother, whom *Hyrcanus* had left in possession of the government, and starved

her to death; and then killed his next brother, *Antigonus*, who reigned jointly with him, upon a false suspicion of seeking his death. Finding his error, he fell sick and died, after a reign of only one year. Ant. XIII. 11.

ALEXANDER JANNÆUS.

He was the third son of *Hyrcanus*, and succeeded his brother, B.C. 105. His first act was an attempt to recover the important sea-port of *Ptolemais*, which he besieged. But the inhabitants having applied for succour to *Ptolemy Lathyrus*, then reigning in *Cyprus*, who came to their assistance with a great army, he was forced to raise the siege; and *Alexander* having endeavoured to circumvent *Ptolemy* in a treaty of peace, while he was underhand treating with *Cleopatra*, queen of *Egypt*, his mother and his rival, *Ptolemy*, provoked at this duplicity of conduct, invaded the territories of *Alexander*, defeated him in a pitched battle, in which he lost 30,000 men, overran the whole country, ravaging and destroying it in a grievous manner, and *Alexander* must have been undone, had not *Cleopatra* brought an army to his relief next year; which compelled *Ptolemy* to retreat from his territories, and at length, *Ptolemy*, being successfully opposed by his mother, returned to *Cyprus* in B.C. 101, foiled in all his attempts to recover the crown of *Egypt* out of her wicked and ambitious hands.

Alexander availed himself of this riddance, to recover several of the fortresses on his frontiers, which had been taken from him, or had revolted. But at the siege of *Amathus*, beyond *Jordan*, and the strongest in all those parts, he was surprized and defeated, with the loss of 10,000 men, by the prince of *Philadelphia*, whose treasures were deposited there, and sent back, with loss and disgrace, to *Jerusalem*. This was highly gratifying to the faction of the *Pharisees*, who alienated the affections of the people, and stirred up a bloody intestine war against him during the greater part of his turbulent reign.

This first broke out B.C. 95, in the eleventh year of his reign. Having entered the temple at *Jerusalem*, to officiate as high priest in the feast of tabernacles, he was insulted by the populace, and pelted with citrons while he was offering sacrifices upon the great altar; to which they added opprobrious language, intimating him to be unworthy of that sacred office. This so

enraged him, that he fell upon them with his guards, and slew six thousand of them. And to prevent the like insult, he inclosed the priest's court, which contained the altar and sanctuary, with a wooden partition, excluding the approach of the people; and for the safety of his person, he employed a guard of six thousand foreign mercenaries, and endeavoured by severity, and the terror of his executions, to allay the storm that had been raised against him by the adverse faction; but he could not quell it by such methods. And three years after, in consequence of a great defeat he received from *Obodas*, an Arabian king, in *Gaulonitis*, on the eastern side of the lake of *Gennesareth*, the *Jews* broke out into open rebellion for six years, in which, though he repeatedly defeated them, he could not subdue their refractory spirit. Wearied at length, with punishing and destroying his people, he sought an accommodation, and offered to grant them any reasonable conditions they chose. With one voice, they desired him to cut his throat, for they could be at peace with him on no other terms; and that considering the great mischiefs he had done them, it were well that they could be reconciled to him, even in his grave. They then sent for succours to *Demetrius Eucharres*, king of *Damascus*, who brought a powerful army to their assistance, and overthrew *Alexander*, with the loss of all his Greek mercenaries to a man, B.C. 89; and he would have been utterly ruined, had not six thousand of the *Jews* themselves, compassionating his distress, revolted from the *Syrians*, and joined him. Being a man of most undaunted spirit, and possessing great resources in himself, he continued the war with his own people after the departure of the *Syrians*, and at length he defeated them with great slaughter, and shut up the remainder in *Bethome*, which he besieged and took the year after, B.C. 86. On this occasion he was guilty of a most barbarous act of cruelty, which got him the appellation of *Thracidas*, "the *Thracian*." He brought eight hundred of the prisoners to *Jerusalem*, and there crucified them all in one day, and put their wives and children to death before their faces, as they hung dying on the crosses; while he, his wives and concubines, were feasting in view of the horrid scene, to glut their eyes with the spectacle! After this, *Alexander* had no more disturbance; the rebels who survived flying the country; after he had destroyed above fifty thousand of them in the course of the war.

After this, he spent three years in recovering fortresses, wild

had revolted during the civil war, and extended his conquests beyond *Jordan*. He returned to *Jerusalem* victorious in B. C. 82, and gave himself up to luxury and drunkenness, which brought on a quartan ague, under which he languished for three years, and at length died at the siege of *Ragaba*, beyond *Jordan*, in the country of the *Gerasenes*.

In his last moments he advised *Alexandra* his queen, to conceal his death, until the capture of the fortress, and then on their triumphant return to *Jerusalem*, he recommended her to convene the heads of the *Pharisees*, and offer to be guided by their counsels in the administration of the kingdom; and to lay his dead body before them, and resign it wholly to their discretion, whether to treat it with ignominy, in revenge for all the evils they had suffered from him, or otherwise; adding, that if she followed this advice, she would not only procure him an honourable funeral, but security for herself and her children. And the event justified the prediction: for his funeral obsequies were more splendid than those of any of his predecessors; and *Alexandra*, according to his will, was quietly established in the government, B.C. 78.

Q. ALEXANDRA.

And now the *Pharisees*, having gotten the upper hand in the state, released the prisoners, and recalled the exiles of their party, and being strengthened by this accession, they demanded justice against the advisers of the crucifixion of the eight hundred; which in fact involved all the adherents of the late king. They began with *Diogenes*, a chief confident of *Alexander*, and having cut him off, proceeded to the most obnoxious of the royalists. The queen, much against her will, acquiescing in their vindictive measures, for fear of involving the country again in a civil war; and submitting to a less evil, in order to avoid a greater.

Alexandra had two sons; the elder, *Hyrcanus*, who was of a quiet, indolent temper, she appointed high priest; but the younger, *Aristobulus*, inherited his father's spirit, and highly disapproved of his mother's proceedings. In the seventh year of her reign, B.C. 72, he came to her at the head of the royalists, seeing no end of the prosecutions, and proposed, either that they should go into voluntary exile; or else, that they might be

dispersed through the several garrisons of the kingdom, in order to avoid the fury of their enemies. The queen agreed to the latter proposal, and put them in possession of the fortresses, except *Hyrcania*, *Alexandrium*, and *Machæra*, where she kept her treasures.

Next year she sent *Aristobulus* with an army to attack *Ptolemy Menæus*, at *Damascus*; but he returned without doing any thing memorable in the expedition; only making use of this opportunity to secure the army in his interest.

The following year, B.C. 70, she was threatened with a formidable invasion by *Tigranes*, king of *Armenia*; to whom the *Syrians*, harassed by the perpetual competitions of the different royal families for the crown, had voluntarily surrendered it, B.C. 84, and put themselves under his protection. From this danger she was relieved by the *Roman* invasion of *Armenia*, which took place shortly before her death, next year, B.C. 69.

HYRCANUS II.

After her death, *Hyrcanus* took possession of the throne. The year of his accession is doubly determined by *Josephus*, Ant. XIV. 1, 2, as the third year of the 177th Olympiad, which ended in the *Julian* year, B.C. 69; the same year in which Q. *Hortensius* and Q. *Metellus Creticus*, were consuls at *Rome*. This, therefore, is a useful character for adjusting the chronology of this period. But his reign was short, only three months; for his brother, *Aristobulus*, having got most of the fortresses of the kingdom into his hands, during his mother's sickness, and the people being weary of the tyranny of the *Pharisees*, and fearing their ascendancy over the weak *Hyrcanus*, joined *Aristobulus*, and the army of *Hyrcanus* deserting him, he was forced to surrender the crown and pontificate to his brother, and willingly agreed to lead a private life under his protection. "So *Aristobulus* went to the palace, and *Hyrcanus* to the house of *Aristobulus*," as *Josephus* relates.

ARISTOBULUS II.

Antipater, the father of *Herod* the Great, an *Idumean*, whose name originally was *Antipas*, was much in the confidence of

Alexander Jannæus, and his wife *Alexandra*, and had been appointed by them governor of the province of *Idumæa*. He had amassed considerable wealth, and formed a connexion with the *Arabs* in the east, and the *Gazites* and *Ascalonites* in the west. Fearing *Aristobulus*, he instigated *Hyrcanus*, to whom he had attached himself, to fly for refuge to *Aretas*, king of the *Arabs*, for that his brother meant to put him to death; and with much solicitation prevailed on him at length to escape by night to *Petra*, the residence of *Aretas*. Espousing the interest of *Hyrcanus*, the Arabian prince brought him back to *Judea*, with an army of fifty thousand men; and being there joined by the Jews of his party, gave battle to *Aristobulus*, defeated him, and compelled him and his party to take refuge in the temple mount, and besieged him there.

While *Pompey*, who succeeded *Lucullus* in the command of the war against *Tigranes*, was employed in *Armenia* against him and *Mithridates*, he sent *Scaurus* into *Syria*; who finding that *Lollius* and *Metellus* had taken *Damascus*, marched directly to *Judea*. The two brothers having separately attempted to gain him to their side, by the offer of four hundred talents each; he preferred that of *Aristobulus*, not only because he was more solvent, being in possession of the royal treasures, while *Hyrcanus* was poor, but because it was easier to intimidate the fugitives with their *Arabian* auxiliaries, than to reduce a fortress of the greatest strength. He therefore commanded *Aretas* to withdraw his troops, threatening him with war from the *Romans* if he refused. After which *Scaurus* returned to *Damascus*. Meanwhile *Aristobulus*, having raised a powerful force, invaded *Aretas* and *Hyrcanus* in turn, and defeated them with great slaughter; among others of the *Jews* attached to *Hyrcanus*, who fell in that battle, was *Cæphalion*, the brother of *Antipater*.

Not long after the conquest of *Armenia* and *Iberia*, *Pompey* having finished the war in the north, B.C. 65, came to *Damascus*, and went through *Cœle-Syria*; and stripping *Antiochus Asiaticus* of all his dominions, (the last of the *Seleucian* family,) he reduced them to a *Roman* province, under the pretext that he was a weak prince, and unable to protect the country from the ravages and depredations of the *Jews* and *Arabs*; and that the *Romans* having taken this country, by conquest, from *Tigranes*, were not to lose the fruits of their victory. Here *Pompey* was met by ambassadors from all *Syria*, *Egypt*, and *Judea*; and

Aristobulus sent him a golden vine, of the value of 400 talents; which *Strabo* afterwards saw in the capitol at *Rome* with the inscription, *Alexander the king of the Jews*, which he had presented as an offering to the temple, and his son now sent to the *Romans*.

Pompey, on his return next year, B.C. 64, from the *Mithridatic* war in *Pontus* and *Cappadocia*, to *Cœle-Syria*, was addressed by *Antipater* and *Nicodemus*, the deputies of the two brothers, *Hyrcanus* and *Aristobulus*, to settle the controversy between them; but he put them off till the ensuing spring, in order to finish the conquest of *Syria*, and repress *Aretas*, who had taken advantage of his absence in *Pontus*, to recover a good part of his dominions, and to make incursions into *Syria*. Accordingly, next year, B.C. 63, on his return to *Damascus*, the two brothers came in person to plead their cause before him; several of the *Jews* complaining of both, that they had changed the form of government to *regal*, instead of *pontifical*, contrary to the established usage, in order to enslave the people. *Hyrcanus* pleaded his prior claim to the crown, as the elder brother, and complained of the usurpation of *Aristobulus;* while *Aristobulus* alleged the imbecility of *Hyrcanus*. This last circumstance, probably, decided the artful Roman in favour of *Hyrcanus;* he did not, however, openly declare his sentiments, but left the matter undecided, till he should have leisure to come in person, and settle the matter at *Jerusalem*.

Disappointed in his expectations, *Aristobulus* prepared for war. *Pompey*, therefore, on his return from an expedition against the *Nabathean* Arabs, marched against *Aristobulus*, and summoned him into his presence from his strong fortress of *Alexandrium*. *Aristobulus* unwillingly complied, for fear of irritating the Roman general by a refusal, who, when he had got him into his power, compelled him to sign an order for the surrendering of all his fortresses to the *Romans*. But he grievously resented this imposition, and when he was dismissed, fled to *Jerusalem*, and there prepared for a siege. *Pompey* followed him with his army. On his approach, *Aristobulus*, wavering in his resolution, went again to *Pompey*, promising submission and a sum of money to prevent a war. His proposal was accepted, and *Gabinius*, one of *Pompey's* lieutenants, was sent with a body of troops to recover the city and the money. But when he came to *Jerusalem*, he was disappointed; the gates were

shut against him, and no money to be had, because the soldiers of *Aristobulus* would not agree thereto, indignant at his detention. Whereupon *Pompey* marched directly, with his whole army, to *Jerusalem*, keeping *Aristobulus* in custody, and being admitted into the city and palace by the faction of *Hyrcanus*, he besieged the adherents of his brother in the Temple Mount, and at length, after three months' siege, took it by assault, in the first year of the 179th *Olympiad*, ending B.C. 63, the same year in which *C. Antonius* and *M. Tullius Cicero* were consuls, which ascertains the year of its capture, and of the commencement of the *Roman dynasty* in *Judea*. Ant. XIV. 4, 3.

On this occasion *Pompey* was guilty of violating the sanctity of the Temple. For not content with viewing the outer court, he, with his principal officers, by a sacrilegious curiosity, entered into the inner Sanctuary, or Holy of Holies. And here, it has been remarked, his prosperity ended. He was ever after unsuccessful in all his undertakings, as if to punish him for this act of sacrilege against THE LORD. And this the *Jews* resented more than their sufferings. However, he spared the sacred treasury, in which there were above 2000 talents, besides the sacred utensils, and other articles of great value, and left them for the sacred uses to which they had been devoted. The next day he restored *Hyrcanus* to the pontificate, and made him prince of the country, and tributary to the *Romans*, but forbad him to wear a crown, and dismantled the walls of *Jerusalem*. And he took with him *Aristobulus* and his two sons, *Alexander* and *Antigonus*, and two of his daughters, to grace his triumph at *Rome*.

HYRCANUS II. again.

From the first accession of *Hyrcanus*, B.C. 69, to his restoration, B.C. 63, was an interval of six years and nine months, being the amount of his first reign of three months, and his brother's of six years and six months *.

* This is the rectification of a double error in the present text of *Josephus*, dating the reign of *Aristobulus* "*three* years and *six months*," Ant. XIV. 6, 1; but "*three* years and *as many* months," Ant. XX. 9. That it must have been *six* years at least is demonstrated by *Josephus* himself, both from the *Olympiads* and *Consuls* above-mentioned; and as the "*six months*" are specified in the former passage, and in the latter are said to be "*as many*" as the years, the two passages correct each other, and furnish *six*, the true number of years.

The reign of this meek and quiet prince, who was unfit to guide the helm of the state in such tempestuous times, was disastrous throughout.

While *Pompey* was returning to *Rome* with his royal captives, *Alexander*, the eldest son of *Aristobulus*, contrived to escape on the way, and returning to *Judea*, created fresh disturbances. In the year B.C. 57, he collected an army of ten thousand foot and fifteen hundred horse, and seized *Alexandrium*, *Machærus*, *Hyrcania*, and several other strong fortresses, and garrisoned them, and from thence ravaged the whole country. *Hyrcanus* was not in a condition to suppress him, and wished to have rebuilt the walls of *Jerusalem*, but the *Romans*, in their jealousy, not permitting this, he was forced to call upon them for succour. Accordingly, *Gabinius*, president of *Syria*, sent *Mark Anthony*, his general of horse to his relief, who being joined by *Antipater* and *Malichus*, with the forces of *Hyrcanus*, defeated *Alexander* near *Jerusalem*, with the loss of three thousand men, and shut him up in *Alexandrium*, and besieged him there. But by the prudent mediation of his mother, *Gabinius* concluded a peace with him, on condition of his surrendering *Alexandrium*, and the other fortresses, which were demolished by the advice of this lady, that they might not give occasion to future revolts.

To please the *Jews*, *Gabinius*, at this time, made a change in the government of *Judea*, from *regal* to *aristocratical*. Hitherto the administration of public affairs had been managed under the prince, by the two *sanhedrims*, or councils, or courts of justice; the lesser, consisting of twenty-three persons, was instituted in every city; each of these lesser was subject to the jurisdiction and controul of the great *sanhedrim* of seventy-two members, sitting at *Jerusalem*. *Gabinius* suppressed both, and in their room appointed five independent tribunals, at *Jerusalem*, *Jericho*, *Gadara*, *Amathus*, and *Sephoris*, and invested each with power to administer summary justice to all the inhabitants within their respective districts. This threw the whole power into the hands of the nobles of the land, who presided in these courts, leaving *Hyrcanus* only the name.

But ten years after, *Julius Cæsar*, on his passing through *Syria*, after the *Alexandrian* war, in gratitude for the effectual assistance he had received from *Antipater*, the general of *Hyrcanus*, reinstated *Hyrcanus* in the Principality, restored the an-

cient form of government, and appointed *Antipater* procurator of *Syria* and *Judea*.

Gabinius was succeeded in the government of *Syria* by *Crassus*, B.C. 54, who, to make preparation for the *Parthian* war, which he meditated, plundered the Temple at *Jerusalem* of all the treasures which *Pompey* had respected, and of every thing else worth taking, and carried off to the amount of ten thousand talents, or about two millions sterling. But this sacrilegious plunder proved the prelude to his ruin; for having invaded the *Parthian* territories without provocation, and when the *Parthians* were unprepared for war, he overran a great part of *Mesopotamia* without opposition. But the next year, B.C. 53, the *Parthians* encountered him, and by his own misconduct principally, in listening to traitors, and neglecting the advice of *Cassius* and his best friends, was defeated with great slaughter, and himself and his son killed, near *Charræ*, the site of the ancient *Charran*, in the days of the *Patriarchs*, in the north-west quarter of *Mesopotamia*.

Cassius, having escaped to *Syria*, collected an army there, and defended that province successfully against the *Parthians*, who invaded it next year, B.C. 52. He then marched into *Judea*, and forced *Alexander*, the son of *Aristobulus*, who was raising fresh disturbances, on the news of the defeat of *Crassus*, to terms of peace.

Aristobulus, two years before, had found means to escape, with his younger son *Antigonus*, from captivity at *Rome*, and returning to *Judea*, excited a revolt; but by the activity of *Mark Anthony*, and the troops sent against him by *Gabinius*, was defeated, taken with his son, and sent back again to his former prison. *Gabinius*, however, having represented the services of his wife in suppressing *Alexander's* insurrection, his family was set at liberty, and he only kept in custody. But in the civil war which broke out between *Cæsar* and *Pompey*, *Cæsar*, thinking it would promote his interest, released *Aristobulus* out of prison, and sent him with two legions into his own country to reclaim the crown. But *Pompey's* party contrived to poison him on the way, B.C. 49. And *Alexander*, his son, in expectation of his arrival, having raised forces, *Pompey* sent orders to *Scipio*, his father-in-law, whom he had appointed president of *Syria* in the room of *Bibulus*, to put him to death, who had him taken, brought to *Antioch*, and, after a formal trial, beheaded.

Two years after, *Antigonus*, the surviving son, applied to *Julius Cæsar*, on his return from the *Alexandrian* war, to be restored to his father's Principality, stating the calamities that had befallen his family for their adherence to his cause. But *Cæsar*, from regard to *Antipater*, who then attended him, rejected his petition, and treated him as turbulent and seditious, B.C. 47.

Antipater had now great credit with the *Romans*, and influence at home, and in fact governed *Hyrcanus*. He appointed *Phasaelis*, his eldest son, to be governor of *Jerusalem*, and *Herod*, his second, governor of *Galilee*, when he was at least twenty-five years old*, and took a progress with *Hyrcanus*, through *Judea*, to settle the affairs of the kingdom. Bell. Jud. I. 10, 1—4.

Herod having exerted himself with great spirit and activity in clearing his province of robbers, or *banditti*, and put *Hezekiah*, their leader, and several of his associates, to death, by his own authority, without any formal trial, excited the envy and jealousy of several of the leading *Jews*; who forced *Hyrcanus* to summon him to appear before the *sanhedrim*, to answer for his conduct. *Herod* attended the summons, and came clothed in purple, and with a numerous retinue, and brought a letter from *Sextius Cæsar*, then president of *Syria*, to *Hyrcanus*, with express orders to acquit him, under pain of incurring his highest displeasure, which *Hyrcanus* was sufficiently inclined to do without this mandate. All this, however, so intimidated his accusers and the *sanhedrim*, that they all sat silent; until *Sameas*, a man of great wisdom and integrity, had at length the courage to arraign him, not only for the crime imputed to him, but also for his arrogance and presumption in daring to appear before them, not as a criminal, but as their superior. And he predicted, that this *Herod*, whom they now iniquitously spared, would execute the just judgment of God upon them all, which afterwards came to pass; for *Herod* afterwards put *Hyrcanus* and the whole *sanhedrim* to death, except *Pollio* and *Sameas*, whom he spared for recommending the surrender of the city to

* The present text of *Josephus* reckons *Herod's* age only *fifteen* years at this time, Ant. XIV. 9, 2. But he was seventy at his death, B.C. 4, and consequently was born B.C. 74, from which subtracting 15, we should have the date of this appointment B.C. 59, considerably too early. If it was B.C. 47, as we may collect from the history, he was rather 27 years old.

Herod and *Sosius*; because "*the crimes of the people were such that they could not escape him.*" Ant. XIV. 9, 4.

On this occasion, however, *Hyrcanus*, seeing the *sanhedrim* provoked against *Herod*, adjourned the court till next day, and advised him to fly from the city that night, which he did, to *Damascus*; and was with difficulty dissuaded by his father and brother from marching with an army to *Jerusalem*, to avenge the insult he had received, in being summoned to clear himself before the *sanhedrim*.

After *Julius Cæsar's* return from the *African* war, in which he subdued the remains of *Pompey's* party, B.C. 44, when he entered on his fifth and last consulship, *Hyrcanus* sent an embassy to him, for permission to repair the walls and fortifications of *Jerusalem*. *Cæsar* not only granted this request, which *Antipater* immediately executed; but by a decree, confirmed *Hyrcanus* in his prerogatives of high-priest and ethnarch; and remitted the annual tribute to be paid to the *Romans* every seventh or sabbatical year; and granted such further privileges and immunities to the *Jews*, throughout the empire, that they could hardly be said to feel the weight of the *Roman* yoke.

But this happy state was of short continuance.

The assassination of *Sextus Cæsar* in *Syria*, by *Bassus*, and of *Cæsar* himself at *Rome*, by *Brutus*, *Cassius*, and their confederates, rekindled the flames of war. *Cassius* soon seized and secured the province of *Syria*, and was forced to levy heavy contributions there, for the support of an army of twelve legions, which he had raised. He assessed *Judea* in 700 talents; of which *Antipater* commissioned his sons, *Phasaelus* and *Herod*, to raise the one half, and *Malichus*, a *Jew*, (one of the principal supporters of *Hyrcanus,)* and some others, to raise the remainder. *Herod* ingratiated himself with *Cassius*, by the speedy payment of his quota; but *Malichus*, being dilatory, *Cassius* would have put him to death, had not *Hyrcanus* redeemed him at the expense of a hundred talents, which he sent him out of his own coffers.

Malichus, and the heads of the *Jewish* nation, jealous that an *Idumæan*, and a foreigner, as they accounted him, should govern the state, plotted to destroy him and his whole family. Soon after he poisoned *Antipater* with a glass of wine, which he prevailed on the high-priest's butler to give him at an entertainment in the palace. *Phasael* and *Herod*, in turn, revenged

this, by procuring the assassination of *Malichus*, by a party of the *Roman* garrison at *Tyre*, in obedience to the orders of *Cassius*, which *Herod* procured.

After the defeat and death of *Cassius* and *Brutus* at *Philippi*, B.C. 42, by *Antony* and *Octavius*, the troubles broke out afresh in *Judea*. The faction of *Malichus* gained *Hyrcanus* to their side, and *Felix*, the commander of the *Roman* forces at *Jerusalem*, by representing the overgrown power of the sons of *Antipater*. But *Phasael* and *Herod* soon mastered the faction, drove *Felix* out of *Jerusalem*, and recovered *Massada*, and all the fortresses that they had taken; and upbraided *Hyrcanus* with favouring the adverse faction, who had always strove to curb his power, while he owed his support to the wise and vigorous counsels of their father *Antipater*. *Hyrcanus* judged it imprudent to oppose "these sons of *Zeruiah*," who controuled him as much as *David* was controuled by *Joab* and *Abishai*. And a match was set on foot between *Herod* and *Miriam*, or *Mariamne*, the beautiful and accomplished grand-daughter of the high-priest, which for the present reconciled all differences between them.

But the adverse faction, though repressed, was not extinguished. It soon found another head in *Antigonus*, the younger son of *Aristobulus*, and under pretence of restoring him to his father's throne, raised new disturbances in the state. And his claim was supported by *Marion*, king of *Tyre*, *Fabius*, governor of *Damascus*, and *Ptolemy*, prince of *Chalcis*, who had married a sister of *Antigonus*.

The next year, B.C. 41, after the victory at *Philippi*, *Anthony* passed over into *Asia*, to secure that important country in the interest of the conquerors. At *Daphne*, near *Antioch*, a deputation of a hundred of the principal *Jews* came to complain against the sons of *Antipater*. *Anthony* gave them a hearing, and asked *Hyrcanus*, then present, whom he thought the fittest to conduct the administration of affairs under them? to which he replied, the two brothers; induced, probably, by the contract of marriage between *Herod* and his grand-daughter. Whereupon *Anthony*, who was well disposed towards them before, made *Herod* and *Phasael* Tetrarchs, committed the affairs of *Judea* to their administration, imprisoned fifteen of the deputies, and would have put them to death, had not *Herod* saved them by his intercession. Still not baffled, they renewed their complaints to him against the two brothers at *Tyre*, in a body

of a thousand deputies. But *Anthony*, considering this as an insult, and a tumult, ordered his soldiers to disperse them, who slew several, and wounded more.

No sooner had *Herod* weathered this storm, than he assayed another, more dangerous to encounter. The following year, B.C. 40, the *Parthian* general, *Pacorus*, who had taken *Sidon* and *Ptolemais*, was induced to undertake to restore *Antigonus* to his father's kingdom, for the promise of a thousand talents, and five hundred *Jewish* women. Accordingly, he sent a part of his forces, under his cup-bearer, called also *Pacorus*, to see the contract put in execution. After frequent engagements with the two brothers, in which the *Antigonians* were rather worsted, finding they could not prevail by force, they had recourse to fraud. The cup-bearer proposed to *Phasael* to go on an embassy to *Barzaphanes*, who governed *Syria* under *Pacorus*, as the best mode of settling their differences. Contrary to *Herod's* advice, *Phasael* went, and took *Hyrcanus* with him; but the treacherous Parthian seized them both, and put them in chains, while the cup-bearer endeavoured to entrap *Herod* at *Jerusalem*. But he, having timely intelligence of the treachery, fled with his family and most valuable effects, to *Massada*, the strongest fortress in the country, built on the top of a very high mountain, near the *Asphaltite* lake. Finding that *Herod* had escaped, the *Parthians* first plundered the country, made *Antigonus* king, according to agreement, and delivered up *Hyrcanus* and *Phasael* to him, before they left the country. *Phasael*, knowing that his death was determined on, dashed out his brains against the walls of his prison. *Antigonus* spared his aged uncle's life, but barbarously cut off his ears, to incapacitate him from being any longer high-priest, and then sent him into exile to *Seleucia* in *Babylonia*.

ANTIGONUS.

In this emergency, *Herod* went to *Egypt*, took shipping at *Alexandria*, and sailed to *Italy*, intending to implore assistance of *Anthony* and the *Romans*, to place *Aristobulus*, the brother of his espoused *Mariamne*, on the throne of *Judea*; who was the son of *Alexandra*, the daughter of *Hyrcanus*, by *Alexander*, the eldest son of *Aristobulus*; so that he united the titles of both brothers to the crown: proposing nothing further for him-

self, than to govern the country under *Aristobulus*, in the same manner as under *Hyrcanus*. But *Anthony* chose to make *Herod* himself king, in reward of his past services, and for the promise of a great sum of money; and by his interest with *Octavian*, procured from the senate, contrary to their usual policy, a decree to that effect, in the course of that same year, B.C. 40. *Herod* made such dispatch, that he returned to *Judea* before the end of it, and raising forces of every kind, foreigners as well as *Jews*, relieved his friends at *Massada*, who had been closely besieged all the while by *Antigonus*. At one time they were reduced to the utmost distress for want of water, and must have surrendered next day, had not a providential rain fallen the night before, and filled all their cisterns, so as to enable them to hold out until *Herod* came to their succour.

Next year, B.C. 39, *Herod* carried on the war against *Antigonus*, with various success. The Roman generals sent to his assistance, by order of *Anthony*, namely, *Silo* and *Machæras*, doing him more hurt than good. And his brother *Joseph*, who had defended *Massada* so gallantly, being left to command in *Judæa*, while *Herod* attended *Anthony* in *Syria*, contrary to his orders, went on an expedition against *Jericho*, in which he was slain, and most of his forces cut in pieces. This disaster encouraged a revolt of the disaffected in *Galilee* and *Idumæa*. Afterwards *Herod* himself was wounded and repulsed at *Jericho*, but near the end of the year obtained a signal victory over the army of *Antigonus*, commanded by *Pappus*, whom he slew.

The following year, B.C. 38, *Herod* besieged *Jerusalem*. During the siege, he consummated his marriage with *Miriam*, or *Mariamne*, whom he had espoused four years before. This affinity with the *Asamonean* family, he hoped would conciliate the people to his government. On his return to the siege, he was joined by *Sosius*, president of *Syria*, with a powerful force which *Anthony* sent to his assistance. Their joint army, at the lowest computation, amounted to 60,000 men. At length, after they had vigorously besieged the city about half a year, they stormed it, the year following, B.C. 37. And the *Roman* soldiers, exasperated at the opposition they had experienced, plundered the city, and massacred the inhabitants without mercy, *Sosius* encouraging his men. Insomuch that *Herod* complained, that the *Romans were going to make him king of a desert;* and was forced to redeem the city from total destruction, by the present

of a considerable sum of money, to satisfy the rapacity of the *Romans*.

Antigonus surrendered himself to *Sosius*, and implored his clemency. But the Roman general, despising his pusillanimity, rejected him with scorn, calling him, in the feminine gender, *Antigona*, and sent him in chains to *Anthony*, at *Antioch*; who, not long after, was prevailed upon, by the solicitations of *Herod*, and a large sum of money, to execute him, like a common malefactor, by the rods and axe of the lictor: intending, by this ignominious death, to which the *Romans* never before had subjected any crowned head, to lessen the attachment of the *Jews* to the *Asamonean* family; who, during his lifetime, could not, in general, be prevailed on to acknowledge *Herod* as king, by any tortures; as we learn from *Strabo*, cited by *Josephus*. Ant. xv. 1, 2.

Such was the end of the *Asamonean* dynasty, after it had subsisted 126 years. "A noble and illustrious house," says *Josephus*, "distinguished by their descent, by the dignity of the pontificate, and by the great exploits of their ancestors for the nation."

The fortunes of this house seem to be referred to in the following obscure

SEQUEL OF MICAH'S PROPHECY.

V. 5. "When the *Assyrian* shall have come into our land,
Then shall be raised up against him *
Seven Shepherds, and *eight princes* of men.
6. And they shall waste with the sword
The land of *Asher*, and the land of *Nimrod*, in its coasts;
Thus shall HE deliver [us] from the *Assyrian*,
When he shall have come into our land,
And when he shall have trampled on our borders."

"The *Assyrian*" here, (according to the ingenious conjecture of Dr. *Gregory Sharpe* †,) aptly denotes *Antiochus Epiphanes*, and the succeeding kings of *Syria*, who ruled in *Assyria* and *Babylonia*, and greatly oppressed the *Jews*, as we have seen. The "*seven shepherds*" to be raised up by THE MESSIAH for the deliverance of his people, represent the *seven Maccabees*,

* Instead of the *Masorete* reading, ודהקמנו, "*Then shall we raise against him*," the *Sept.* read, והוקמו, και εγερθησονται. "*Then shall be raised up against him.*"

† See his *Second Argument in Defence of Christianity*, &c. p. 162, &c.

old-*Mattathias*, his five sons, and his grandson *John Hyrcanus*, who signalized themselves in the defence of their country, and carried the war into the enemies' land of "*Asher* and of *Nimrod*;" and the last, in particular, raised the glory of his house to the highest pitch, and derived his name, *Hyrcanus*, from his exploits in these countries. These are aptly termed "*shepherds*," because they were *leaders* of the people, acting under the great SHEPHERD of ISRAEL, and the prime "LEADER," CHRIST, noticed in the foregoing part of the prophecy.

Their successors are distinguished from them by the title of "*princes*," because, not satisfied with the modest title of "*Ethnarchs*" and "*High Priests*," they assumed the crown as "*kings*," following the example of *Aristobulus*, the eldest son of *Hyrcanus*; who, with his two brothers, *Antigonus* and *Jannæus*, *Alexandra*, her two sons, *Hyrcanus* and *Aristobulus* II, and the two sons of the latter, *Alexander* and *Antigonus*, make up eight. Queen *Alexandra* may justly be reckoned in the number; for as *Josephus* observes, "she was a woman free from the weakness of her sex, and more practised in the arts of government than most *men*."

If this interpretation be admitted, (which certainly is less objectionable, and more exact and consistent throughout, than any other that has been proposed hitherto,) it fills up an important chasm in the prophetic series of the *Asamonean* dynasty, between the *Macedo-Grecian dynasty* and the *nativity* of CHRIST, at *Bethlehem*, under the *Romans*, with which the prophecy commences, perfectly corresponding therewith; and thus renders the whole the most comprehensive and important single prophecy in the OLD TESTAMENT.

HEROD THE GREAT.

His accession is dated by *Josephus*, in the consulate of *Marcus Agrippa* and *Caninius Gallus*, B.C. 37, and in [the third year of] the 185th Olympiad.

To secure himself on the throne, he began his reign by cutting off the heads of the *Asamonean* party; and among them, all the members of the *Sanhedrim*, except *Pollio* and *Sameas*, who alone had recommended the surrender of the city to *Herod*; whereas the rest joined in the general cry, *the temple of the Lord! the temple of the Lord!* As if GOD would protect it;

though they had such dear-bought experience to the contrary, when the *national* sins drew down Divine chastisement upon the people; as before remarked in the second of *Maccabees*, v. 19, 20.

The *Pollio* and *Sameas* of *Josephus* were the *Hillel* and *Shammai* of the Rabbins; two of the most eminent among the ancient doctors of their nation. *Hillel* was of the royal line of *David*, being descended from *Shephatiah*, the son of *Abital*, *David's* wife, 1 Chron. iii. 3. He was born in *Babylonia*, and came to *Jerusalem* in the fortieth year of his age, and for his eminence in the study of the law, was appointed president of the great *Sanhedrim*, forty years after, in the eightieth of his age, and held that high station for forty years more; and it continued in his family till the tenth generation. For he was succeeded by *Simeon*, the same who is supposed to have taken CHRIST in his arms, when he was presented in the Temple, Luke ii. 25—35. His son, *Gamaliel*, was president of the *Sanhedrim*, when *Peter* and the Apostles were summoned before them, Acts v. 34; "At whose feet the Apostle *Paul* was bred up," or educated, in the sect and discipline of the *Pharisees*, Acts xxii. 3. He lived till within eighteen years of the destruction of *Jerusalem*, and in the *Jewish* writings is distinguished by the title of *Gamaliel the Old*. He was succeeded by *Simeon* II. who perished in the destruction of *Jerusalem*. His son was *Gamaliel* II. and his again *Simeon* III. He was succeeded by his son, the celebrated *R. Judah Hakadosh*, or "the holy," who composed the *Mishna*, or *Traditional* Law. His son and successor was *Gamaliel* III.; after him *Judah Gemaricus*; after him, *Hillel* II. the ingenious compiler of the present *Jewish Calendar*, or technical Chronology, about A.D. 358.

Shammai had been a disciple of *Hillel*, and approached the nearest to him in learning and eminence of all the Mishnical Doctors. He was vice-president of the *Sanhedrim*, and disagreed in several points with his master. *Hillel* was of a mild and peaceable temper, but *Shammai* of an angry and fiery spirit. Hence proceeded violent disputes and contests between the two schools, which at length ended in bloodshed. At last they were allayed by a fictitious *Bath Col*, or voice from heaven, deciding in favour of the school of *Hillel*, to which the school of *Shammai* submitted.

In the room of *Antigonus*, *Herod* appointed *Ananelus* high priest, B.C. 36. He was an obscure priest, of the pontifical family, residing among the *Jews* of *Babylonia*, whom *Herod* had formerly known, and now promoted, for his insignificance, to that high office, that he might not interfere with the royal authority. But this appointment produced great disturbances in his family. For *Mariamne*, his favourite wife, and her mother *Alexandra*, took umbrage at the exclusion of *Aristobulus*, her brother, the rightful successor to the pontificate. *Mariamne* was perpetually teasing him on the subject, and *Alexandra*, who was a woman of high spirit, and of great understanding, went further, for she complained to *Cleopatra*, queen of *Egypt*, by letter, and began to engage *Anthony* himself to interfere, by means of *Dellius*, a favourite of his. *Herod* therefore found it necessary, for his own quiet and safety, to depose *Ananelus*, and appoint *Aristobulus*, then a youth of only seventeen years, high priest in his stead, next year, B.C. 35.

Alexandra having thus extorted from *Herod* the pontificate for her son, pursued the same means for obtaining the crown also, which *Herod* had usurped; by intriguing with *Cleopatra* to gain over *Anthony*. But *Herod*, detecting their intrigue, confined her to the palace, and set spies to watch her proceedings. Resenting this imprisonment, she formed a plot for escaping to *Egypt* with her son, but *Herod* seized them both on the road, when they attempted to put it into execution; and out of an affected clemency, pardoned both, because he dared not punish either; determined, however, to rid himself of such a dangerous competitor, whenever a convenient opportunity should offer. And the attachment of the multitude was soon publicly shewn to the young prince; for at the ensuing feast of Tabernacles, he discharged the functions of the high priest with so much grace and dignity, and the beauty of his person was so set off by the splendour of the pontifical robes, that he charmed the whole assembly, and every tongue was loud in his praises. This raised the tyrant's jealousy to such a pitch, that he could not brook any further delay, but immediately after the festival was over, took him down to an entertainment at *Jericho*; and after dinner, several of *Herod's* attendants, bathing in a pond, he was persuaded to bathe also, and was dipped, and held so long by them under water, that he was drowned. *Herod* expressed the greatest grief at this unfortunate accident, as he affected to consider it,

and interred him with great pomp. But every one saw through his hypocrisy, and none more clearly than *Alexandra*, who was inconsolable, and could not have survived her loss, but for the desire of revenge. Accordingly she acquainted *Cleopatra* with the treacherous murder of her son, and engaged her so effectually in her interest, that she never ceased importuning *Anthony* to call *Herod* to an account. *Anthony* therefore cited *Herod* to appear before him in Syria, next year, B.C. 34. But *Herod*, by fair words and large presents, so mollified *Anthony*, that nothing could be done against him; though *Cleopatra*, who attended the trial, prosecuted this cause to the utmost; not so much to gratify *Alexandra*, or to promote justice, as to gain *Herod's* kingdom for herself, if he should be put to death. *Anthony* satisfied her covetousness, by giving her *Cœle-Syria* instead of *Judea*, and so she dropped the prosecution.

This prosecution, however, gave great rise to another tragedy in *Herod's* family. For when *Herod* was summoned to appear before *Anthony*, apprehensive of the event, he left directions with his uncle *Joseph*, who had married his sister *Salome*, to put *Mariamne*, his beloved wife, to death, if he should be condemned; fearing lest *Anthony*, who admired her even upon the fame of her beauty, might take her to himself, after his death. But *Joseph* imprudently divulged the secret to *Mariamne*, which exceedingly offended her and her mother *Alexandra;* and the latter plotted to fly for protection to a *Roman* legion, stationed near the city. Upon *Herod's* return, his sister *Salome*, the firebrand of her family, disclosed to him all that had happened, and malignantly accused her own husband *Joseph* of too great familiarity with *Mariamne*, ready to sacrifice him to her hatred of the latter; who being a woman of high birth, and still higher spirit, looked down on *Salome* as her inferior, and treated her with contempt. An offence not to be forgiven by an haughty and revengeful woman. *Herod*, though struck with jealousy, restrained himself through love to *Mariamne*, and questioned her in private about the charge. But she vindicated herself so fully, with all the persuasiveness of conscious innocence, that the king was satisfied, and asked her pardon for listening to such injurious reports; and assuring her of his love, pressed her to return it; but she resentfully remarked, that his conduct did not correspond with his professions, for that *if he loved her, how could he order her to be put to death, though innocent, in case*

Anthony should determine against him? This imprudent declaration rekindled his jealousy, and convinced him that the charge was true; he flung her from his arms, ordered *Joseph* to be put to death, without admitting him into his presence; and though his love at this time restrained his rage against *Mariamne*, he put her mother *Alexandra* into custody, as the cause of all these mischiefs. Ant. XV. 3, 9.

In the year B.C. 32, the civil war between *Anthony* and *Octavius* broke out, and when *Herod* was raising forces to assist the former, his patron, he was commissioned by him, at the desire of *Cleopatra*, to invade *Malchus*, king of *Arabia Petræa*, who now withheld from her the tribute which he had paid for a part of his territory adjoining *Egypt*, that had been unjustly granted to her by *Anthony*. This wicked and rapacious queen, hoping that one or the other of these kings would be slain in the war, and that his kingdom would become a prey to her. *Herod* at first defeated *Malchus*, but in a second engagement, being treacherously deserted by *Cleopatra's* general, *Athenion*, who turned his arms against him, was overthrown with great slaughter, and hardly escaped himself with the remnant of his army.

To aggravate this disaster, the next year, B.C. 31, opened with a dreadful earthquake in *Judea*, which destroyed thirty thousand souls: this fresh calamity induced *Herod* to sue for peace to the *Arabians*; but they thinking this a favourable opportunity of reducing the whole country, haughtily refused it, put his ambassadors to death, and invaded *Judea*. *Herod*, whose army had not suffered by the earthquake, which only overthrew their tents, marched against them, and in two successive engagements, either killed or took prisoners the whole of their army, and compelled them, in turn, to sue for peace; which he granted on his own terms, and returned in triumph to *Jerusalem*, having reduced the *Arabians* under his dominion.

The battle of *Actium*, Sept. 2. B.C. 31, gave *Octavius* a decided victory over *Anthony*, who fled to *Egypt*, as his last retreat. There, *Herod*, by a special messenger, recommended him to put *Cleopatra* to death, who had been the cause of all his misfortunes, to seize her kingdom and treasure, raise a new army, and carry on the war; promising to support him to the utmost. But the infatuated *Roman* rejected this advice; and *Herod* thought it high time to look to himself, and make his

peace with *Augustus*, on the best terms he could. Apprehensive, however, that he might be deposed, and *Hyrcanus* restored to his throne, (which he had formerly held under the protection of the *Romans*, until he was dispossessed by the *Parthians*,) he trumped up a sham plot against the poor old prince, as if he held a treasonable correspondence with *Malchus*, king of *Arabia*; and under this pretence caused him to be beheaded, after he had passed the eightieth year of his age.

Of all the atrocious cruelties of *Herod*, this was marked with the highest perfidy, ingratitude, and breach of hospitality. *Hyrcanus* had lived in exile, for some time, at *Seleucia*, where he was treated with the highest respect by the king of *Parthia*, and honoured as their king by the *Jews* of *Babylonia*, and of the *Parthian* empire, who composed a body altogether more numerous and wealthy than those of *Judea*, and supplied him with a maintenance suitable to his rank and dignity. But on hearing of the death of *Antigonus*, and advancement of *Herod* to the throne of *Judea*, his love of his country prompted him to return home, and put himself under the protection of *Herod*, who owed to him the rise of all his fortunes, his affinity with the royal family, and even his life, when arraigned before the *Sanhedrim*. *Herod* also was anxious for his coming, in order to have him in his power, that he might, by his death, prevent his restoration to the throne, in case of a reverse of fortune. And therefore not only importuned *Hyrcanus* to come, but sent an embassy to *Phraates*, king of *Parthia*, to solicit his permission. Contrary, therefore, to the advice of all his friends, *Hyrcanus* returned to *Jerusalem*, in the second year of *Herod's* reign; who treated him with all seeming respect; until his wicked policy tempted him to cut off his king and his benefactor, six years after.

Herod's next care, before he went to make his peace with *Octavius*, (who came to *Rhodes* in his way to *Egypt*, the ensuing year, B.C. 30, after he had settled matters in *Italy*, *Greece*, and *Asia Minor*, and secured those nearer countries in his interest,) was to secure his own family and his treasures, in case he should be unsuccessful, in consequence of his known attachment to *Anthony*. His mother, sister, wives, and children, he placed in the strong fortress of *Massada*, under the care of his brother *Pheroras*. But *Mariamne*, and her mother *Alexandra*, who disagreed with his mother and sister, he left in *Alexandrium*,

under the care of *Sohemus*, a trusty *Idumæan*, with orders to put them both to death, if *Octavius* should treat him harshly, and then that he should endeavour to secure the crown for his children, in conjunction with *Pheroras*.

Octavius, however, gave him a most favourable reception, struck with the dignified frankness of his demeanour; openly avowing his attachment to *Anthony*, as long as he could serve him, and now offering his friendship to *Augustus*, promising to serve him with the like fidelity. That artful politician not only restored him his diadem, which, on entering, he had laid aside, but afterwards enlarged his dominions, by the restoration of a part which *Anthony* had taken from him to give to *Cleopatra*, and by further grants, and always treated *Herod* with more distinction and regard than any of the tributary kings of the *Roman* empire.

But however successful *Herod* was in his public proceedings, he was most unhappy at home. The affections of his wife *Mariamne* were still further alienated from him, by the discovery of his last directions to *Sohemus*, which, by her address, she extorted from him. And she received *Herod*, on his return home, after his good fortune, with coldness and sadness, so as to provoke him most highly; and presuming too much on her unbounded influence over him, she failed not to aggravate his displeasure, by her reserve and haughtiness. While he was fluctuating between love and resentment for a year, sometimes wishing to put her to death, but again fearing to punish himself still more severely, she brought matters to a crisis, by one day refusing his proffered love, and upbraiding him with the murder of her father, (or grandfather, *Hyrcanus,)* and of her brother. Enraged at this, and spurred on by the false accusations of *Salome*, he put her confidential chamberlain to the torture, who declared that her hatred towards him proceeded from what *Sohemus* had told her. This instantly excited his jealousy of *Sohemus*, who he concluded must have been too intimate with her, for that otherwise he would not have betrayed the secret. He ordered him to be immediately seized and put to death, and had *Mariamne* tried and condemned, by intimidated judges, and at the instigation of his sister *Salome*, fearing he might relent, executed immediately, under the alarming suggestion, that if her life was spared it might excite a public commotion.

While she was leading to execution, her unworthy mother,

Alexandra, fearing to be involved in her doom, met her on the way, reproaching her with ingratitude to her husband; adding that she was justly punished, and even dared to pull her by the hair; but *Mariamne*, without uttering a word, bore it with dignified composure, ashamed of her mother's baseness, and without changing colour, submitted to death, retaining her nobleness of mind even to the last.

Alexandra did not long escape, for when *Herod* fell sick next year, B. C. 28, oppressed with the most poignant grief and remorse for the injured *Mariamne's* death, she laid a plot for seizing the government, but it was disclosed to *Herod* by the officers whose fidelity she endeavoured to corrupt, and he instantly ordered her to be put to death.

The next year B.C. 27, *Augustus* got that name, instead of *Octavius*, and with it the whole power of the state, which was vested in him by the senate and *Rôman* people, with the liberty to resign it every ten years, when he should find the burden too heavy for him; but he retained it till his death. That he might not seem, however, to assume the whole authority to himself, he divided the empire into two parts; the quiet and peaceable provinces he assigned to the senate, to be governed by consular and prætorian officers, according to former usage; these were called *senatorial;* but the turbulent and insecure, which lay on the outskirts of the empire, he reserved for himself; these were called *imperial*, and governed by his presidents and procurators. By this profound political arrangement, under the appearance of leaving to the senate the most settled parts of the empire, and the easiest to be governed, and taking the most troublesome to himself, he secured the whole military power, which was necessarily stationed in the imperial provinces, to keep them in awe; such as *Cilicia*, *Syria*, *Phœnicia*, *Cyprus*, and *Egypt* in the east, and *Spain* in the west.

Herod was still harassed with domestic troubles. His turbulent sister, *Salome*, having fallen out with her second husband, *Costobarus* the *Idumean*, the year following, B.C. 25, sent him a bill of divorce, contrary to the law and usage, which confined that privilege to the husband, Deut. xxiv. 1, 2, &c. Matt. v. 31, xix. 7, and accused him to *Herod* of plotting with *Lysimachus*, *Antipater*, and others of the *Asamonean* party, and of having concealed the sons of *Babus*, whom *Herod*, at the taking of *Jerusalem*, had entrusted to him to be executed. Finding this last

information of *Salome* to be true, he believed the rest, and put them all to death. But he was still harassed with tumults and conspiracies during the remainder of his reign, which, though he punished with encreasing severity and cruelty, as he advanced in years, he could never entirely subdue.

To secure himself the better against such tumults and conspiracies, he built several strong cities and fortresses in the land. He rebuilt *Samaria*, which *John Hyrcanus* had destroyed; and restored it to its former splendour, calling it, in Greek, *Sebaste*, "the city of *Augustus*." Having finished this, he began another city at *Strato's* tower, on the sea coast of *Palestine*, between *Dora* and *Joppa*, which, in honour of his other name, *Cæsar*, he called *Cæsarea*. Here he made the most convenient and safest port in all the coasts of *Phœnicia*, by running out a vast semicircular mole, of great depth and extent, into the sea, so as to form a spacious and secure harbour against the stormy south and west winds leaving only an entrance into it from the north. Some of the stones employed in the work were fifty feet long, eighteen broad, and nine thick, and the foundation was sunk twenty fathom, or one hundred and twenty feet in the sea. When *Judea* became an *imperial* province, after the banishment of *Archelaus*, *Herod's* son, it was usually the residence of the *Roman* procurator, or governor, Acts xxiii. 23, 24.

He also built a strong and magnificent palace for himself on Mount *Sion*, the site of the original fortress of *Jebus*, which *David* took, 2 Sam. v. 7, and of the citadel which had so much annoyed the *Maccabees* in the *Syrian* wars. It was remarkable for two large and sumptuous apartments, the one called *Cæsareum*, in honour of the emperor; the other *Agrippeum*, in honour of his favourite *Agrippa*.

But his greatest and noblest work was the rebuilding of the temple, which had gone greatly out of repair, by length of time, and had also been materially injured in the civil wars. By this pious work, he probably thought to make atonement to God for all the blood that he had shed, as well as to conciliate the minds of his subjects, who were wonderfully attached to the forms of their religion, however they denied its power, and to erect a lasting monument to his own honour; and, perhaps, it was to disappoint him in this last expectation, that the *Jews* affected to call *Herod's* "the second temple" still, though the second, built by *Zerubbabel*, had been pulled down to the foundation

on this occasion; or rather, perhaps, because the daily sacrifices had never been intermitted while it was building.

Herod made this proposal to a general assembly of the people, in the eighteenth year of his reign, probably at the passover, B.C. 19, but they were startled thereat, apprehending that when he had pulled down the old temple, he might not be able nor willing to build the new; he therefore promised them that he would not attempt to demolish the present, until he had provided all the materials for immediately rebuilding it. And he kept his word; for he employed a thousand carts to draw stones and materials, ten thousand of the most skilful workmen, and a thousand priests, whom he had instructed to be masons and carpenters; and, after two years' preparation, pulled down the old temple, and began the new, in the twentieth year of his reign, B.C. 17. And such was their expedition, that *the sanctuary* (ὁ ναος) was built in a year and a half, and the rest of the *temple* (το ἱερον), containing the outer buildings and porticos, in eight years more, so as to be then fit for divine service, according to the king's intention. But the expense of adorning and finishing the whole was still carried on from the sacred treasury, and was not completed till the administration of *Gessius Florus*, A.D. 62, when eighteen thousand workmen were discharged at once.

To find further employment for these, king *Agrippa*, who then had the care of the temple, under *Claudius*, was recommended by the people to take down and rebuild the eastern outermost portico, which had been originally built by *Solomon, not wishing that the sacred treasure should be laid up, for fear it might become a prey to the Romans*, but *Agrippa* unwisely refused their request, on account of the length of time, and the greatness of expense the work would require. So these men, for want of support, began those robberies and seditions which ended in the destruction of the temple. Joseph. Ant. XV. 11, 1—6; xx. 8, 7.

This determines the date of our Lord's first passover, A.D. 28, which was *forty-five* years complete, or the *forty-sixth* current, from the foundation of the temple, B.C. 17. And leads us to an emendation of the English translation of John ii. 20. "*Forty and six years hath this temple been in building,* [and is not finished yet,] *and wilt thou erect it in three days?*" For such is the proper rendering of the Greek aorist, ᾠκοδομηθη. *Herod,*

indeed, only began the work, which the funds of no individual were competent to finish; especially his, which must have been considerably exhausted by his other public buildings, carrying on at the same time, the city and harbour of *Cæsarea*, &c. *The Temple*, as *Tacitus* remarks, was a work of "*immense opulence*," on which a great many years, and all the sacred offerings sent from all parts of the world, for the use of the temple, were expended. The free will offerings and gifts to the sacred treasury are noticed as considerable in OUR LORD'S days, Mark xii. 41—44; Luke xxi. 1—5. And were continued in those of *Paul*, Acts xxiv. 17.

The year after the foundation of the temple was laid, *Herod* went to *Rome*, to visit *Augustus*, and to see his two sons by *Mariamne*, *Alexander*, and *Aristobulus*, who had been educated there for three years past, under the immediate inspection of the emperor himself, who had them lodged in the royal palace. He was received with great honour and kindness by *Augustus*, and took back his sons, whose education was now complete, to *Judea;* and soon after married the elder to *Glaphyra*, the daughter of *Archelaus*, king of *Cappadocia*, and the younger to *Berenice*, the daughter of *Salome*, his sister. But the wicked *Salome*, notwithstanding her closer affinity, envied the young princes their merited popularity, fearing also that she might suffer for having advised their mother *Mariamne's* death; and she never ceased to calumniate them both to *Herod*, until at length his jealousy got the better of his paternal affection. For she was so base, as to alienate her own daughter's affections from her husband, and prevail on her to betray his confidential conversations, respecting the king's cruelty and ill-treatment; which she reported, with aggravations, to *Herod*.

To check the pride and insolence of *Mariamne's* sons, who certainly were not sufficiently guarded in their conversation respecting their father; three years after their return, *Herod* brought to Court, B.C. 13, his eldest son, *Antipater*, whom he had by his first wife, *Doris*, when he was in a private station, and whom he had divorced on his marriage with *Mariamne*. But this measure only provoked them to greater discontents, and more intemperate language than before. Of which, *Antipater*, who was no less artful than ambitious, failed not to avail himself; and took care to have them constantly reported to his father, by his own emissaries; while he openly espoused their cause, and

endeavoured to excuse them from the charges, so as to persuade the old king that he was no less attached to his brothers than to his father: and at length to recommend him to *Augustus* as his successor, and obtain the emperor's permission to leave the crown to him, in the first instance, and afterwards to the sons of *Mariamne*, two years after, B.C. 11.

Josephus gives a full detail of all the various plots that were laid by *Antipater* and his wicked associates, *Salome*, the sister, and *Pheroras*, the brother of *Herod*, to compass the destruction of the unfortunate princes, which they at length accomplished, by a false charge, that they intended to poison their father; and *Herod*, in his rage, at last ordered them both to be strangled, at *Sebaste*, after he had accused, and got them to be condemned to death, in a council held at *Berytus*, before *Saturninus* and *Volumnius*, governors of *Syria*, B.C. 6. By the death of these two unfortunate brothers, the noble family of the *Asamoneans* became utterly extinct; and this disastrous period, marked by civil wars, and domestic treasons and massacres, was brought to a conclusion, according to prophecy, about the birth of *John the Baptist*, Mal. iv. 5, 6.

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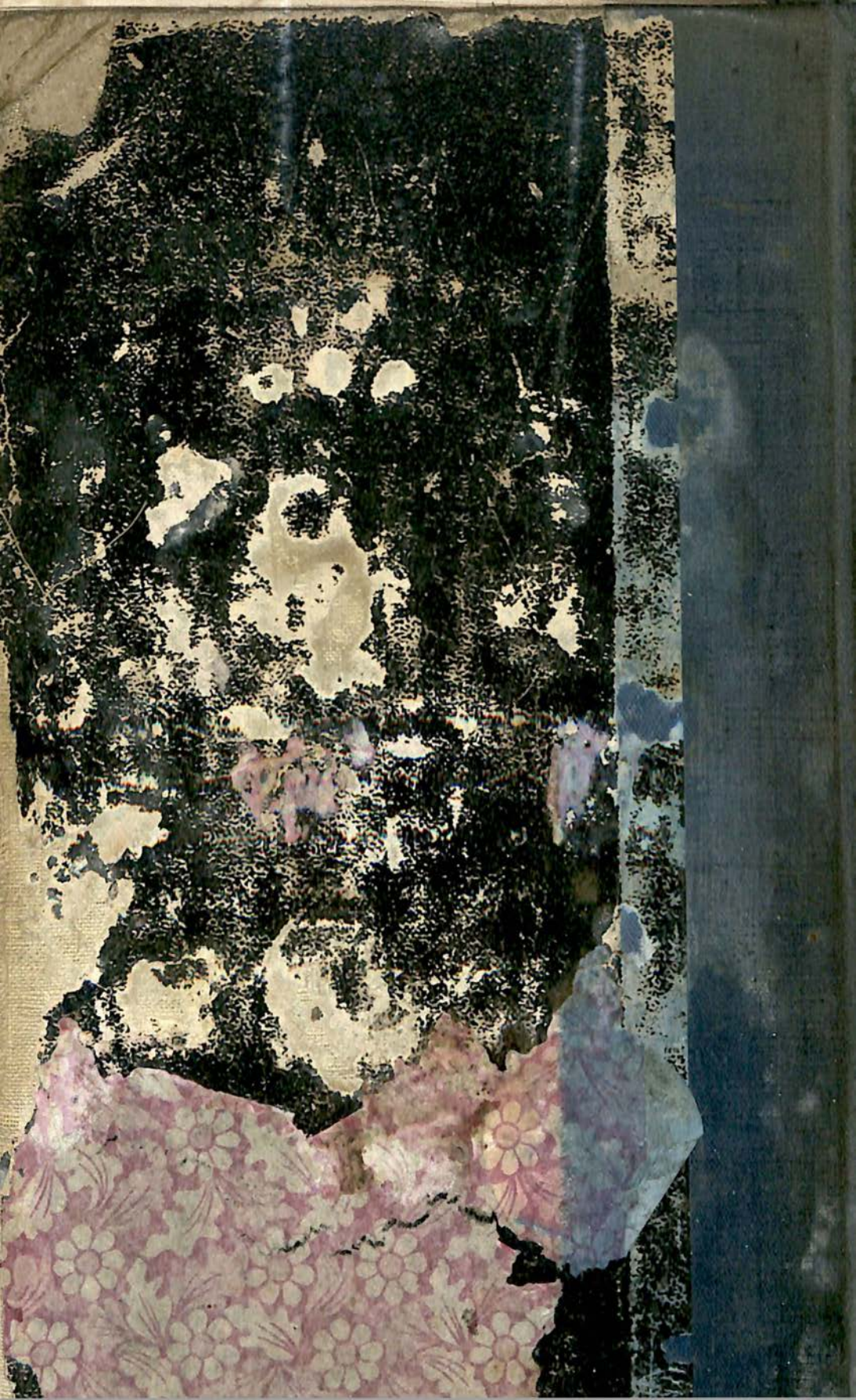
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